

THE
MONTHLY
MAGAZINE;

OR,
BRITISH REGISTER:

Including

MISCELLANEOUS COMMUNICATIONS FROM CORRESPONDENTS, ON ALL SUBJECTS OF LITERATURE AND SCIENCE.

MEMOIRS OF DISTINGUISHED PERSONS.

ORIGINAL LETTERS, ANECDOTES, &c.

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MARRIAGES, DEATHS, BIOGRAPHICAL MEMOIRS, &c.

REPORT OF THE STATE OF COMMERCE, &c.

REPORT OF AGRICULTURE, &c.
REPORT OF THE WEATHER.

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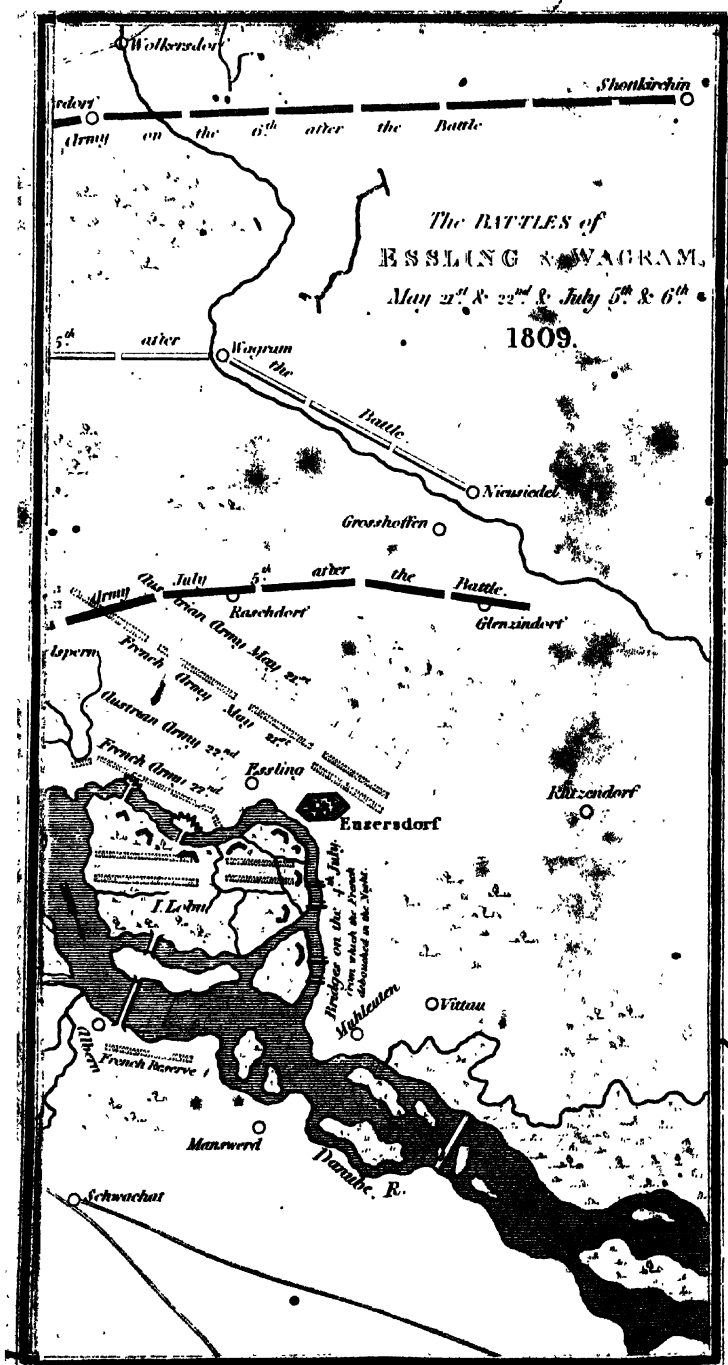
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THE MONTHLY MAGAZINE.

No. 188.]

AUGUST 1, 1809.

[1 of VOL. 28.]

"As long as those who write are ambitious of making Converses, and of giving to their Opinions a Maximum of Influence and Celebrity, the most extensively circulated Miscellany will repay with the greatest Effect the Curiosity of those who read either for Amusement or Instruction."—JOHNSON.

ORIGINAL COMMUNICATIONS.

For the Monthly Magazine.

On the METHODS of taking off IMPRESSIONS of PLANTS.

Omnes artes quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur.

Cicero.

IN the Monthly Magazine of July last appeared an Essay on "An elegant Method of obtaining very neat and pleasing Representations of Plants," under the signature of William Pybus, of Hull, (page 536.)

It is indeed pleasing, to see any new means of facilitating science, and of rendering familiar to its votaries the products of nature; and hence, the liberal intentions of this writer claim general approbation; but I doubt whether the utility of the method he has recommended equally corresponds with his hopes. The process of applying the solution of Indian-ink would be tedious, and, from its tendency to dry, would prove inconvenient.

I should not have raised objections, had I not been in possession of a method, which I presume to think superior, by which the collector of plants might transfer on paper an impression in the space of little more than a single minute.

About fifty years ago, I was in the habit of amusing leisure, by thus taking off icons of plants, being early fond of botany; although at that time I had access only to Gerard's Herbal, and I think I still retain a volume of impressions I then made.

In 1774, I published this method in my *Naturalist's Companion*, which was copied into several periodical works, and particularly into the *Annual Register*, about that period. My valued friend, the late Barbeau Dubourg, who published *Oeuvres de Franklin*, Paris, 1773, 4to. translated the *Naturalist's Companion* into French; and it afterwards acquired a German dress. The third section is entitled, "Directions, for bringing over
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Seeds and Plants from distant Countries." The work being out of print, I shall quote verbatim that part of the Section, which applies to the present subject.

"The impressions of plants, well taken off upon paper, look very little inferior to the best drawings, and may be done with very little trouble. For this purpose, some printer's ink, and a pair of printer's balls, such as are used for laying the ink on types, are necessary. After rubbing these balls with a little of the ink, lay the plant between them, and press it so as to give it sufficient colour: then take the plant, and lay it carefully on a sheet of paper, and press it with the hand, to give true impression of the plant to the paper, which may be afterwards coloured according to nature; a piece of blotting-paper may be placed betwixt the plant and the hand, to prevent the latter from being dirtied by the ink." But if white paper be employed, instead of blotting-paper, we acquire at the same moment two impressions, on both surfaces of the same plant.

About twenty years ago, a young Frenchman visited London, to teach pupils, at the premium of one guinea each, how to convey upon paper, impressions of plants. He waited upon me for the same subscription. After he had a little explained himself, I shewed him my volume, impressed after the manner he proposed to divulge as a new discovery, which was known even before he had existence.

I imagine that this ingenious art has been long practised in Germany, as well as here; for I have in my library, a folio volume, done in this manner, by Christopher Gottlieb Ludwig, entitled, "*Ectypa vegetabilium usus medicis præcipue destinatum, et in Pharmacopoliis obviorum variisque modis præparatorum, ad naturæ similitudinem expressa. Halæ Magdeburgiæ, 1760;*" but whether this be a rare book, or not, is unknown to

JOHN COAKLEY LETTSON.

Sambrook-court, July 13, 1809.

A

To

Inquiry relative to Athenian Stuart and Revett. [Aug. 1,

To the Editor of the Monthly Magazine.

SIR,

BEING about to publish an additional volume to the "Antiquities of Athens," from documents left by Messrs. Stuart and Revett, I am desirous of prefixing some account of the life of those gentlemen, who, by their great industry and perseverance, accomplished a work highly creditable to themselves as artists, and honourable to the nation to which they belonged. I therefore take this public means, through the channel of your widely circulating Miscellany, to solicit authentic particulars and anecdotes relative to either of them. Of Stuart, I wish to know any particulars of his early life, as the time and place of his birth, with the circumstances of his parents and family; how he came to be an artist, to travel abroad, to be a scholar, &c. Also the names of the gentlemen who were his friends and patrons, and by what means they encouraged the publication of the Antiquities of Athens; a list of the buildings to which he acted as architect, will be very acceptable; if any gentleman has any letters written by Stuart, while at Athens, containing curious information, the loan of them will be very acceptable. I am aware of two papers in the Gentleman's Magazine, 1788, respecting Stuart; the latter one has the greatest claim to attention; and I shall be very glad to know the author, if living; this paper is signed, A. H.

I am in possession of authentic documents, respecting the early life of Revett; but am desirous to know who he studied under as a painter, previous to his going to Rome, which was in the year 1742; also the names of those gentlemen, who were his friends and patrons, after his return from Athens; and a list of the buildings erected under his care, as an architect. Revett was a frequent contributor to the Gentleman's Magazine; a complete reference to the papers written by him, will be very acceptable. In short, Sir, as time has triumphed over so many of the contemporaries of these celebrated travellers and artists, my desire is to be enabled to give to the public such a permanent sketch of their lives and scientific labours, as may do justice to their merits, and be an excitement to others to follow such noble examples. It is hoped that none but well authenticated information will be sent, and accompanied by the name and residence of the commu-

nicator. I have only to add, that all original documents shall be duly taken care of, according to the desire of the person who may favour me with them, and all authentic information will be thankfully received, by
Your's, &c.
Architectural Library, J. TAYLOR.
High Holborn, London.

To the Editor of the Monthly Magazine.

SIR,

SO long ago as in September and December, 1807, I troubled you with two of an intended series of papers, on the subject of the Treatment of Impediments of Speech; and on the Impropriety of mingling Cases of that Description, with those of Deafness, and other calamitous Defects; which require, in many particulars, a treatment so opposite and inimical, that the most absolute separation of them appears to be of the highest importance to that class of pupils who have Impediments only.

By some accident or other, the latter of those communications did not find its way into your valuable Miscellany, till the month of April, 1808; and, in the mean time, the notes I had hastily made, for the further prosecution of my design, had not only been thrown aside, but professional engagements had so thronged upon me, that I had no opportunity of resuming my pen. In the hurry of practical exertion, the chain of ideas became broken; and although I have frequently felt the wish of reuniting the severed links, the leisure and disposition for such an effort have never happened to meet together, till the present moment; when looking over some papers, that had been thrown at different times into a drawer, I chanced to meet with the fragment, with which, however abrupt it may appear, I shall here resume the subject.

It is for this reason, Sir, that I condemn the indiscriminate mixture of cases of impediment, and of deafness or imbecility. It is for this reason, although I am perfectly convinced, that I could teach the deaf to speak, with much less labour than is sometimes necessary to correct the vicious habits of vocal utterance, the absolutely deaf are never admitted into my seminary.

For the same reason, although I have devoted a considerable portion of my attention to cases of anentia, that is to say, to those cases, in which, from the neglects or accidents of early education, the senses have not properly been developed, or the connective faculty of the mind has

not

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CHRISTIAN REMEMBRANCE.

JANUARY, 1827.

REVIEW OF NEW PUBLICATIONS.

ART. I. *Vindiciæ Christianæ: a comparative Estimate of the Genius and Temper of the Greek, the Roman, the Hindu, the Mahometan, and the Christian Religions.* By the REV. JEROME ALLEY, LL. B. M. R. I. A. Rector of the Parishes of Beaulieu and Drumcarr, in the Diocese of Armagh, &c. &c. Pp. 682. Cadell. London: 1826.

It was admirably observed by Paley, that God either willed the happiness or the misery of mankind, or that he was indifferent about it. From a careful examination of the provisions of Nature and the operations of Providence, he proves that the Divine Author of their existence willed their happiness; and that whatever we may discover of a contrary tendency, is the result of some interruption of the original design, not a part of it.

It follows, then, as a necessary consequence, that whatever is of God will manifest a benevolent intention towards the human race; and that that system of religion, which most powerfully inculcates doctrines and practices favourable as well to the temporal comforts of all ranks and orders of men, as to their eternal happiness, will have the strongest claim to a divine origin. If, too, it should appear that this system displays a profound knowledge of human nature, its weaknesses and its wants, and manifests principles, simple, yet abundantly sufficient for the cure or removal of the evils to which it is liable; if, moreover, it should be proved by experience, that these principles have in operation fully effected all that could have been justly expected from them,—and that, in every age and climate, and under every circumstance and condition of men; we have a most satisfactory proof that this system is from God.

Applying these principles to the religion of Christ, we have, in the work before us, ample proof of its divine origin. Such indeed are the obvious excellencies of the Christian faith, that a much less elaborate comparison than Mr. Alley has afforded, would satisfy a candid enquirer of its superiority over every other system. But it is neither

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uninteresting nor uninstrusive to view the systems of paganism and idolatry in their native deformity, that we may more adequately appreciate the manifold blessings which attend our inheritance.

We will observe in the outset, that our author has, upon the whole, executed his task with great ability and success. He has acted upon the equitable rule of admitting those principles only as belonging to any system which have been taught by its founder, or adopted by the acknowledged expounder of his tenets.—These form the text of his enquiries; and if he had exhibited their influence by a frequent recurrence to effects produced in the lives and conduct of the Disciples, he would have made the comparison more striking, and the conclusion to be drawn from them more weighty. Such references would not have added much to the bulk of his volume, and they would have rendered it more acceptable and profitable to younger students. We do not mean to speak of the work as other than very interesting in its present state; but with such illustrations, its interest would have been very greatly increased.

Mr. Alley takes, as the heads of his enquiry, the doctrines inculcated by the different systems relative to the Being and Attributes of God, Providence, the consolation afforded to and the spirit of devotion excited in the mind of the believer, the religious rites instituted by each, the motives and morals which they cherish, the instruction which they provide for the poor, their influence on the female portion of society, the future state, the expiation or atonement for sin, the personal conduct of the founders of these systems, and, excepting our Saviour, their deficiencies as teachers or instructors.

A comparison of truth with falsehood, thus pursued through its various parts, cannot fail to detect the one and establish the other;—the glorious light of the former continually breaks in upon us; not to dazzle or overwhelm us, but to lead, to instruct, and to comfort us; to manifest the extravagancies and horrors of the latter, and to make us feel how gross and dreadful that darkness is, in which mankind are naturally involved, and from which revelation only can deliver us. It compels superstitions to speak for themselves, to manifest their corrupt origin, their devilish practices and destructive tendencies. It displays the wisdom, the benevolence, the grace of the Author of Christianity, who brought life and immortality to light, through a gospel, which by its efficacious doctrines, holy precepts, and instructive examples, delivers from death all those who receive it, and leads them to everlasting life; emancipates them from the slavery of sin, that they may walk in the liberty of the children of that God whose service is perfect freedom; rescues them from the fearful looking for of eternal punishment, by placing before them a hope full of immortality.

But whilst we highly approve of Mr. Alley's work, as far as he has carried it, we must regret two omissions—the effects produced by our holy religion in mitigating the horrors of war,—and that most important part of our Lord's ministry, in which he appeared as the fulfiller of the law..

The mild influence of the religion of Jesus is no where more evidently displayed, than in the effects it has produced on those events connected with military operations. The reader, who will minutely compare the practices of the most humane of heathen with those of Christian conquerors, cannot fail of being deeply impressed with the result. In the dark ages, when superstition occupied the place of true religion, cruelty, and every species of lawless violence, fraud and oppression, which can be practised by those possessed of warlike superiority, were unsparingly exercised; but subsequent to the Reformation, as Christian principles have been diffused, their efficacy has been felt; and in the same proportion as they have been received, moderation, clemency, and justice, have prevailed amongst those avowedly foes. The conduct of the victorious Turks towards the unfortunate inhabitants of Scio, and that of Britons towards the more fortunate ones of France, testify the truth of this assertion;—the former is a display of martial vengeance cherished by a diabolical creed,—the latter an exercise of military power disciplined by Christian principles.

The other omission is the more remarkable, because it is that particular excellence in which the Christian system so transcendantly surpasses all others, and without which it would have been so defective and incomplete. The utmost stretch of every false religion has been to offer a sacrifice for sin, to substitute an innocent victim in the place of the guilty worshipper, and to represent the Almighty as accepting the imperfect obedience of the penitent, in the stead of the perfect one required. The offering most probably was a remnant of the Divine institution. As darkness and corruption extended themselves over the earth, the instruction connected with the rite became perverted or misapplied; but the institution itself was too solemn and too important in the hands of those to whose administration it was entrusted to be neglected. It was reserved for the Christian revelation to teach the fulfilment of the law by a surety, and that the obedience of that surety would be accepted by God as the justification or meritorious righteousness of the believer.

It is clear that the reward of obedience is originally as gratuitous as any other gift of the Almighty; but when Adam received the covenant from his Creator, a penalty was annexed to his transgression, and his obedience was rewarded by a promise of happiness. His fulfilment of these conditions became his righteousness, as the breach of them became

his condemnation. God his Creator had a full and entire right to all the services of his creature, but by this covenant he waved this demand, and promised a reward for the obedience which he might have exacted as a debt.

In consequence of this benevolent charter, Adam's obedience, had he maintained it, would have become his meritorious righteousness before God, and he might have claimed his reward.

After the Fall, the Son of God became the Mediator of a new covenant, which was to restore to mankind the blessing forfeited by the transgression of their first parents. To effect this, two things were necessary; a victim to whom their sins might be transferred, and who, bearing their iniquities, might suffer in their stead; and a surety who might fulfil the law in their place, and provide a perfect and meritorious righteousness to be transferred by faith to them that believe:—without such a double transfer, man could not be said to be restored to his former relation; he would have been placed in a new one.

This was accomplished by the same Mediator, when he took upon himself the form of a servant, to die for our sins, and to live for our justification. By the former, he atoned for our guilt; by the latter, he obtained for us the glories of eternity. His obedience was meritorious before his passion; but till that was accomplished, no subjects were prepared to receive it. The same union of the divine and human natures, which gave unlimited value to the atonement, gave it also to the fulfilment, and provided both a sacrifice and a righteousness sufficient for all who believe in Jesus.

In accordance with this, both his death and resurrection were his own acts. He fulfilled the law, therefore death had no dominion over him:—He laid down his life an offering for sin, and he took it up again, because, having fulfilled the law, he could not be holden in captivity by death, to which he had voluntarily submitted himself; hence the reward promised to the perfect obedience of Adam, whilst he was competent to fulfil it, is now conveyed to us, (who are incompetent,) through the righteousness of Jesus Christ, whose stipulated engagement as our surety, required him to live as well as die for us.

The faith that gives the penitent an interest in this atonement, must ever have a purifying influence on the conduct. We cannot conceive of repentance without a departure from those works of which we repent, or without love to that Person by whom we are delivered from the consequences of those deeds which excite our penitence. To depart from these works, we must turn to those that are opposite; that is, from rebellion to obedience.

True faith worketh by love, the only principle that can ensure a ready obedience to the will of another; hence the lives of those who are really Christians are spent in conformity to that of their Divine

Master, who came to form unto himself a peculiar people, zealous of good works, and who will obey him, as those in former ages have done, even to martyrdom, rather than neglect that holiness without which no man can see the Lord.

Had this been the doctrine of a sect or party, Mr. Alley would have done well to have passed it over in silence; but it is equally with the atonement an essential of Christianity, and is set forth as such by that Church of which he is a minister.—Take either of these away, and the foundation is destroyed.

We find it very difficult to present the reader with such extracts as may give him a clear and correct idea of the author's method of making this estimate.

If our limits allowed, we could hardly select passages which would be more gratifying to our readers than those chapters relating to domestic and female manners. As, however, we cannot take the whole, we will extract portions of each. The first presents a correct picture how they fared in Grecian and Roman society.

"The happiness of domestic life was, in fact, considered, in Greece, as of little moment. The state was every thing; the wife, but as she gave robust citizens to the state, was nothing. In Sparta she might seek, without shame or dishonour, to remedy an unfruitful union, by a temporary departure from her husband; and her husband might not only transfer her, for the same reason, and against her inclination, as freely as he might lend a tripod or a vase, but invite into his house the auxiliary husband whom he was to impose on the obedient acceptance of his wife. If she bore a sickly child, her maternal feelings were to be outraged; and the infant, because likely to become a burthen to the public, was to be cast into a cavern to perish. If her child proved to be healthy and robust, it was considered as the property of the state, and unfeelingly removed from the superintendence of her fondness and her care. In her earlier days she had been regarded only as an instrument of political advantage. She was required to mingle in the public exercises of wrestling, of the quoit, and of the race, for the purpose of increasing her stature and her strength; and in order to extinguish the weakness of jealousy by which society is so much disturbed, and to provoke young men to marriage, that they might become more serviceable to the commonwealth, she was taught to exhibit herself without reserve in the naked dance, and, at all times, to robe her person in a manner that might best disclose the beauty and symmetry of her limbs. After her marriage she was to be no less instrumental to public purposes. Her value was to be estimated by the addition which she made to the sound and robust population of the state; and, on this principle, the right of her husband to her exclusive fidelity, was to be measured only by the political rule of public benefit.

"At Athens and at Rome many of these degrading institutions were adopted or extolled. It has been already observed that the profound and accomplished Plato approved of the community of women, of the naked dance, and of the exposure of children; and Pericles, devoted to the charms of Aspasia, is said not only to have repudiated his wife, but to have transferred her to another. The Roman rivalled the Greek in these flagrant violations of decorum and of justice. The grave and formal moralist, the dignified senator, the distinguished statesman, they who were the judges, and they who were the makers, of the laws, admitted and practised the Spartan doctrine, by which the husband was authorized to dispose of the person of the wife. The unfortunate matron was sometimes to be consigned, without divorce, to the temporary possession of her husband's

friend, and to be again received by her wedded master, only to be again exposed to the same indignity. With similar barbarity her child was to be exposed, whenever the prudence or parsimony of the father should incline him to prevent the increase of his family, and, what was yet more execrable, she might be commanded and compelled by her legal tyrant, to become herself the murderer, on its birth, of her unoffending infant." P. 364—366.

Our author thinks the situation of the Hindu female yet worse.

"As we advance from the West to the East, we shall discover, in the condition of the female sex, still more legible marks of the vile misrule of folly and of despotism. The tyranny of institution appears to extend from the throne to the household. He, who is himself a slave, becomes an oppressor in his turn. He rules in his dwelling as the Rajah or the Satrap rules in his province; and the law of marriage, which is every where the humiliation of the woman and the wife, seems to have been dictated but by his pride, his selfishness, his injustice, and his tyranny.

"Polygamy, the despot of domestic life, prevails over the whole Eastern world. With equal contempt of nature, of justice, of public and private welfare, one portion of the human species is invariably degraded into a subservient instrument of the passions of the other. Female beauty is trained but to enhance the pleasures of a despotic master, and to be secluded by his selfishness and his suspicion from the intercourse of society. This dominant spirit exists not merely among the higher classes of society, but extends to the dwellings of private life, and affords little opportunity, to those whom it oppresses, for the exercise either of love or of virtue. From the subjugation which it perpetuates there is no escape. Hope and liberty are equally lost. The darkness is always the same; and the unhappy victims have nothing to do but to submit, in the very tameness of despondency, to the will of their jealous and tyrannical masters.

"The religion of the Hindu afforded an early sanction to this unhappy humiliation of the female sex. Framed in the very spirit of partiality and injustice, it has exercised a corresponding influence over the whole order of society. The seraglio derives authority from its enactments; and it legitimates the despotism which has left nothing to the feebleness of woman but slavery and submission.

"Under this religion we look for no bond of union in the married state, but such as may exist between the master and the slave. The number of wives does not appear to have been limited by a single precept or command. The cells of the harem are to be augmented, and inmates supplied, according to the fancy, the caprice, or the means of the husband. He who was taught to consider himself as of a superior nature, was to rule over a number of beings whom he regarded as of a subordinate class; the inferior many were to depend for happiness on the will of the superior one; and the connexion which was thus formed,—a connexion always of doubtful love and certain tyranny,—was calculated rather to ensure on one side the obedience of fear, and to confirm on the other the authority of command, than to promote the felicity of domestic union, by exciting a mutuality of affection and of esteem.

"The Hindu wife can scarcely be said to be the companion of her husband, the solace of his cares, or the object of his regard. She is not expected to please by qualities of mind, but by servility of obedience. She has nothing to do but to give children to her master, and to conform to his will; and she might be estranged from the essential duties of the wife and mother, if she were permitted to direct her attention to intellectual accomplishments. In early life, accordingly, she is carefully immured in the dwelling of her parents; and, when married, she is, with similar caution, secluded in the apartments of the harem. After having passed eight or ten years beneath the rigid inspection of parental vigilance, she is, for the rest of her days, to submit to the suspicious superintendence of conjugal jealousy. No means of improvement

are afforded to her youth. In general she can neither read nor write. To her, the acquirements which enhance the charm of beauty and of virtue, are of little value. It is enough if she possess the habits of docility, and learn to obey.

"She is not doomed by marriage merely to a rigorous seclusion from the world: she is charged, as was the Lady of ancient Greece, with the cares and anxieties of household management. Labours, little adapted to the delicacy of her sex, are to be patiently endured. Every neglect of her domestic offices is a high and a penal offence against the legitimate but despotic authority of her husband; and so earnest is the law to enforce the industry of the Hindu wife, that she is expressly required not merely to occupy the hours of the day in her family arrangements, but 'to rise while it is yet night' in order to resume the drudgery which the servitude of marriage may prescribe.

"The injustice which thus depresses the sex, extends to the actions and the will of the widow. The despotism of the departed husband claims, even from the grave, the devotion of the wives whom he has left behind him. One of them, at least, is required, as we have seen, to ascend the pile on which his body is to be consumed, in order that he may not be deprived of the future attendance of the slave, from whom he has been accustomed to receive a prescribed and heartless obedience; and female life is daily to be sacrificed in compliance with an institution utterly opposed to every principle of utility, of humanity, and of justice, and utterly adverse to the order, the welfare, and the happiness of society." P. 382—386.

Mahometanism presents a picture very similar.

"It does not appear that the disciples of Mahomet have learned to be more just to the rights of the female sex, than the worshippers of Vishnu or of Brama. The Mahometan girl, after having been subjected to restraint from her birth, is married young, and without any reference to affection or choice. The husband is selected by her parents only to become her master. From the obscure privacy of the parental home, she is conducted to the bridal chamber, henceforth to endure the uncontrolled authority of conjugal power. No stranger is to be admitted into her presence. Even a brother is separated from her by a boundary which may rarely, if ever, be passed; and the charities of kindred are to merge for ever in the exclusive duty required by the unequal tyranny of the laws.

"This duty converts the wife into a slave. Whatever be the negligence or contumacy with which she is treated, she may not remonstrate. She may be accused, and questioned, and punished; but the voice of accusation from her lips would be a frightful omen in a seraglio. When her husband appears, she must clothe her face in smiles, and bend to his pleasure and caprice, or abide the punishment due to contumacy and disrespect. She may be degraded, chastised, divorced, put to death, in his wrath. No inquiry is made concerning her fate. No appeal to justice may bring to light the secrets of the harem." Pp. 393, 394.

"Every caution of the law is exercised to satisfy the jealousy and suspicion of one sex by restricting the liberty of the other. Women are not merely required to be staid in their deportment; 'to restrain their eyes, to veil their necks, to discover neither their hands, nor their face, nor the ornaments of their persons,' and 'to avoid all intercourse, however momentary, beyond the circuit of their prison. They must attend to the duties of their household, and economise the property of their husbands with rigorous exactness. If they prove perverse or negligent, they may be haughtily rebuked, confined to their apartments, and mortified by stripes. For crimes of a deeper die, they are to experience a more adequate punishment. No palliation of their errors is to be found in the neglect and tyranny to which they are exposed; and by the very authority which permits the husband to satisfy the utmost vagrancy of desire, a lingering death is awarded to the incontinence of the wife, and she is 'to be

imprisoned in a separate chamber until death release her' from her sorrows and her shame." Pp. 395, 396.

Let us now turn from these sickening details, to inquire what are the corresponding provisions in the Christian code.

"But Christ looked from the conduct to the heart; and in the heart he sought to lay the foundation of obedience. It is not enough that man conform externally to the law. Crime may exist without deed. The professors of the gospel are, therefore, admonished, not merely to observe the letter, but the spirit, of the precept; that is, to watch over their passions and their thoughts, and to preserve from contamination the purity of the mind. The secret emotion, the incipient desire, the inward movement, the glance of the eye, may merit the punishment due to the adulterer. If the guilt be conceived within, the law is violated; and the authority, which proclaimed the law, has also proclaimed, that 'Whoso looketh upon a woman to lust after her, hath already committed adultery with her in his heart.'

"And the obedience which is here required is not to consist in a cold and formal observance. The union of marriage is of a sacred character, not to be cemented by worldly and mercenary considerations, but by those consecrated affections which preserve the fidelity and unity of attachment as well in poverty as in wealth; and which is capable of enduring without diminution, or rather is brightened while it endures, the rudest and the most painful trials. The husband and wife, we are told, should be prepared to sacrifice for each other, if necessary, every affection which they had hitherto been accustomed to consider as most dear and binding. No other relationship of life is to be suffered to interfere between them. They are to leave father, and mother, and sister, and brother, rather than suffer the sacredness of their common engagement to be impaired. They are to become one; to be united in the sameness of interest and of heart; and 'whether in sickness or in health, in joy or in sorrow,' they are to administer to each other with mutual fidelity 'so long as they both shall live.'" Pp. 401, 402.

"The sanctions of this happy and sacred union, as recorded in the New Testament, are of a temporal and eternal character. In every page we discover, on this subject, some affectionate admonition, or some alarming menace; and counsel and prohibition, and precept and command, are employed, with equal earnestness, to guard and preserve the sanctity of marriage. The guilty husband, and the unfaithful wife, are charged not to deceive themselves with the hope of impunity. 'Tribulation and sorrow,' such is the annunciation, 'shall assuredly be the lot of the adulterer.' Adultery itself is classed with the most degrading and pernicious crimes. It is placed, by Evangelist and Apostle, in the foul catalogue of idolatry, extortion, blasphemy, robbery, and murder; and, if they who are guilty of those sins, and shall die in them, 'may in no wise enter into the kingdom of heaven,' the same exclusion is reserved for the punishment of the crime which violates the sacred union of man and wife.

"The institution of marriage, which has been thus defined and thus sanctioned, is intimately connected with private and public welfare. It stands opposed to polygamy, which is at variance with the constitution of our nature, and to that facility of divorce, which has been always a source of mischief and of crime. It represses that licentious commerce which degrades the character of both sexes, incapacitates the mind for all moral and intellectual pleasures, wears away that quick and ready perception of guilt which constitutes an essential quality in every virtuous mind, and generally produces that profligacy of principle which manifests itself in a contempt for all the obligations of piety and of virtue. It tends to preserve the peace and union of married life by securing or strengthening the bonds of domestic harmony, and enforcing the mutuality of domestic interests and affections. It raises the female sex from a state of dependance and humiliation, to their proper condition in life; affords

them security in marriage from the insult and shame of unmerited repudiation; supplies, on many occasions, the decline of personal attachment in their husbands, by a sense of religious obligation; and gives them an authority in their household which better enables them to fulfil the high duties required of them as matrons and as wives. It provides with equal justice for the security and comfort of the weaker part, and for the legitimate authority of the stronger; and, admitting the sex to a participation of the advantages and blessings of social intercourse, and teaching them to respect themselves, while it demands for them the respect of the world, women have become, under its protection, incomparably more improved in their understanding, more refined in their sentiments, more cultivated in their manners, and more certain of a just consideration in public and private life, than they ever could pretend to be under any other system of marriage established by law or religion in the world." Pp. 404, 405.

"By marriage, then, according to the law of Christ, the best interests of each of the parties concerned are protected and preserved. If women be raised to a higher rank in the estimation of society than they had before enjoyed, they are not the less bound to consult the welfare and happiness of their husbands. If men be deprived of the dominion which they had been accustomed to exercise, they have acquired a new right to the undeviating love and fidelity of their wives. The condition of both is eminently improved. Both are united for their mutual happiness by a law of mutual justice. Both are to dwell together, under the common bond of wise and salutary obligation, for their common felicity. Is there restriction? It is that only which limits caprice and crime. Is there liberty? It is that only which is regulated by equal and impartial duty. The union of the household is consecrated by the spirit of liberal and generous association. Instead of the obsequiousness of the slave, there is love. Instead of the depression of one party, and the domination of the other, there are concordant obligations, and peaceful and hallowed unanimity. Under the shelter of this domestic economy, new or better relationships spring up. The duties due to father and mother, or by them, are more clearly ascertained. Children, instead of being weighed in the balance of public utility, and exposed or neglected by the cruelty of their natural protectors, are consigned to the guardianship of parental probity and affection; and the name of family is that only of a kindred association, held together by the unperverted charities of the heart, and regulated by the rule of reciprocal obligation. If these effects be not always experienced in married life, let not the law be blamed, but the folly or the guilt which resists the law. Often, however, such consequences are visible in the domestic scene. A harmony, a tenderness, a community of heart and of spirit, are there to be found, which never could exist beneath the despotism of Oriental authority, in the unequal society of an Attic dwelling, or under the impure and offensive laws of Spartan policy." Pp. 406, 407.

We must congratulate the public upon this accession to our stock of theological literature, and we cannot doubt but that it will become extensively and permanently useful. Mr. Alley appears to have spared no labour in reading, comparing, and duly considering the writings and opinions of those authors from whose works he was likely to obtain the most authentic information on the subjects of his research. To great patience of investigation, he has united sound judgment, with a comprehensive view of the present effects and future consequences of those doctrines upon which he has treated.

ART. II. *An Introduction to the Critical Study and Knowledge of the Holy Scriptures.* By THOMAS HARTWELL HORNE, M. A. *Illustrated with Maps and Fac-Similes of Biblical Manuscripts.* Fourth and Fifth Editions. 4 vols. 8vo. Cadell, 1823, 1825.

A Popular Introduction to the Study of the Holy Scriptures ; for the Use of English Readers. By W. CARPENTER. *Illustrated with Maps and Plates.* 8vo. Wightman and Cramp, 1826.

As Christian Remembrancers, we cannot but rejoice in the appearance of every treatise which has for its object the promotion of sacred literature. Mr. Carpenter's volume therefore has a claim to our early consideration. Of Mr. HORNE's Introduction, an account was given in a former volume of our journal: nor should we have again adverted to it, but for the very great resemblance which Mr. Carpenter's book bears to it in the disposition of the Title-page, the form and type of the other pages, the identity of the head-lines of many of those pages, the order and mode of exhibiting the table of contents, as well as the *verbal coincidence* of very many passages ;—all which, together with several other minute circumstances that arrested our attention in going through his volume, led us to conclude that, notwithstanding Mr. C. offers his work as an original production, he has been very largely indebted to Mr. Horne's labours, particularly to his third and fourth volumes, *copying his quotations* from, and references to, *English* authors, without hinting in the slightest degree at the source whence he has derived his materials. As this is a grave charge, we shall now submit to our readers the grounds upon which we have formed this conclusion: and we shall arrange our observations, first, under the head of *Order*; and, secondly, under *Passages taken verbatim (or with colourable alteration) from Mr. Horne*, without any acknowledgment.

I. Instances in which the *Order* of Mr. Horne has been taken by Mr. Carpenter.—Passing over the first part of Mr. C.'s volume, which contains directions for the reading of the Bible, we come to his second part, which coincides with Mr. Horne's fourth volume, and treats on the Books of Scripture. And here we find the order of an entire division of Mr. Horne's volume (containing upwards of sixty of his closely printed pages)—we mean the chronological arrangement of the prophetic books—*taken without the slightest reference to Mr. Horne*. This arrangement we believe to be peculiarly Mr. Horne's. No English writer ever before disposed the prophetic books in that order, which is the result of much laborious and learned research among the works of *foreign* continental critics, which are in the hands of few persons.

Mr. HORNE opens his chapters on the prophets with "*General Observations on the Prophets and their writings.*" Mr. Carpenter's

section on this subject is entitled "*General Observations on the interpretation of the Prophetic Writings.*" Mr. Horne next exhibits "*the Prophets who flourished before the Babylonian Captivity;*" and gives the books of the Prophets Jonah, Amos, Hosea, Isaiah, Joel, Micah, Nahum, and Zephaniah. Mr. Carpenter copies his division with a trifling alteration, and has "*Prophets who flourished*" prior to the *Babylonish Captivity*, and then come the books just mentioned, precisely in Mr. Horne's order; excepting that, instead of saying "The Book of the Prophet Jonah," &c. — Mr. C. says, "The Book of Jonah," &c.; an alteration evidently merely colourable.

Mr. Horne next gives "*The Prophets who flourished near to and during the Babylonian Captivity.*" Mr. Carpenter has the *same identical words*, with the single colourable alteration of *Babylonish* for *Babylonian*, and he follows Mr. Horne's chronological order as before, for the several books.

Lastly, Mr. Horne gives "*The Prophets who flourished after the return of the Jews from Babylon:*" and Mr. Carpenter has "*PROPHETS, WHO FLOURISHED AFTER THE RETURN FROM BABYLON;*" and then come the Books of Haggai, Zechariah, and Malachi, *precisely in Mr. Horne's order!*

Our readers will observe, that Mr. Carpenter does not offer his book as a *bonâ fide* abridgment of the labours of a previous author: but, without making any the slightest acknowledgment, he seizes upon an important chronological arrangement of a portion of the books of Scripture, and boldly imposes it on his readers as his own!

By far the largest portion of Mr. Carpenter's book treats on Jewish Antiquities: and here again we find him laying Mr. Horne's method under contribution. It so happens, that Mr. Horne's third volume, which is wholly devoted to Biblical Antiquities, treats that subject also in an original order. All the English writers on Jewish Antiquities—and especially Godwyn and Jennings (who are Mr. Carpenter's chief authorities, where he deserts Mr. H.)—discuss them under the heads of "Persons," "Places," and "Times." But Mr. Horne, with great propriety, gives, first, what he calls "*A Sketch of the Historical and Physical Geography of the Holy Land;*" Mr. Carpenter also favours us with "*A SKETCH OF SACRED GEOGRAPHY.*"

Next, in Mr. Horne's work, come "*Political Antiquities of the Jews;*" and this very division is copied by Mr. Carpenter, *verbatim*. Under this head, Mr. Horne treats of the different *forms of government*, from the Patriarchal times to the Babylonian Captivity. Mr. Carpenter, too, has a section, "*Forms of Government,*" beginning in like manner with the Patriarchal.

Mr. Horne's second chapter, being wholly drawn from Greek and Latin writers, is passed over by Mr. Carpenter; but the order of his

third chapter is taken without scruple, one or two transpositions excepted. To adduce an instance or two: Mr. Horne's *first* section is entitled "*Jewish Courts of Judicature and Legal Proceedings*;" Mr. Carpenter's *third* section is the same, *verbatim*; and he has followed, with one or two transpositions, Mr. H.'s order, in his chapter on the *Criminal Law* of the Jews, besides *verbal coincidences* and *references to the same pages of the same authorities* (which we shall point out in the course of this article), so minute, as to satisfy us that Mr. Horne's work has been perpetually before him, and very frequently copied in the very *original* Popular Introduction of Mr. Carpenter. Has Mr. H. a chapter on the *Jewish and Roman Modes of computing time*? Mr. C. has a section on the *Divisions and Modes of reckoning TIME*. Has Mr. C. a chapter on the "*Tributes and Taxes mentioned in the Scriptures*?" Mr. C. also has a section, entitled "*Tributes and Taxes*," in which he follows Mr. Horne's order of treating the subject; though no other previous English writer on Jewish Antiquities ever discussed it in this way. Mr. H. has a chapter on the "*Military Affairs of the Jews and other Nations mentioned in the Scriptures*." Mr. Carpenter, also, has a section, entitled "*Military Affairs*;" and, for several pages of his volume, Mr. Horne's head-line, "*Military Affairs*," is duly taken and printed in *Italics*.

Part III. of Mr. Horne's third volume treats on the Sacred Antiquities of the Jews: here again Mr. Carpenter has a little varied the numerical order of his sections; but we find him still copying Mr. H. Has the latter a section on "*The Jewish Church and its Members*," and on the "*Ministers of the Temple*?" Mr. C. has a chapter, entitled "*Members and Officers of the Jewish Church*;" and another on the *Ministers of the Sanctuary*. Mr. Horne's chapter on the "*Corruptions of Religion by the Jews*," is taken, with a single verbal alteration by Mr. C. — "*Corruptions of Religion AMONG the Jews*;" and, in his sections of this chapter, he follows Mr. Horne's order.

Part IV. of Mr. H.'s third volume is entitled, "*Domestic Antiquities of the Jews*." Mr. C. has a chapter on the "*National and Domestic Customs of the Jews*;" and, though he has varied Mr. Horne's logical order, as to the sections, in the details of those sections, he has most evidently copied him.

It would extend this article to an undue length, were we to specify all the very minute coincidences, in the point of order, which we have discovered in Mr. Carpenter's volume: we think that enough has been adduced to convince our readers that he has committed a gross—we had almost said—wholesale plagiarism on Mr. H.: (for our readers will observe, that Mr. Carpenter does not offer his volume as an abridgment); and has not had the generosity to acknowledge the source to which he is so largely indebted.

II. We now come to the head of *PASSAGES TAKEN VERBATIM, or with colourable alterations, from Mr. Horne*, without acknowledgment,—not even that of putting the passages so taken between quotation commas. Where, indeed, Mr. H. had consulted any very rare books, or refers to foreign sources, Mr. Carpenter has not copied him, except in one or two instances which shall presently be adduced; but where Mr. H. has cited verbatim, or has abridged any *English author*, whose publication is of tolerably easy purchase, there Mr. Carpenter has quoted the *same passages, in the same order and manner* that Mr. Horne has done; and we have in some instances detected him copying Mr. Horne's original summaries, which he supplied where the authors *bonâ fide* quoted by him had furnished no such summaries. We will adduce as few instances as we well can; but enough, we trust, to convince our readers:—

MR. HORNE, Vol. IV. p. 10,* speaking of the Book of Leviticus, says: “*This book ADUMBRATES the state of the church in the wilderness of this world, until her arrival at the heavenly Canaan,—an eternal rest.*” St. Paul, in 1 Cor. x. 1, &c. and in various parts of his Epistle to the Hebrews, has shewn that these things pre-figured, and were applicable to, the Christian church.”

MR. CARPENTER, p. 59, says—“It should be remarked, that the many events recorded in this book, ADUMBRATE THE STATE OF THE CHURCH IN THE WILDERNESS, OF THIS WORLD UNTIL HER ARRIVAL AT THE PROMISED CANAAN,—the ETERNAL REST. See 1 Cor. x. &c.”

Here the word *an* is by Mr. C. altered to *THE*, and Mr. Horne's punctuation even to the little dash after the word Canaan. A few lines after, Mr. Horne says:—

“Types of the Messiah are, *Moses* (compare Deut. xviii. 15.)—*Aaron* (Heb. iv. 14—16. v. 4, 5)—*the Paschal Lamb* (Exod. xii. 46, with John xix. 36, and 1 Cor. v. 7, 8.)—*the Manna* (Exod. xvi. 15, with 1 Cor. x. 3.)—*the Rock in Horeb* (Exod. xvii. 6, with 1 Cor. x. 4.)—*the Mercy Seat* (Exod. xxxvii. 6, with Rom. iii. 25. Heb. iv. 16.)—*the Tabernacle* (Exod. xl. with John i. 14. Gr.)”

Mr. Carpenter has—“In this book are also presented several types of the Messiah; such as, *Moses*, Deut. xviii. 15; *Aaron*, Heb. iv. 14—16. v. 4, 5.; the *paschal lamb*, Ex. xii. John xix. 36.; the *manna*, Ex. xvi. 15. 1 Cor. x. 3.; the *rock in Horeb*, Ex. xvii. 6. 1 Cor. x. 4.; the *mercy-seat*, Ex. xxxvii. 6. Rom. iii. 25. Heb. iv. 16.; the *tabernacle*, Exod. xl. John i. 14. Gr. *tabernacled*.”

Our readers will observe here, that the only difference between Mr. Horne and Mr. Carpenter is, that the former uniformly prints his references to scripture texts between *parentheses*; the latter has taken the *same words and texts*, and printed them in italics, in like manner, and omitted nothing but the parentheses, and the word “with,” and adding the word *tabernacled*. On this plagiarism from Mr. Horne, we have further to remark, that, *before him*, no English writer on the Bible ever exhibited the types in this way. A learned foreign writer, whose work

* We make our references to the fourth edition.

is not of common occurrence in this country, (and to which Mr. Horne has acknowledged his obligations in the Appendix to his 2d volume,)—we mean Moldenhawer—does exhibit the types in this way. Here, therefore, is evidence, amounting to demonstration, that Mr. Carpenter has taken verbatim from Mr. Horne.

Mr. Horne, Vol. IV. p. 21, speaking of the Book of Deuteronomy, says—“This fifth book of Moses derives its name from the title (ΔΕΥΤΕΡΟΝΟΜΙΟΝ) prefixed to it by the translators of the Septuagint Version, which is a compound term, signifying the second law, or the law repeated, because it contains a repetition of the Law of God, given by Moses to the Israelites. . . . From a comparison of Deut. i. 5. with xxiv. 1. it appears to have been written by Moses in the plains of Moab, a short time before his death.”

Mr. Carpenter, p. 62, colourably alters a few words, and thus expresses himself:—“The title of this book has been derived from the Greek version, where it is called Δευτερονόμιον—a compound term, signifying the second law, because it contains a repetition of the law given to the Israelites by the mediation of Moses. From a comparison of chap. i. 5, with chap. xxiv. 1, it appears to have been written by Moses in the plains of Moab, a short time prior to his death.”

On this passage we have to remark, that no other English writer, besides Mr. Horne, has thus expressed himself on the Book of Deuteronomy. Roberts, in his *Clavis Bibliorum*, or Key to the Bible,* does not; Dr. A. Clarke, in his Commentary, does not, neither does Dr. Gray, in his admirable Key to the Old Testament: and these are the principal, if not the only authorities, on the books of Scripture, which Mr. Carpenter appears to have consulted. Here again he has been guilty of gross plagiarism.

In Vol. IV. pp. 90—92, Mr. Horne gives a summary of the patriarchal creed, as it existed in the time of Job, from Dr. Hales' Analysis of Chronology; and Mr. Good's translation of the Book of Job, which he introduces in the following terms:—

“Independently of the important instruction and benefit, which may be derived from a devout perusal of the Book of Job, this divine poem is of no small value, as transmitting to us a faithful delineation of the patriarchal doctrines of religion:” And what says Mr. Carpenter? “But independent of the important instruction which may be derived from a devout perusal of the book of Job, it must be considered as a most invaluable document, as containing a faithful delineation of the patriarchal religion.” (P. 82.) Mr. Horne does give an abstract of the patriarchal creed from both the authors above cited: but though Mr. Carpenter cites Mr. Good, it is pretty evident to us that he had not Dr. Hales' work before him: for not only does he not cite the particular part of Dr. H.'s Analysis which he pretends to quote, but he actually omits the two grand articles of the patriarchal faith (which Mr. Horne had faithfully and properly introduced from Dr. Hales'); viz. 1, That there is a God; and 2, That he is a rewarder of them that diligently seek him!

Mr. Horne, Vol. IV. p. 121, in giving an abstract of Mr. Holden's view of Ecclesiastes collected from his *Preliminary Dissertation*, (which he cites, “Prelim. Dis. pp. lxxiii—lxxii.”) thus expresses himself:

* Mr. Horne occasionally quotes verbatim from the folio edition of this work: Mr. Carpenter quotes the same identical passages on the same subjects from an 8vo edition!

"In prosecuting his inquiry into the chief good, Solomon has divided his work into two parts. The first, which extends to the tenth verse of the sixth chapter, is taken up in demonstrating the vanity of all earthly conditions, occupations, and pleasures; the second part, which includes the remainder of the book, is occupied in eulogising wisdom, and in describing its nature, its excellence, its beneficial effects."

Now what says Mr. Carpenter? p. 88. "Mr. Holden, in his 'Attempt to illustrate the Book of Ecclesiastes,' has divided the work into two principal parts. The first, &c." and precisely as above given. Now, we can venture to say that the whole of this passage is verbatim from Mr. Horne, and that Mr. Holden's book was not before him, though he pretended to quote him: for he cites "Prelim. Discourse, p. lxxv.;" whereas Mr. Horne has Preliminary Dissertation; and he cites p. lxxv. where not a word is to be found of what he professes to cite: he has even followed Mr. Horne's spelling in the word eulogising, which Mr. Holden writes eulogizing. The whole synopsis of the Book of Ecclesiastes, is verbatim the same as in Mr. Horne's work, excepting that the numbers of the sections are omitted, but which happen to be necessary, in order to shew the bearings of the argument in that book.

We have, however, in p. 90, of Mr. Carpenter's volume, a clear demonstration (if further demonstration were wanted) that he has cited a rare English book without having ever seen it.

Mr. Horne, Vol. IV. pp. 127, 128, has, in the compass of a few lines, given the substance of much learned research, concerning the opinions of eminent Hebraists, relative to the structure of Solomon's Song: he thus expresses himself:—

"Bauer, however, affirms this poem to be an idyl; the same opinion is intimated by Jahn, who makes it consist of eight idyls; but neither of these eminent critics assign any reasons for their opinion. Probably they derived it from Sir W. Jones, who, having compared this poem with some of the *Cassides* or idyls of the Arabian poets, concludes, with expressing his judgment, that this Song ought to be classed among the Hebrew Idyls."

"Mr. Horne refers to Sir W. Jones's *Poeseos Asiaticæ Commentarii*; and goes on to say, that Mr. Good considers the Song of Songs "as a series of poems, each distinct and independent of the other. These he designates *sacred idyls*." Now, what does Mr. Carpenter say? "Mr. Good considers it as a series of idyls, like the *Cassides* of the poets of Arabia." But, unfortunately for Mr. C., Mr. Good does not make use of the word "*cassides*" at all, in the Introduction to his elegant, and now very scarce Translation of Solomon's Song; but Mr. Carpenter has blundered what had been clearly stated by Mr. Horne, and he has quoted an author, whose book he had never seen.

If we pass at once to the Gospel and Revelation of St. John, it is not because we have no instances of plagiarism to adduce (we could specify twenty at the least from the remaining books of the Old Tes-

tament, and as many more from the New Testament); but because we wish to shorten this article, as much as is practicable consistently with critical justice. In Vol. IV. pp. 393, 394, Mr. Horne has given a summary of the tenets of Cerinthus, drawn up from "Mosheim's Commentaries, vol. i. pp. 337—347, Dr. Lardner's Works, 8vo. vol. ix. pp. 325—327, or 4to. vol. iv. pp. 567—569, Dr. Owen's Observations on the Four Gospels, pp. 88—92." We have taken the trouble to compare his references, especially Dr. Owen's work, and find that Mr. H. has faithfully abstracted the authorities he has cited, particularly the last.

Mr. Carpenter has taken the whole of Mr. Horne's passage, verbatim to his very Italics (omitting, however, the Greek words, which the latter had faithfully given as he was bound to do from Dr. Owen) and dashes — between each article of the Cerinthian tenets; and what authorities does he cite? Mr. Horne's very authorities, which he garbles thus: Mosheim's *Commentaries*, vol. i. p. 337, &c. Lardner's *Works*, vol. iv. p. 567, &c. Owen on the *Four Gospels*, p. 88, &c. to which Mr. C. adds, "and Bishop Percy's Key, p. 58, &c." We also happen to have Bishop Percy's Key, the second edition: and we find that the little epitome which he gives, is not only *differently expressed*, but also differently printed, as to the words in *Italic*.

In pp. 282, 283, Mr. Carpenter takes the whole of Mr. Horne's Synopsis of the First Epistle of St. John to his very Italics, for which, indeed, he refers to his fourth volume, but does not print the passage with quotation commas, as he ought to have done, both here and elsewhere.

We come to the Apocalypse.

Mr. Horne, vol. iv. p. 186, thus expresses himself: "Referring the reader to the works of Mede, Daubuz . . . and others, and especially to the learned and pious labours of Dr. Woodhouse, we shall conclude with the following Canons of interpretation, which have been proposed by the last mentioned critic and divine, who has most successfully applied them to the exposition of the Apocalypse."

Then follow four canons, which Mr. H. has abridged from Dr. Woodhouse's translation of the Apocalypse, partly in his own words, and partly in those of Dr. W. Observe, now, how closely Mr. Carpenter treads in Mr. Horne's steps, without, however, acknowledging his obligations: thus says Mr. Carpenter, p. 289,

"We conclude these remarks, with the following very excellent CANONS OF INTERPRETATION, WHICH HAVE BEEN PROPOSED BY DR. WOODHOUSE, WHO HAS HIMSELF APPLIED THEM with great success TO THE EXPOSITION of the sacred book."

Two or three words are here colourably altered: and then follow the Canons as given by Mr. Horne, with a reference to "Translation of the *Apocalypse*, p. xii. &c.," which it is evident that Mr. C. had not before him.

We have so small a space left for our notice of Mr. Carpenter's unacknowledged obligations to Mr. Horne's third volume, that we will give only three. Speaking of the mountains of Palestine, Mr. Horne, vol. iii. p. 45, says,

"2. Mount Carmel is situated about ten miles to the south of Acre, or Ptolemais; on the shore of the Mediterranean Sea. It is a range of hills, extending six or eight miles nearly north and south, coming from the plain of Esdraelon, and ending in the promontory or cape which forms the bay of Accho, or Acre. It is very rocky, and is composed of a whitish stone, with flints imbedded in it. On the east is a fine plain, watered by the river Kishon, and on the west a narrower plain descending to the sea. Its greatest height does not exceed fifteen hundred feet. (Here Mr. H. cites Buckingham's Travels, pp. 119, 120.) The summits of this mountain are said to abound with oaks and other trees; and, among brambles, wild vines and olive trees are still to be found."

Mr. Carpenter, p. 312, says, (our readers will observe the exactness of his numeration,)

"2. Carmel is a range of hills, extending six or eight miles, nearly north and south, coming from the plain of Esdraelon, and ending in the promontory or cape which forms the bay of Accho. It is of a whitish stone, with flints imbedded in it. It has on the west, a narrower plain descending to the sea. Its greatest height does not exceed fifteen hundred MILES, (here Mr. Carpenter cites Buckingham's Travels, p. 119.) The summits of these hills abound with oaks and other trees; and, among brambles, wild vines and olive trees may still be found."

The concluding sentence is not found in Mr. Buckingham's book; which, it is clear, Mr. Carpenter never saw: for, in the first place, Mr. B.'s description of Mount Carmel is somewhat differently expressed; and in the next place, he states its height to be 1500 feet. We have taken the trouble to verify the passage: which Mr. Horne has correctly stated in his own words. With the omission of a few words, Mr. Carpenter has copied Mr. H., even to his punctuation: and, not having Mr. Buckingham's book to refer to, he has made him to say in p. 119, what is not there to be found: and what he has said in p. 120, he has blundered, and converted feet into MILES!

We have already adverted to Mr. Carpenter's Section on the Criminal Law of the Jews, as being frequently coincident in expressions with Mr. Horne's chapter on that subject. He quotes the same pages of the same author, and the following passage will shew that he has copied several of Mr. Horne's identical expressions. Mr. H. says, vol. iii. p. 129,

"Perjury is by the Mosaic Law, most peremptorily prohibited as a most heinous sin against God, to whom the punishment of it is left, and who in Exod. xx. 7. expressly promises that he will inflict it on the offender, without ordaining the infliction of any punishment by the temporal magistrate."

Mr. Carpenter, p. 393, expresses himself thus:

"Perjury is prohibited most peremptorily as a heinous sin against God, to whom the punishment of it is left, and who expressly promises to visit it on the offender, without ordaining any punishment to be inflicted by the temporal magistrate."

Here it will be seen that Mr. C. has taken Mr. Horne's identical expressions, with one or two colourable alterations.

Our limits forbid us to point out all the instances in which Mr. Horne's summaries of chapters, as well as the body of his work, have been mercilessly plundered by Mr. Carpenter : we could fill many pages with the comparison.

In his Preface (p. iv.) Mr. Carpenter says, "that his work must stand or fall, altogether apart from a consideration of his means or opportunities of imparting information." After the specimens of gross plagiarism which we have adduced, our readers will be at no loss to decide its sentence. We look in vain for information on many topics of scripture interpretation, as well as of Jewish antiquities, which he *ought* to have introduced, to make his book a comprehensive manual, all which are found in Mr. Horne's volumes "available," by means of the translations he has printed, "to mere English readers;" though Mr. Carpenter in his Preface affirms the contrary. When, indeed, we deduct what Mr. C. has taken without acknowledgment from Mr. Horne, and his wholesale extracts from other authors,—for instance, in pp. 95—107, TWENTY-ONE pages verbatim, *without the distinction of quotation commas*, from Dr. Smith's "View of the Prophets," &c; though he pretends to say they "HAVE BEEN SELECTED" from that excellent little work; — in pp. 143—155, FORTY-FOUR pages from Bishop Marsh's *Michaelis*, Vol. III. pp. 40—82, to whom he refers, with a p. 40, &c. / in pp. 182—194, THIRTEEN pages from Mr. Townsend's valuable *Harmony of the New Testament*, with a reference to Vol. II. p. 741, &c., to conceal the extent of his obligation, very little remains that Mr. C. can call his own.

We have thus laboriously and faithfully enabled our readers to judge of the nature of Mr. Carpenter's work; and as to the source whence he has chiefly drawn his materials, no one can entertain a doubt. It may, however, be said, "True it is that Mr. Carpenter's conduct, in thus availing himself so freely of the labours of another, cannot be justified in a moral point of view; yet, if he has extracted and arranged the most popular and useful parts of Mr. Horne's elaborate volumes, the public will be benefited by his work." But this is not the case; Mr. Carpenter has frequently stopped short in his dishonest career; he has carefully avoided much that is valuable, much that is curious and interesting in Mr. Horne's Introduction, — and why? Because he knew that the law would allow him to go so far and no farther; that the powers of Chancery are neither dead nor asleep; that an injunction, that ægis of literary property, would protect from spoliation the hardly earned fruits of another's toil. Mr. Carpenter has, indeed, shewn himself to be most astute. He has, when it has been in his power to procure them, availed himself of those books, and of the same extracts, which the knowledge and industry of Mr. Horne had proved to be valuable; and he has faithfully copied the order observed by Mr. Horne. But

notwithstanding this, he (Mr. C.) is, we are afraid, secure; for it has, we believe, been laid down by a higher legal authority than we are disposed to doubt, that *there is no copyright in method*. Novel, therefore, and ingenious as Mr. Horne's arrangement, frequently is, he is not protected by the law; but we rejoice to see he can protect himself. We observe he has advertised "a Compendious Guide to the Study of the Bible," being an analysis or abridgment of his larger Introduction, adapted as well to the wants of those who do, and those who do not possess that work. To this Manual, we shall hereafter call the attention of our readers, convinced that it will be, what Mr. Carpenter has not dared to make his, a faithful abridgment of Mr. Horne's admirable work.

- ART. III.—*A Charge delivered to the Clergy of the Diocese of London, at the Visitation in July, 1826. By WILLIAM, LORD BISHOP OF LONDON. Rivingtons.*

AN Episcopal Charge is a publication, the importance of which we are by no means disposed to estimate according to its apparent magnitude. We turn to one of these little pamphlets with a degree of interest, which many a well-sized volume fails to excite in us. When a Bishop delivers his periodical admonition to those subordinate ministers, who look up to him for direction and encouragement, we naturally expect the discussion of matters deeply affecting the welfare of the Church; we anticipate the enforcement not only of such general obligations, as are perpetually incumbent upon the christian pastor; but of such particular duties also, as particular times and circumstances may have created. And when this is done in the spirit of piety and wisdom, and in a manner suited to the occasion; with authority, yet with meekness; with zeal, yet with judgment; we are well assured, that a powerful instrument of blessing to the Church is at work; and feel justified in confidently hoping that great and permanent good will be the result.

With such feelings and anticipations as these, we took up the Charge before us; and during the perusal of it, they have suffered no abatement. It is, indeed, worthy at once of the station and the character of its author. The matter of it is grave and weighty: the style simple and perspicuous. It bears upon it the broad impress of religious wisdom; it speaks throughout "the words of truth and soberness." Having said thus much (and *less we could not, more we need not say*.) of the general excellence of this Charge, we shall now lay before our readers some account of the particular points on which it treats, with a view, not to supersede, but to recommend, their own further acquaintance with it.

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The Bishop having opened his address, by reminding his Clergy of the blessings which had constantly attended his and their labours "for the spiritual good of the community;" as a ground of gratitude for the past, and of increased "reliance on God's providential mercy, and the aid of his Holy Spirit, in directing the course of events, and disposing the hearts of his servants," for the future; proceeds to make some judicious observations on the very important relation between incumbents and their curates: to which he adds a salutary caution "against culpable easiness in giving titles to holy orders." Turning then to the external affairs of the Church, he at once comes to an event in its annals, full of interest both to its friends and enemies; "the revival of the controversy respecting the pretensions and doctrines of the Roman Catholic Church, which, in this country at least, had ceased for many years to excite any considerable degree of attention." The Bishop has treated this part of his subject (which, indeed, is the leading feature of the Charge,) in so masterly a manner; without delivering a direct opinion upon the wisdom or folly of admitting the Roman Catholics to political power, he has thrown so much light upon that vital question; he has spoken out with so much manly firmness, tempered with so much christian moderation, on an occasion peculiarly requiring the exercise of both these qualities; that we are sure no apology will be thought necessary for the length of the extract which we are about to make.

"The point," says his Lordship, "to which I would draw your attention, is the light which has been thrown, in the result of the controversy, on the character of the Romish Church; the utter disapproval of any alteration, or even the possibility of alteration, in her principles, claims, or doctrines. Whatever difference of opinion, under the connivance, if not the allowance, of her rulers, may be tolerated, in some respects and in some countries, all her Divines of any authority agree in asserting, that she alone, with the successor of St. Peter at her head, the representative of Christ upon earth, is the one, holy, catholic, and apostolic Church, out of whose bosom there is no salvation; that to her all Churches are subject, as their mother and mistress; the parent to whom they are indebted for their being; the sovereign from whom they derive their authority, and to whom their allegiance is due; that in virtue of the promises of Christ, and the continual assistance of his Spirit, she is infallible, exempt from the possibility of error, in matters of faith, and authorized to enforce her decisions on the conscience of all Christians. The unity of faith, of worship, of government, all drawn to a point under the supremacy of the Pope, is essential to the constitution of her church, and admits of no impeachment. Her authority she cannot renounce in the slightest particular, because, emanating from Christ, as a trust to be exercised for the good of mankind, it is inherent and inalienable: nor can she subject her doctrines to revision, because infallibility precludes aberration from truth, and truth is incapable of variation. The system of doctrine which she is thus engaged to maintain, has been long since defined and established by the Council of Trent, and the creed of Pius the IVth, which latter embodies the peculiar doctrines rejected by Protestants, and enjoins, under pain of damnation, their reception by every Christian, together with implicit belief of all that is held by the Romish Church, and the renunciation of all opposite errors. To this must be added, her utter rejection of any distinction of doctrines into *fundamental* or *not fundamental*: she regards not the importance of the

doctrine : it is the slight to her authority which subjects the offender to anathema, for the obvious reason, that by impugning her judgment on the most insignificant point, he questions her pretence to infallibility. This is in effect the great strength of the Romish Church, the principle which cements the system of error, and prevents it from falling into ruin. It is this "sacred inflexibility," as it is termed by her advocates, "her incompatibility with any error whatsoever,"—in other words, her determined adherence to the whole body of doctrines, whether true or false, which she has once made part of her creed,—which constitutes her principal security. Hence she disclaims all compromise in questions relating to her hierarchy or articles of faith, and denies the privileges, and even the name of a Church to every Christian community, and the hope of salvation to all individuals, who refuse subjection to her authority. I do not accuse her of uncharitableness on account of this exclusive spirit : the authority which she believes to have been conferred on her by Christ, it is her duty to exercise : the privileges received at His hands, she is not at liberty to relinquish : the faith delivered to her custody, she is bound to maintain in its integrity ; and if separation from her communion involves the guilt of apostasy and the forfeiture of the promises of salvation, she is under a sacred obligation to lift up her voice, and warn mankind of their danger. But the more firmly she is persuaded of her divine right, and disposed to act in accordance with it, the more incumbent is it on those who deny her authority, and think they are able to prove that she not only is liable to error, but has grievously erred, in matters of faith, to be sure of the grounds on which they form their conclusions and assert their independence. Where such are the pretensions advanced, the truth or the falsehood of particular articles of faith becomes a secondary question. If Christ has appointed the Church of Rome the exclusive possessor of his promises, the sole depositary of his authority, the infallible judge in controversies regarding the faith, it is useless to debate on other matters. If this point is decided in her favour, our only resource is to acknowledge our errors, to sue for reconciliation, and accept the system of doctrines, which is proved to be true by her sanction.

"In these statements, it is far from my intention to excite angry feelings. My object has simply been, to explain, in exact consistency with truth, and without unnecessary harshness of language, the actual position which the Church of Rome has assumed in regard to the Churches which disclaim her authority, and the consequences which flow from her pretensions. Other Churches may differ from us in points of importance, may reproach us with defects and corruptions, and think it right to abstain from our communion. The Romish Church asserts a title to privileges, which, if they really belong to her, cut us off from connection with Christ, and place us, as rebels, usurpers, and apostates, out of the pale of the Christian Church. Other Churches, if they fall into error, may be corrected by time and reason. The obnoxious tenets of many Christian sects have either been dropped from their confessions, or have silently sunk into oblivion. But the errors of Rome are imperishable ; they derive from her principles the character of immutability which belongs to divine truth, and are asserted with equal confidence." P. 13—17.

We have here the point, upon which the question between the Churches of England and Rome really turns, clearly and forcibly set before us ; and they who think that the matter can be otherwise brought to an issue, have yet to learn the true state of the case. It is to little purpose that we dispute the ground inch by inch with the Romanists, by bringing the characteristic doctrines of their creed successively into controversy, (though the vindication of religious truth requires that this too should be done,) while the strong hold of the absolute authority of their church still remains in their possession. It

has fallen to our lot to be acquainted with protestants, who have been actively and perseveringly dealt with by Romish priests, for the purpose of proselytism: and we have thus had an opportunity of ascertaining where those well-trained advocates consider the strength of their cause to lie. We found that the position which, from first to last, they mainly laboured to establish, was the existence of one supreme, undivided, unerring Church, the only immoveable "pillar of truth, the exclusive dispenser of grace and salvation:" well knowing that, this point gained, every thing else must necessarily follow. For the attainment of this object they left no argument unemployed, which reason, or scripture, or antiquity, could supply: first contending *à priori* for the probability that Christ would leave such a representative of himself upon earth; and then building the proof of His having actually so constituted the Church of Rome, on their own interpretation of certain well-known passages of Scripture, on the alleged testimonies of the fathers, and on the admitted fact that no other church had ever put forth any pretensions to such supremacy. Perfectly conscious of the impossibility of maintaining the many points in which Romanism is palpably at variance with Scripture, they were always anxious to shift the ground of debate from these, in the assurance that the authority of their church, if once fully acknowledged, must, by the weight of its single sanction, carry with it an unscrupulous acquiescence in any doctrines, however unscriptural, and however absurd. Whence it is clear, how idle is that cant of affected liberality, which would represent the points of differences between us and the Romanists as unessential: when the fact is, that the Church of Rome absolutely and necessarily denies the very existence of the Church of England, *as a church rightly so called*, or as any thing else but a schismatic and heretical convention. There is no possibility of compromise in such a case as this. Where every doctrine emanates from the same infallibility, to offend in one point, is to offend in all. There is no medium between unqualified submission, and open resistance. It is painfully manifest, that the attempts, which some good and eminent men have from time to time made, to effect a reconciliation between the Church of Rome, and those that have thrown off her yoke, being founded on false grounds, were from the beginning delusive, and could end only in disappointment. How then shall we sum up the matter? We cannot do so better than in the words of the Bishop:—

"When we are acquainted with the true state of the controversy, we may form our own conclusions, and these will undoubtedly lead us, as faithful sons of a Church, which neither in purity of doctrine, nor holiness of worship, nor the apostolical succession of its ministers, is inferior to any other Christian Church, with calmness and steadiness to resist an usurpation which would despoil us at once of our faith, our liberties, and our sacred character. And how is this to be done?—Not surely by retaliating misstatements, invectives, and calumnies, or crudely asserting an unqualified right of private judgment, but

by reference to primitive antiquity ; disproving the allegations of our opponents from the silence of Scripture, of general tradition, of ancient writers, which in a case of this nature is decisive ; appealing to the proceedings of Emperors, the acts of councils, the language of Fathers, of Bishops, and even of Popes, which contradict the pretensions of the Papacy ; and tracing the growth of this ecclesiastical tyranny from its rise after the division of the empire, till it attained to its height towards the close of the eleventh century. The Holy Scriptures, and the genuine records of ancient usage and practice, will in like manner supply us with proof of the real authority, the legitimate privileges conferred on the Church, and derived immediately from Christ on all particular Churches, which are true members of his body. And if we enter on our charge with that sense of its dignity, and humble reliance on aid from above, which we cannot but feel if we are assured of our mission from Christ, and the truth of his promises to the Church, we may hope for the satisfaction of confuting our adversaries of every description, not only by unanswerable arguments, but by the power of the spirit of God appearing in the fruits of our ministry." P. 17—19 |

The remainder of the Charge embraces a considerable variety of topics, connected, more or less intimately, with the duties of the parochial Clergy : upon all of which the observations of the Bishop are well worthy of attention, though our limits will not allow us to bring them under particular notice. The mitigated acrimony of dissent ; the waning influence of infidelity ; and even the disorderly excesses of fanaticism, as arising "from the overpowerful action of a good principle ;" are spoken of with that cheerful and pious confidence, which is one of the most engaging characteristics of the Christian temper.— But, after all, as the Bishop observes, the usefulness, nay, the very existence, of the Establishment, depends on the wisdom and diligence of the Clergy, in performing the work of evangelists towards that portion of the flock which is committed to their immediate care." And here we would earnestly recommend the remarks that follow on the clerical character, to the serious attention of those whom it concerns. It is a subject of such awful moment both to the Clergy themselves, and to those among whom they exercise a ministry, the success of which must vary with their influence ; that it can scarcely be too often brought forward, it can never be too strongly insisted upon.

For, "in truth, it is not enough that a Clergyman is chargeable with no vices, and acts with unexceptionable propriety in the ordinary concerns of life : nor will he obtain respect even by substantial virtues, unless he maintains the elevation and dignity of character which become a minister of Christ. The slightest departure from simplicity and gravity of conversation, whether it be affectation in dress, or levity in behaviour, or inordinate fondness of amusements, is an indecency in his station ; and indiscretions, which may cast a shade of suspicion on his morals, will be altogether fatal to his usefulness." P. 23.

We can do no more than allude to the excellent injunctions that succeed, upon the performance of the duties of Public Worship, particularly the *occasional Offices* ; upon the establishment and conduct of Day and Sunday Schools ; and upon the support of those many admirable institutions for religious and charitable purposes both at home

and abroad, which are in close connexion with the Church, the prosperity of which must always depend mainly upon the zeal and activity of its ministers. On this last point we trust that the Bishop will not have spoken in vain. There is certainly room for regretting, that the exertions of the London Clergy for the maintenance of these institutions, have not hitherto been met by a corresponding forwardness on the part of their brethren in the country. But it must at the same time, be confessed, that the cause for complaint on this ground has of late been decidedly on the decrease; and we trust that the seasonable admonitions of those in authority will tend rapidly to its further diminution.

We cannot more properly conclude this article, than by the Bishop's own recapitulation of the matters contained in this Charge: matters, it will be seen, of such magnitude, as, we hope, will induce those of our readers who may not as yet have seen the publication itself, to become acquainted with the whole of this valuable manual.

"It is surely essential to our reputation and usefulness, as the Clergy of a National Church, that in the discharge of our relative duties one towards another, we should act with a mutual regard to the laws of charity and of conscience; that we should join as one man in asserting our spiritual mission, and defending our pure faith, against the overbearing encroachments of usurpation and error; that we should hallow the name of our Lord in every point of our ministry, from the greatest down to the least: that we should co-operate with our Church in its designs for imparting the knowledge of salvation to all mankind; that we should be forward in every good work, more especially in relieving the indigent families of our deceased brethren. And, when I consider the spirit that prevails among the Clergy; their liberal submission to lawful authority; their ability in the defence of our Apostolical Church, and their attachment to the doctrine contained in its formularies; when I see them in the midst of their parishes, engaged in their pastoral labours, and compute the result of their exertions, in extending the means of education, and the facilities of public worship, I perceive great reason to rejoice. When, again, I behold our Societies intent on the maintenance of pure Christianity among the colonists, and the conversion of the heathen in our foreign settlements; encouraging the erection of Churches, the foundation of schools, and the endowment of colleges, on spots which, within our own recollection, were desolate wildernesses, or the habitations of barbarous tribes unacquainted with the name of Christ, and performing the work of evangelists to the ends of the earth; when I see the most enlightened men in the country applying their wealth and talents to the furtherance of these exertions, and witness the disposition of our Government to promote true Christian worship at home, and to afford to the remotest dependencies of the empire the blessings of our holy religion in their fulness and purity, I feel a confidence rising within me, that, under the protection of its Supreme Head, and the guidance of his Holy Spirit, our Church will ultimately triumph over all the attacks of superstition, enthusiasm, or infidelity, however abetted by worldly ambition or impelled by fanatical zeal, will gradually throw off the dross which is generated by human corruption in her own bosom, and shine as the luminary of the Christian world till the second coming of her Founder." P. 37—39

ART. IV.—*Romanist Conversations; or Dialogues between a Romanist and a Protestant. Published at Geneva in 1713. Translated from the original French by HENRY HUNTINGFORD, LL.B. Fellow of Winchester College. 8vo. pp. 187. 1s. Longman.*

THIS is at least a cheap book; it is more, it is a good book; nay more, it is cheap because it is good: for the excellent translator and editor has, we understand, at the risk of considerable loss to himself, brought out the book at this low price for the sake of the good which its general circulation is likely to produce. For the same reason we have now noticed it, not designing to enter into a review of the work, but to recommend it as a most useful compendium of the chief topics at issue between Protestants and Roman Catholics.

MISCELLANEOUS.

ROMANISM CONTRADICTORY TO SCRIPTURE.

(Continued from Vol. VIII. page 742.)

VIII. MARRIAGE, the SCRIPTURE declares, is *honourable in all, and the bed undefiled.* (Heb. xiii. 4.) *To avoid fornication, let EVERY MAN have his own wife, and EVERY WOMAN her own husband.* (1 Cor. vii. 2.) These precepts are spoken universally; and no exception is made of the clergy, or ministers of the gospel: nor can any one shew that God hath excepted priests or monks. (See also 1 Tim. iii. 2, 4, 5, 12. Tit. i. 6.) In the prediction of the great apostacy from the pure faith of the Gospel, St. Paul enumerates the *forbidding to marry*, as one of the criteria of which the Holy Spirit *speaketh expressly*, (1 Tim. ii. 4.)

In opposition to the divine commands, the COUNCIL OF TRENT decrees that the “clergy MAY NOT MARRY!” (Sess. 24. Can. 9.) “Siricius, who died A.D. 399, was the first pope who forbade the marriage of the clergy; but it is probable that this prohibition was but little regarded, as the celibacy of the clergy seems not to have been completely established till the papacy of Gregory VII. at the end of the eleventh century; and even then it was complained of by many writers.” (Bishop Tomlinson's Elem. of Christ. Theol. vol. ii. p. 520.)

IX. OF PURGATORY AND INDULGENCES.

1. The SCRIPTURE declares, that it is *appointed unto man ONCE to die, but after this the judgment*, (Heb. x. 27.): and in 1 Sam. xxv. 29. Matt. vii. 13, 14. viii. 11, and Luke xvi. 22, 23. mention is made *only* of a two-fold receptacle of souls after death. The penitent thief was to be *THAT DAY IN PARADISE*, (Luke xxiii. 43.): ‘and it is the uniform declaration of Scriptures, that all sins are forgiven upon our own repentance, through faith, and trust in the atonement.’

In direct contradiction to the Bible, the COUNCIL OF TRENT affirms,

that "there is a PURGATORY, or place of torment after this life, for the expiation of the sins of good men, which are not sufficiently purged here; and that the souls, there detained, are helped by the masses, prayers, alms, and other good works of the living," (Conc. Trid. Sess. 6. Can. 30. Sess. 25. Decret. de Purgat.) The practice of praying for the dead began in the third century; but purgatory was not even mentioned until long after. It was at first doubtfully received, and was not fully established until the papacy of Gregory, in the beginning of the seventh century.

2. Notwithstanding the Holy Scriptures declare, that it is the prerogative of God alone to forgive sins, (Psalm cxxx. 4. Isa. xliii. 25. xlv. 22. Jer. l. 20. Mark ii. 7. Luke v. 21. Eph. iv. 32.), and that when we have done all those things which are commanded us, (Luke xvii. 10.) *we are unprofitable servants*, the pope of Rome, a finite and simple creature, claims the power of pardoning sins, and of granting indulgences, which are defined to be a remission of the temporal punishment due to sin by the decree of God, when its guilt and eternal punishment are remitted, and which may consist, either of evil in this life, or of temporal suffering in the next, (which temporal suffering is called purgatory.) It is made an article of faith in the creed of Pius IV. "that the power of indulgences was left by Christ to his church; and that the use of them is very helpful to Christian people." (Art. 22.)

The Romish doctrine of indulgences is built upon the false foundation of purgatory, and the supererogations of the saints, that is, their satisfying over and above what is needful for themselves, and their own sins; so that their satisfactions may serve for others who want them, or who have not enough of their own. That this doctrine has no foundation in the Bible, and consequently was not instituted by Jesus Christ, is acknowledged by some of the most learned Romanists themselves. (See Bishop Taylor's Dissuasive from Popery, Part I. ch. i. sect. 3.) It is a fact, well attested in ecclesiastical history, that the power of granting indulgences was *not* claimed by the popes before the *twelfth* century, consequently it never was nor could have been left by Christ to his church. It is also well known, that the profligate sale of indulgences by Leo X., led to the glorious Reformation, of which, under God, Luther was a distinguished instrument. Not to repeat earlier testimonies, it will be seen by the following extract from the Bull of Leo XII., for the Jubilee of 1825, dated Rome, May 24, 1824, that the popes still usurp the prerogative of Almighty God, in granting remission of sins. "During this year of jubilee, we, mercifully in the Lord, grant and impart *the most plenary and complete indulgence, remission, and pardon of ALL their sins*, to all the faithful in Christ of both sexes, who are truly penitent and have confessed, and who have refreshed themselves with the holy communion,---provided (if Romans or inhabitants of the city) they shall have devoutly visited these churches of the city, that of the blessed Peter and Paul, of St. John Lateran, and of St. Mary Maggiore (or the greater) at least once a day for thirty days, whether successive or interrupted, natural or even ecclesiastical; but if foreigners, or in any other respect strangers, they must have devoutly visited these churches at least fifteen days:

provided also, that they shall have poured forth *pious prayers* to God for the EXALTATION of the *holy church*, the EXTIRPATION OF HERESIES, the *concord of the Catholic Princes*, and the salvation and tranquillity of Christendom*."

That indulgences have been sold since the time of Leo X. for the commission of the most profligate crimes, has been proved by the unimpeachable testimony of Romish writers†: and other proofs of the sale of these licences to commit sin may be seen in the Rev. George Hamilton's "Tracts on some leading Errors of the Church of Rome," pp. 65—70. That indulgences have been sold, and the proceeds thereof applied in AID OF REBELLION against the lawful sovereign of Great Britain and Ireland, the following anecdote from the history of the sister island will sufficiently attest. From the evidence, communicated before a committee of the Irish Parliament by father John Hennesy, it appears that his holiness, Pope Benedict XIII., in compliance with the request of the Archbishops and Bishops of Ireland, (who had conspired with others of the Romish communion, to exterminate King George II. and the royal family, and to place the Pretender on the throne), issued his bull to facilitate their *pious* intention, and sent them an indulgence for ten years, in order to raise a sum of money, to be speedily applied to restore James III. to his right. This bull further enjoined "that every communicant, confessing and receiving upon the patron days of every respective parish, and any Sunday from the first of May to September, having repeated the Lord's Prayer five times, and once the Apostle's Creed, upon paying *two-pence* each time, was to have a PLENARY INDULGENCE FOR ALL HIS SINS." Under this holy bull, it appears that the sum of *fifteen hundred pounds* sterling was ready to be remitted to the Pretender's agent in Flanders, at the time the treasonable conspiracy was detected by the vigilance of the Irish Government. (See the extract from the Report to the Irish House of Commons, in the "Letters by Sidney," pp. 93, 94. Cork; and London, 1823, 8vo.)

* *Pro sanctæ Ecclesiæ exaltatione, HÆRESIUM EXTIRPATIONE, Catholicorum Principum concordia, et Christiani populi salute,*" are the identical expressions of the papal bull, (p. 32. Paris Edit. chez Adrien le Clerc, imprimeur de N. S. P. le Pape et de Mgr. l'Archevêque de Paris, 1824.) It is curious to see how the clause for the *extirpation of heresies* appears in the "Directions and Instructions, addressed to all the faithful in the London District," by the R. R. the Vicars Apostolic. In the fourth condition required for gaining the Jubilee, is the visiting of certain churches, and offering up prayers "for the exaltation of the holy Catholic church throughout the world;—*for bringing back all straying souls to the ways of unity and truth*; for the peace and concord of Christian Princes; and for the general welfare of all Christian people, both for time and eternity." Quere—Did his holiness, 'the Sovereign Pontiff,' in his bull, dated December 25, 1825, for extending the jubilee, *soften* the original language above cited, in order to accommodate himself to the genius of Englishmen? Or, did the R. R. the Vicar's Apostolic *designedly* MISTRANSLATE the clause for the EXTIRPATION of heresies, lest it should offend better conducted members of the Romish church in the London District?

† They may be seen in Dr. Philpott's Letters, p. 151—153, or in Dr Hales's Analysis of Chronology, vol. ii. part ii. pp. 1019—1022, and especially in "Taxatio Papalis; being an account of the Tax-Books of the United Church and Court of Modern Rome," (Rivingtons, 1825, 8vo.)

X. AURICULAR CONFESSION to a priest, in private, as required by the Council of Trent, and the catechism of the Romish church, is very different from the open, general, and public confession, which all Christians receive and practise. 'It is *contrary to SCRIPTURE*. James v. 16, upon which passage the custom has been principally enforced, refers only to confession in the miraculous cases of sickness, which were inflicted as temporal punishments in the days of the Apostles. It is *contrary to reason*, that confession to a man should be demanded as the condition of the forgiveness of sin. Though, in some instances, the conscience may be relieved by confessing great crimes, and the penitent is, therefore, moved or requested to do so in the Church of England, he is not commanded to confess to the priest, as an indispensable condition of the forgiveness of God.' (Townsend's Accusations, p. 105.) How contrary this anti-scriptural tenet is to morality, may be seen at length in Bishop Taylor's Dissuasive from Popery, Part II. Book I. sect. 11.

XI. DEPOSING POWER OF THE POPE. NO FAITH TO BE KEPT WITH HERETICS.

The concluding article of Pius IVth's creed runs thus:—"I also, without doubt, receive and profess *all other things*, delivered, defined, and declared by the sacred canons and general COUNCILS, and especially by the *holy Council of Trent*, and all things contrary to them, with all heresies rejected and cursed by the church, I likewise reject, condemn, and curse."

Among these "sacred canons," (to omit those of the popes Boniface VIII. and Innocent III. cited at length by the Rev. Dr. Philpotts,**) the following of the third and fourth Lateran Councils are particularly worthy of notice.

The *third* Lateran Council, which levelled its decree against those who were variously denominated Cathari, Patarenes, or publicans, in Gascony, the vicinity of Thoulouse, and other regions, subjects to a curse both themselves, their defenders, and harbourers; and also, under a curse, prohibits all persons from admitting them into their houses, or receiving them upon their lands, or cherishing them, or exercising any trade with them. It further confiscates their goods, and freely permits princes to reduce them to slavery; and relaxes two years of enjoined penance to those faithful Christians, who, by the counsel of their bishops, shall take up arms against them, to subdue them by fighting against them. (Labbei Concilia, tom. x. p. 1522.) The *fourth* Lateran Council is even more precise in its denunciations. "Let *secular powers*, whatever office they execute, be admonished, persuaded, and, if NECESSARY, COMPELLED BY ECCLESIASTICAL CENSURE, that, as they desire to be reputed and accounted faithful, so they would publicly take an oath for the defence of the faith," [that is, the dogmas of the Romish church,] "that they would endeavour in good faith, according to their power, TO DESTROY ALL HERETICS, marked by the church out of the LANDS OF THEIR JURISDICTION. But if the temporal prince, being admonished and required, shall neglect to purge his land from this heretical filthiness, HE SHALL BE EXCOMMUNICATED by the bishops of the

* Letters to Mr. Butler, pp. 278—281.

province : and, if he shall refuse to give satisfaction within a year, let it be signified to the pope, THAT HE MAY FORTHWITH DENOUNCE HIS VASSALS ABSOLVED FROM THEIR ALLEGIANCE, AND EXPOSE HIS LAND TO BE POSSESSED BY CATHOLICS, WHO, HAVING DESTROYED THE HERETICS, MAY POSSESS IT WITHOUT CONTRADICTION, and preserve it in the purity of the faith, saving the right of the principal Lord, whilst that he doth make no hindrance to it. Nevertheless, the same law is to be observed towards them who have no principal Lord." (Labbei Concilia, tom. xi. part 1. p. 148. can. 3. de Hæreticis.)

It is the undeniable doctrine of the Romish church, that a general council, when convened and approved of by the pope, is empowered to pass laws, *binding for ever* on its members : and since these laws (as they maintain) emanate from infallible authority, they are deemed equally binding with the divinely inspired Scriptures. Now the decrees of these two councils bear the impress of this authoritative sanction : they were confirmed by the then reigning pontiffs, and ratified by the Council of Trent ; *they have NEVER been abrogated*, and by the above cited article of Pius IV. this creed was made an article of implicit belief. The pages of history sufficiently record the manner in which the depositions of sovereign princes, and the extermination of heretics, have been conducted by the "*holy Catholic* [pseudo] Apostolic Roman church." To state the principal instances as briefly as possible :*

1. *Depositions of Sovereigns by the popes of Rome.* Saint Gregory VII. twice anathematized and deposed the Emperor Henry IV: In 1116, the Emperor Henry V. was deposed by Paschal II. John, King of England, by Innocent III. in 1210, and Raymond, Count of Toulouse, by the same pontiff, in 1215 ; the Emperor Frederick II. by Innocent IV. in 1245 ; Peter, King of Arragon, by Martin IV. in 1283 ; Matthew, Duke of Milan, in 1322, and Lewis of Bavaria, in 1324, by John XXII. ; Barnabas, Duke of Milan, by Urban V. in 1363 ; Alphonso, King of Arragon, in 1425, by Martin V. ; the King of Navarre, by Julius II. in 1512 ; Henry VIII. King of England, by Paul III. in 1538 ; Henry III. of France, in 1583, by Sixtus V. ; who, on hearing of this monarch's assassination by friar Jacques Clement, declared that the murderer's fervent zeal towards God surpassed that of Judith and Eleazar, and that the assassination was effected by Providence ! In 1591, Gregory XIV., and in the following year the uncanonically elected pope, Clement VII., issued bulls of deposition against Henry IV. King of France, whose life was first attempted by John Chastel, a Jesuit, then by a monk, and finally he was stabbed by Ravallac. In 1569, Saint Pius V. deposed Queen Elizabeth, whose Romanist subjects he stimulated to rebel against her, and furnished some of them with money to aid their nefarious attempts ; and bulls of deposition were fulminated against that illustrious queen, by Gregory XIII. in 1580, Sixtus V. in 1587, and Clement VIII. in 1600. Sixtus V. in

* The authorities may be found in " Letters by Sidney," pp. 93, 94. Dr. Philpott's Supplemental Letter, pp. 98—101, and Spinckes's Answer to " The Essay towards a Proposal for Catholic Communion, &c." pp. 49—61. (London, 1705, 8vo.)

his bull, styled her an usurper, a heretic, and an excommunicate; gave her throne to Philip II. of Spain, and *commanded* the English to join the Spaniards in dethroning her. Clement VIII. in 1600, issued a bull to prevent James I. from ascending the throne of England, declaring that "when it should happen that that miserable woman" [Queen Elizabeth] "should die, they [her subjects] should admit none to the crown, though ever so nearly allied to it by blood, except they would not only tolerate the [Roman] Catholic religion, but promote it to the utmost of their power, and would, according to ancient custom, undertake upon oath to perform the same." In 1643, Urban VIII. issued a bull of deposition against Charles I. in Ireland; where, two years before, not fewer than 100,000 Protestants were massacred, and to those who had joined the rebellion of 1641, the same holy pontiff granted a PLENARY INDULGENCE. In 1729, Benedict XIII. at the instance of the Romanist Irish prelates, issued a bull to dethrone George II. King of England, with an indulgence (as we have already seen in page 27) for raising money to support the Pretender. In 1768, Clement XIII. published a brief, on occasion of certain edicts issued by the Duke of Parma and Placentia, in *his own dominions*; wherein the pontiff, in the plenitude of his usurped authority, abrogated, repealed, and annulled, as being *prejudicial* to the liberty, immunity, and jurisdiction of the church, whatever the duke had ordered in his edicts, and FORBODE HIS SUBJECTS TO OBEY *their sovereign*; further depriving all, who had either published or obeyed the edicts, of all their privileges, and incapacitating them from receiving absolution, until they should fully and entirely have restored matters to their former condition, or should have made suitable satisfaction to the church, and to the holy see. In 1800, the late pope Pius VII. announced his election to the pontificate to Louis XVIII. as the lawful King of France; and in the following year he exhibited a most edifying instance of *papal duplicity*, when it suited his interest, by entering into a concordat with Buonaparte (who had not long before professed himself a Mussulman in Egypt), in which, besides suppressing 146 episcopal and metropolitan sees, and dismissing their bishops and metropolitans without any form of judicature, he absolved all Frenchmen from their oaths of allegiance to their legitimate sovereign, and authorized an oath of allegiance to the First Consul: and, when Louis XVIII. sent his ambassador to Rome to present his credentials, the pontiff refused to receive him. With marvellous infallibility, however, not quite eight years after, the same pontiff issued a bull (in June, 1809), excommunicating Buonaparte and all who adhered to him in his invasion of the papal states; in which bull he makes the same extravagant pretensions to supreme power, which had been put forth by *Saint Gregory VII.* Innocent III. and other pontiffs.

One more instance may suffice to shew the continuance not only of the papal pretensions to interfere with the temporal interests of mankind, but also of the readiness with which those pretensions are asserted whenever an opportunity presents itself. The secularization of certain German churches and chapters, in 1803, by the diet of Augsburg, which distributed some of them as indemnities to secular Protestant princes, gave occasion to many despatches from Rome, in

the years 1803, 1804, and 1805, and particularly to an instruction to the papal nuncio resident at Vienna, in 1805; in which Pius VII. says, that the church had not only taken care to prohibit heretics from confiscating ecclesiastical possessions; but that she had moreover established, as the penalty of the crime of heresy, the confiscation and loss of all property possessed by heretics. This penalty, as far as concerns the property of private individuals, is decreed, he says, by a bull of Innocent III. cap. Vergentes X. de Hæreticis; and, as far as concerns sovereignties and fiefs, it is a rule of the canon law, cap. Absolutus XVI. de Hæreticis, that the subjects of a prince, manifestly heretical, are released from all obligation to him, dispensed from all allegiance and all homage. "To be sure," his holiness goes on to say, "we are fallen into such calamitous times, that it is not possible for the spouse of Jesus Christ to practise, nor even expedient for her to recall her holy maxims of just rigour against the enemies of the faith. But, although she cannot exercise her RIGHT OF DEPOSING HERETICS FROM THEIR PRINCIPALITIES, AND DECLARING THEM DEPRIVED OF THEIR PROPERTY, yet can she for one moment allow that they should rob her of her property, to aggrandize and enrich themselves? What an object of derision would she become to heretics and infidels, who, in mocking her grief, would say, that they had found out a way of making her tolerant!" (*Essai Historique sur la Puissance Temporelle des Papes*, tom. ii. p. 320.)

That the present pontiff, Leo XII. has not rescinded his pretended right to EXTIRPATE HERESIES (and, consequently, to extirpate heretics, if no other expedient remains), is sufficiently intelligible from the extract from his bull for the jubilee, which has been given in page 26, supra; to which it may be added, that in the "Catechism for the Curates, composed by the decree of the Council of Trent, and published by command of Pope Pius V. faithfully translated into English *permissu superiorum*," it is expressly taught that "the heretics and schismatics, because they have fallen off from the church, nor do they belong" [do not belong] "to the church any more than vagabonds or renegadoes belong to an army from which they ran away: yet it is not to be deny'd, but that they are IN THE POWER OF THE CHURCH, as those who may be judged by her, and condemned with an anathema." (p. 90. London Edit. 1687.) And in the class-book, taught in the Romanist College at Maynooth, which is supported by the bounty of the British parliament to the annual amount of £8,978, (see the act 7 Geo. IV. c. 79. § 11.) the candidates for orders in the Romish church in Ireland are taught that "*The church RETAINS ITS POWER over all heretics, apostates, and schismatics, THOUGH THEY MAY NO LONGER BELONG TO ITS BODY; as a general may have a right to inflict punishment on a deserter, though his name is no longer on the muster-roll of the army.*" (Tract. de Theologico, ch. 8. de Membris, p. 404, cited in the Digest of Parliamentary Evidence, Part I. p. 125.)

2. The doctrine, that no faith is to be kept with heretics, was established by the Council of Constance; and history abundantly testifies that, whenever Romanists have had the power, they have religiously observed the decree of that Council: not to insist upon the numerous plots and conspiracies against the reformed religion in our own coun-

try, from its establishment to the memorable gunpowder conspiracy, and the Irish conspiracy in 1729:—Witness the martyrdom of John Huss; witness the massacre of St. Bartholomew, in 1572, when 500 Protestant gentlemen, and 10,000 of the lower classes, were assassinated at Paris, and not fewer than 40,000 in the provinces; at which pious tidings, Gregory XIII. was so overjoyed, that he commanded a discharge of artillery to be made, ordered the cardinals to return solemn thanks to Almighty God, and caused a medal to be struck in honour of the unprincipled transaction. Witness, also, the Massacre of 1641, in Ireland, where (as in France, sixty-nine years before,) no ties of nature or of friendship could prevent papists from embroiling their hands in the blood of their nearest Protestant relations. To these instances may be added the unprincipled revocation of the sacred and irrevocable edict of Nantes, by Louis XIV. against the faith of the most solemn treaties, in consequence of which the Protestant churches were destroyed throughout France; the soldiers committed the most scandalous excesses; and, after the loss of innumerable lives, 50,000 of the most valuable and industrious of the citizens of France were forced into exile. Once more, in 1712, when by virtue of the treaty of Alt-Rastadt certain places were to be surrendered to some Protestant princes, Pope Clement XI. in a letter to the Emperor Charles VI. denounced the Protestants as “an execrable sect,” and, in the plenitude of his pretended supremacy, declared every thing, which either was, or could be, construed or esteemed to be in any way obstructive of, or in the least degree prejudicial to, the Romish faith or worship, or to the authority, jurisdiction, or any rights of the church whatsoever, “to be, and to have been, and perpetually to remain hereafter null, unjust, reprobated, void, and evacuated of all force from the beginning; and that no person is bound to the observance of them, although the same have been repeated, ratified, or secured by OATH.” (*Digest of Evidence on the State of Ireland, Part II. p. 243.*)

Such are the dogmas of the church of Rome, and such has been her practice for many centuries. *Individuals* of high character, belonging to her communion (the sincerity of whose protestations cannot be doubted), have disclaimed them: but they remain *UNRESCINDED by the united church and court of modern Rome.* These doctrines (the contrariety of which to scripture, reason, and, in many instances, to morality, cannot but have powerfully struck the reader’s mind,) have been promulgated by popes, councils, and canonists: they must be rescinded by the same authorities before Protestants can consent to give up those securities upon which their civil and religious liberties depend. Have we any concern for pure and undefiled religion, for the liberties of our country, and for the welfare of our children and posterity?—Let us then stand fast in the liberty wherewith Christ has made us free. And may the wisdom of the legislature be directed to such measures as may strengthen the Protestant interest, and effectually prevent the growth of a power that would rob us of every thing that is dear to us as men and as Christians. *Let then THE WORD OF CHRIST [and not human traditions] dwell in you richly in all wisdom* (Col. iii. 16.); *for other foundation can no man lay than that is laid, which is JESUS CHRIST.* (1 Cor. iii. 11.) *We have renounced the hid-*

den things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. (Col. i. 28.) If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, FROM SUCH WITHDRAW THYSELF. (1 Tim. vi. 3—5.)

A PROTESTANT.

ON THE CONVERSION OF ST. PAUL.

MR. EDITOR.—Permit me to request the insertion of a very few lines, in reply to some remarks of "P." on my former letter.

I must confess, that it was with strong feelings of dissatisfaction that I read the essay on the above subject, which appeared in your pages under the signature of "O." If, in attempting to state the grounds of my objection to the opinions therein advanced, I have been betrayed into any expressions inconsistent with a spirit of Christian courtesy, I sincerely regret it; and, so far as I may be considered justly chargeable on that score, I willingly submit to the correction of your correspondent "P."

It is not my intention to enter into any fresh discussion of the subject at this time; nor because I consider it as a subject of small importance in itself, nor from any want of arguments to support my own views; but simply because I wish not to be considered pertinacious in prolonging a controversy. It may suffice to reply in general, that I cannot admit that the synopsis, as stated by "P." of the doctrine contained in "O.'s" paper, however "fair," as to the general lineaments, conveys any just idea of the impression likely to be made on the mind of a reader of the original. Further, and more particularly, I would say, that the synopsis itself contains the elements of that error which pervades, and is the main ground of my quarrel with, the paper of "O.:" it asserts that St. Paul was not chargeable with "*actual moral guilt*," evidently restricting the application of that term to sins against the precepts of *morality*; and the inference obviously is, that no other species of "*moral guilt*" is of much account in the sight of God.

Finally, as to the authority from the case of St. Paul, for holding out unqualified hopes of mercy to abandoned sinners, there is a proper, that is, a scriptural mode of stating every truth; and there is no truth, however scripturally stated, which may not be perverted; but I am not aware that the remedy of the Gospel is of limited application. It is freely offered to *all* who *feel their need* of the Physician: the healing waters flow for *all*; and he "*that is athirst*," and "*whosoever will*," is invited to drink "*freely*"—not less freely he whose life has been sensual and profane, than he who, in proud self-complacency, is ready to "*thank God that he is not as other men are, extortioners, unjust, adulterers, or even as this publican*:" of such, indeed, our Lord has said "*Verily the publicans and harlots shall enter into the kingdom of heaven before you*."

I am, Sir, your most obedient Servant,

LAICUS.

1 TIM. i. 16.

To understand this text, we must consider *the context*, the *mind of the writer*, and the *circumstances* of the times of which he wrote; and, in this case, of the ages immediately succeeding. Judging by these rules, it is clear that the apostle speaks of *persecution of the Church in ignorance of its holiness*, as that to which all long-suffering would be shewn; of which long-suffering his own case was "a pattern" to all succeeding and similar cases. They "who should afterwards believe," are they who, like him, should before their conversion have been in "in ignorant unbelief." This pattern, then, may be applicable to such cases as resemble St. Paul's: but precisely, and only, in proportion as they do resemble his: which depends on what his case was. How can we draw, for ordinary terms, an "example" from the most extraordinary period the world has ever seen? How can we expect the equivalent of a miracle, if the voice of Christ speaks to the understanding, as well as to the conscience, every day we live? But chiefly; how can the prejudice of that man, who "verily thought with himself that he ought to do" the things he did, to be taken as a precedent for the presumption of those who do what they certainly know they ought *not*?

O.

ODE ON CHRISTMAS DAY.

ECCLES. xi. 1.

"Who on the worthless aught bestows—
His labour and his hope is vain!
On the white waves his seed he sows,
Which no return shall yield again."

So sang Theognis¹—so the Bard²
Who charmed Miletus' fertile plain:
Not so fair Salem's far-famed Lord;
He reached a higher, nobler strain.

No marvel, that the golden rule
Of this *wise man* inverted stood:—
They studied in an earthly school;
He spake, instructed of his God.

"Cast," cries the royal preacher,³ "cast
Thy bread upon the watery plain,
Nor doubt in heart, but, first or last,
"Twill yield a rich return again.

"To those who merit not be given
Some portion of thy sacred trust."⁴
"Promiscuous falls the dew of heaven
Upon the unrighteous and the just."

¹ *Γρηγορι*, v. 105.

² *Phocylides*, v. 142.

³ *Ecclesiastes*, xi. 1.

⁴ For this explanation of the passage, we are indebted to the late learned Dr. Tubb.

Precept inclusive, full of grace!
Where wisdom and where mercy shine;
Mercy, all earthly ties to embrace,
And Wisdom, pointing to divine.
Unshaken Faith, and Hope elate,
Will cheer you through this darkling vale:
But rest on that bright, blessed state,
Where *Charity shall never fail.*

Freely receiving, freely give,
Nor wait the wretch's views to scan;
Nor, while the hated vice receive
Its due desert, forget the man.

So be your talents consecrate
To that high, hallowed name above,
Which, on this day, wide ope'd the gate
Of universal, endless love.

CLERICUS RUSTICUS.

BISHOP KAYE'S HISTORY OF THE CHURCH.

MR. EDITOR.—In the last number of "The British Critic," (pp. 21, 22,) a statement is made, that, excepting some cases of exorcism, a single one of visions, and some sudden illnesses occurring to persons who had attended the heathen sacrifices, Cyprian can hardly be quoted as bearing any testimony to the continuance of miracles in his days. This statement does not appear to me to be quite borne out by facts, and I shall therefore note those instances of real or alleged supernatural interference which I observed in perusing the works of Cyprian, without at all asserting that I may not have overlooked others. I ought to premise that I do not contend for the *value* of Cyprian's miracles, because their evidence is not always strong; but the argument, as to the continuance of miraculous powers in the church, is not to be decided except by the most accurate appeal to facts: and I cannot agree that the reviewer is quite accurate in rating Cyprian's *belief* of their continuance so low. The first case I shall notice is in the Treatise "De Mortalitate" (p. 163. ed. Amsterdam, 1691), and is to the following effect.*—"An aged Bishop expressed great fears and reluctance at the approach of death; and when praying for a longer continuance, he saw standing by him a young man of majestic look and lofty stature, and of such an appearance as human eyes could hardly endure to see. From this person the aged Bishop received a severe rebuke for his unwillingness to die. The words which he heard, he

* I may observe that, in the same page, Cyprian directly asserts that revelations had been made to himself: but, from his expressions, I presume he meant only that he *collected* that certain suggestions to his mind were revelations; for he says, "Nobis quoque ipsis minimis et extremis quoties revelatum est, quam frequenter et *manifeste de Dei dignatione* præceptum est."

retained and repeated for the instruction of his brethren." Cyprian calls him one of his colleagues.

In the treatise "*De Lapsis*," p. 132, in the same page which relates the case of the sudden illnesses of those who had offered sacrifice (which, I allow, have not even the appearance of any thing miraculous, although, unquestionably, Cyprian thought them so,) there are found, likewise, two narrations, which, if true, and no fraud was practised, (I do not, of course, mean by Cyprian,) must be allowed to be supernatural. The first states, that when a woman endeavoured to open a box in which the eucharist was, as she was unworthy to receive it, she was deterred by fire issuing from the box. The second relates, that a person who was likewise polluted, instead of the eucharist, found only ashes in his hands. In the last case, it is not quite clear whether Cyprian means that he found the ashes at the time, or on his return home; for it was, at that period, the custom to give the congregation a part of the elements to take away from the church with them.

It ought to be observed here, that Cyprian himself seems to cast some doubt upon these histories; for, in relating an absurd story of a child who could not be persuaded without force to take the wine,* as it had been carried by its nurse to the idol sacrifices, he says, "*Præsentate ac teste me ipso, accipite quid evenerit*;" as if to hint, that the other stories related by him did not stand on such good authority.

I must next observe, that the reviewer is hardly justified in speaking of the exorcisms so slightly. He says, that we know so little of the effect *said to be produced*, that we can hardly tell whether it was intended to apply the name of a miracle to it in those early times. Cyprian certainly tells us something of this effect; for, in the treatise "*In Demetrian*," page 191, he challenges the Pagans to come and see their gods (*i. e.* the evil spirits) conquered by the Christians, leave the possessed, and, with lamentable cries, confess that judgment is about to come, and, in the very presence of those whom they had deceived, confess also who they really were. The same statements are repeated, "*De Gratia Dei*," p. 4, "*De Idol. Van.*" p. 14; but they are calculated to produce the strongest impression in the place I first cited; because, as the treatise is addressed to a Pagan, and a Pagan full of hostility to the cause of Christianity, Cyprian would hardly have invited him to witness a scene which could at once have been explained away on natural grounds. I do not insult the memory of Cyprian, by supposing that he would have been privy to any scene of imposition and fraud. Again, the reviewer speaks of a single *vision* of Cyprian; but in this I think he is also incorrect. In the "*Letters of Cyprian*," p. 24, I find two mentioned in the same page, and subsequently (p. 38.) he speaks again on the same subject.

May I venture to add, without any feeling of disrespect to the reviewer, to whom thanks are due for paying so much attention to this interesting subject, that his objections to Bishop Kaye's book arise

* This story is valuable, however, in two points of view. In the first it establishes that the wine (as the reviewer rightly states against Dr. Milner) was administered in Cyprian's day: the phrase is "*De Sacramento Calicis infudit.*" The second observation is, that the Communion was then given to infants.

rather from his misunderstanding the Bishop's intention than from any fault in the book itself? The Bishop undertook neither to write an account of Tertullian, nor an history of the church in the 2d and 3d centuries: but, as his title-page positively expresses it, to *illustrate* that history from the writings of Tertullian. Again, the reviewer first objects to the Bishop for following Mosheim's plan, and then finds fault with the chapter on the State of Philosophy and Letters, because it does not contain a general history of the subject at that time, but merely Tertullian's philosophical opinions. These objections are not quite consistent; for if the Bishop followed Mosheim's plan, he could not do otherwise than he has done in that chapter; for Mosheim, in his chapters on Learning and Philosophy, gives a short view of the doctrines maintained by the various doctors of the church; and this is what Bishop Kaye has done, in the chapter in question, with the writings of that author, on whom he was especially employed. I cordially join with the learned reviewer in his wish that the Bishop may be induced hereafter to present the public with another work on the citations of Scripture to be found in Tertullian's writings, a work which will be full of interest and utility.

I am, Mr. Editor, your obedient Servant,

R.

PERSECUTION OF THE PROTESTANT CHURCHES.

In the Preface to Sewell's History of the Quakers, we are told that Archbishop Usher predicted, that "a dreadful persecution would fall upon all the Protestant churches by the Papists." And when it was objected "that since Great Britain and Ireland had already suffered so deeply, there was reason to hope that the judgments of God in respect of these kingdoms might have been past," he replied—

"Fool not yourselves with such hopes; for, I tell you, all you have yet seen hath been but the beginning of sorrows to what is yet to come upon the Protestant churches of Christ, who will ere long fall under a sharper persecution than ever yet hath been upon them. And therefore look you be not found in the outward court, but a worshipper in the temple before the altar; for Christ will measure all those that profess his name, and call themselves his people; and the outward worshippers he will leave out to be trodden down by the Gentiles. The outward court is the formal Christian, whose religion lies in performing the outside duties of Christianity, without having an inward life and power of faith and love, uniting them to Christ: and these God will leave to be trodden down, and swept away by the Gentiles. But the worshippers within the temple, and before the altar, are those who do indeed worship God in spirit and in truth, whose souls are made his temples, and he is honoured and adored in the most inward thoughts of their hearts, and they sacrifice their lusts and vile affections, yea, and their own wills to him: and these God will hide in the hollow of his hand, and under the shadow of his wings. And this shall be the great difference between this last and all other preceding persecutions: for, in the former, the most eminent and spiritual ministers and Christians did generally suffer most, and were most violently fallen upon; but in this last persecution, these shall be preserved by God as a seed, to partake of that glory which shall immediately follow and come upon the church, as soon as ever this storm shall be over: for, as it shall be the sharpest, so it shall be the shortest persecution of them all, and shall only take away the gross hypocrites and formal professors; but the true spiritual believers shall be preserved till the calamity be overpast."

We trust the archbishop will prove a false prophet ; but, at this time, when a monkish faction in Spain is stirring up the bigots of Portugal to oppose the establishment of a free constitution in their country, and when the Roman Catholic demagogues of Ireland adopt so violent a tone, this prediction deserves notice : whatever be the event, it is never unseasonable to repeat the Apostle's caution, "*Let him that thinketh he standeth, take heed lest he fall.*"

BISHOP REYNOLDS' ORDINATION SERMON.

MR. EDITOR.—The recommendation you gave of the writings of Bishop Reynolds (saving and excepting his occasional leaning towards Calvinism, in which exception I perfectly agree with you,) caused me to refer to his works ; and in the course of my perusal, I met with an Ordination Sermon, the 23d in my edition, which contains so much truly excellent matter that I cannot forbear from mentioning it to you, that you may if you please call the attention of your numerous clerical readers to it ; and I am glad of this opportunity to express the great pleasure that I, as one of your constant readers, feel in witnessing the zealous and fervent, though at the same time thoroughly churchman-like, tone of religious piety which continues to pervade the pages of the Christian Remembrancer ; such a publication, so conducted, is a valuable friend and monitor to the ministers of our church.

If I am not trespassing upon your attention, I would make a few extracts from the sermon just referred to. The text is from 2 Cor. iv. 5. "*We preach not ourselves, but Christ Jesus the Lord ; and ourselves your servants for Jesus' sake.*" After a judicious explanation of this apostolical declaration, Bishop Reynolds thus concludes his exhortation to the candidates for the ministry.

"Preach not yourselves, your own imaginations, the devices of your hearts : set not up your *reason* against God's word ; nor your *will* against his grace ; nor your *interest* against his glory ; nor your *fleshly wisdom* against the simplicity of his holy gospel. Preach not out of *ostentation* merely to the fancies and wits of men, to please or to tickle them, but out of manifestation of truth to please God. Preach not your own passions and animosities, things tending to widen breaches, to foment jealousies and discontents, to kindle seditions, to cherish faction, to beget turbulency and disquiet ; to shake the piety which the people owe to God, or the loyalty they owe to their prince, or the tranquillity which they ought to promote in church and state ; but, as servants of a Prince of Peace, preach those things which make for peace, and which may heal the divisions and compose the distempers which yet remain in the midst of us. Preach Christ Jesus the Lord : determine to know nothing among your people but Christ crucified ; let his name and grace, his spirit and love, triumph in the midst of all your sermons. Let your great end be to glorify him in the hearts, to render him amiable and precious in the eyes of his people, to lead them to him as a sanctuary to protect them, a propitiation to reconcile them, a treasure to enrich them, a physician to heal them, an advocate to present them and their services unto God : as

wisdom to counsel, as righteousness to justify, as sanctification to renew, as redemption to save, as an inexhausted fountain of pardon, grace, comfort, victory, glory. Let Christ be the diamond to shine in the bosom of all your sermons." ALPHA.

DR. LINGARD AND THE MASSACRE OF ST. BARTHOLOMEW.

" Ecce iterum Crispinus."

MR. EDITOR.—As Dr. Lingard, in his "Vindication of certain Passages in the Fourth and Fifth Volumes of the History of England," published last month, has recalled attention to the inaccuracy of which he has been accused, I beg permission to point out a few passages in this very "Vindication," which seem rather to weaken than strengthen his own case.

Dr. Lingard appears to be stung deeply by the 4th article of the Edinburgh Review of June last, No. 87, which attacks his hypothesis, that the massacre of St. Bartholomew "was *not* the result of a premeditated plot;" and therefore it is, that out of 112 pages of his exculpatory pamphlet, he devotes 70 to a refutation of the reviewer's statements and charges.

Under the head, "No credible authority for a preconcerted plot," Dr. Lingard claims the victory in the following sentences:—"Its existence can be shewn only by the confession of the parties, or by the testimony of those who have derived their knowledge from those parties.* Such confession or testimony would be authority, and contemporary authority. But does any such exist? Was any such ever known to exist? No; my opponent 'has not the hardihood' to assert it. Where then is his contemporary authority?" p. 22.

Now might not the reader fairly take for granted, upon the strength of this passage, that the reviewer had not professed to cite the testi-

* It is to be wished Dr. Lingard had always observed this definition of "contemporary authority." He will consent to receive nothing in evidence against the papist King Charles IX. but what comes on the strength of the confession of Charles, or the testimony of his accomplices: but when he writes to impeach the character of the Protestant Queen Elizabeth, he abides by no such rule, but adduces any slander that he can rake up to blast her reputation. Thus, in vol. viii. p. 500, of his History of England, we read—

"But Dudley, though the most favoured, was not considered as her only lover: among his rivals were numbered Hatton, and Raleigh, and Oxford, and Blount, and Simier, and Anjou: and it was afterwards believed that her licentious habits survived, even when the fire of wantonness had been quenched by the chill of age."

To strengthen this charge against Dudley, &c. and the Queen, what does Dr. Lingard produce? The authority of a contemporary, who had his information from the Queen's confession, or from Dudley, or from any of the rest of her gallants? No; but he gives, in a note, the hearsay of a Spanish ambassador. "Quadra, Bishop of Aquila, the Spanish ambassador, in the beginning of 1561, informs the King that, according to common belief, the Queen 'lived with Dudley:' that, in one of his audiences, Elizabeth spoke to him respecting this report, and, in proof of its improbability, shewed him the situation of her room and bed-chamber. But in a short time she deprived herself of this plea. Under the pretext that Dudley's apartment, in a lower story of the palace, was unwholesome, she removed him to another, contiguous to her own chamber.* We hold that the reviewer's contemporary authority for the guilt of Charles IX. is quite as good as Dr. L.'s for that of Elizabeth.

mony of a single writer, who lived at the time of the massacre, and who had derived his materials from any person, likely to be correctly informed of the proceedings of that bloody period? In page 99, the reviewer quotes from no less than seven contemporary writers. In pages 98 and 135, the reviewer expressly states that Capilupi, one of his contemporary authorities, "drew up at Rome an account of the St. Bartholomew, in the form of a letter to his brother Alphonso, *which was seen and approved of by the Cardinal of Lorraine,*" and "*printed under the eyes of the Cardinal of Lorraine.*" Again, says the reviewer, p. 129, "*Capilupi seems to have had his information from the persons most deeply connected with the contrivance and execution of this tragedy.*" Here then the reviewer does assert, that his contemporary authority wrote according to the testimony of those, who derived their knowledge from the parties concerned in the massacre. It is notorious that the Cardinal of Lorraine was in close correspondence with the court of France at the crisis of the massacre.

In page 132, the reviewer adduces the evidence of many contemporary authorities, in proof that Charles IX. dissembled for a long time with the Huguenots for the purpose of accomplishing their destruction; and he distinctly appeals to a passage in *Mathieu*, a writer from whom Dr. Lingard himself transcribes the following words, "*je l'appris de ceux mêmes qui furent au conseil et a l'exécution.*" History of England, vol viii. p. 519. note.

I shall now proceed to place a passage of the reviewer, and Dr. Lingard's version of it, in parallel columns, that it may be further seen how incorrectly the doctor represents the argument of his opponent.

THE REVIEWER.

"In his journey through Germany to Poland, where he had been elected King, Henry was repeatedly insulted and mortified with allusions to the St. Bartholomew. As he went in procession through the towns, amidst the acclamations directed by the public authorities, execrations from men, women, and children, met his ears. At palaces where he lodged, pictures exhibiting the horrid scenes of the massacre were obtruded on his sight, with the victims and assassins represented to the life; and at banquets, and on other festive occasions, allusions were made to his guilt, and to that of his companions in the journey, which alarmed their fears, and provoked their indignation. Two days after his arrival at Cracow, *unable to sleep from the recollection of these insults*, and agitated with the remembrance of the bloody scenes *which they had recalled to his memory*, he sent for one of the persons in attendance, and bid him write down what he was going to dictate on the St. Bartholomew." p. 100.

DR. LINGARD.

"*Objection to the testimony of Anjou.*—The reviewer offers two objections to other parts of the same note.

1st—I had appealed to the narrative of the Duke of Anjou, which, I say, was dictated by him, "during a restless night, when his conscience was harassed by the recollection of the massacre," and which has the appearance of coming from one, "who seeks not to excuse, but to accuse himself." He tells us that indeed the duke dictated it when "he was agitated by the recollection of the bloody scenes;" but that he "expressed in it no contrition for his crime, nor seemed at all conscious of its enormity: that, on the contrary, he was accustomed "not only to make no secret of his participation in the St. Bartholomew, but reckoned it among the glorious actions of his life." p. 22.

It will be observed, Dr. Lingard has entirely kept out of sight all that the reviewer has said on the subject of the mortifications and insults, which induced Henry of Anjou to compose a relation of the massacre: and has concealed what the reviewer correctly describes, viz. the alarming fears, which might urge the guilty prince to dictate a narrative calculated to soften the popular resentment. Surely it was not to unburthen his mind, and to make an ingenuous confession, but to gloss over the truth, and to create more favourable impressions, that Henry rose from his bed to give employment to his amanuensis.

It is not, however, to the mere question of accuracy between the Edinburgh Reviewer and Dr. Lingard that I would call your notice, but to the extraordinary fact of Dr. Lingard's re-attempt to apologise for the massacre of St. Bartholomew and its authors, in the "Vindication" just published. He has reiterated his assertion made in the 8th volume of his History of England, that "the massacre was *not* the result of a premeditated plot," and has argued that "the hypothesis of a preconcerted plot is unsupported by satisfactory authority, and liable on the score of improbability to the most formidable objections," and that "the massacres in the provinces were confined to a few places, and originated principally, if not entirely, in the vindictive passions of the people." P. 44.

Does this apologist merit the thanks or the reprobation of the Roman Catholic Church, for endeavouring to exonerate a *few*, and for thus casting the heavy load of guilt on the great body of Roman Catholics? If Charles and Catharine and their ministers did not contrive the massacres of St. Bartholomew, by whom were they planned and committed? If they were not guilty, who were? Acquit them, and it follows that the horrible carnage was perpetrated by numberless bigots of the Roman Catholic persuasion, who would not tolerate Protestants among them.

Is it not better, for the cause of Romanism, to let us continue in our belief, that a sanguinary king, and a profligate court, plotted and carried into effect the assassination of many thousand obnoxious subjects, than to persuade us, that the blind and malignant rage of religious fury, or of "vindictive passions," as he styles it, burst forth ungovernably against all who bore the name of Huguenot?

Let us examine some of the reasons why Dr. Lingard thinks it improbable that the plot was concerted by the court.

"Is it probable that so young a prince should be so consummate a master in the art of dissimulation, as to be able for two years to carry on this system without detection?" P. 15.

"What possible motive could there be to attempt the life of one man, if the object was to take the lives of all?" P. 17.

"He expressed the most lively apprehensions for the fate of his wounded friend, and gave peremptory orders for the discovery and punishment of the assassin and his employers." *Ibid.*

"Not content with this, he visited the Admiral in his bed, accompanied by the Queen, his two brothers, and his principal counsellors." *Ibid.*

"Each of them shews that Catharine was, and had reason to be, jealous of the influence of the Admiral with the King; a jealousy which it will be difficult to account for, if we believe that he had been employed for two years in endeavours, under her direction, to allure that nobleman and his adherents to their destruction." P. 19.

"Can we then believe that Catharine would have had the face to appeal to him, or that he, when thus called upon, would have silently acquiesced, had her statements been untrue?" P. 43.

Here we find Dr. Lingard resting the improbability of a preconcerted plot on the *character and conduct* of Charles and the Queen-mother! "Would Charles," he says, "have been so *inconsistent*, so *treacherous*? Would Catharine have been so *barefaced*, so *false*, as to," &c. &c.? This then is his argument:—We must not believe that these two persons would act so unaccountably, so infamously;—for fear of thinking too ill of Charles and Catharine," we must not give credit to the idea of a preconcerted plot.

But, I would answer, was there any thing too base, too treacherous, too monstrous, for such monsters as Charles IX. and Catharine of Medicis? Or, are we to withhold our belief of an historical fact, because it involves strange, unreasonable, or atrocious proceedings in the conduct of two such convicted criminals as this son and mother? We may believe any thing of them, after the part they took in the massacre; and since they glutted themselves with blood, at the execution of the carnage, it is not hard to believe that they contrived the deed of horror long before it commenced.

It is much more easy to believe this of Charles, who is known to have called out, during the slaughter, "Go on; would to God the last Huguenot were killed;" who shouted from his window, "Spare none;" who fired on the fugitives; who exclaimed, at the sight of the Admiral's dead body suspended from a gallows, "Nothing so sweet as the stench of a dead enemy." I say it is more easy, and more satisfactory, to suppose that this execrable monster plotted and accomplished the slaughter of subjects who had offended him, than to persuade ourselves that the Roman Catholics of distant towns, "with an uniformity in their proceedings quite unaccountable," if there were no plot, and with a simultaneous impulse, should set about murdering their Protestant neighbours, at some places on the same days, and at many places in the same week, when the assassinations in Paris were in full activity.

In mercy and charity to the Roman Catholics, and in good-will to the French nation, we will continue to believe, that the massacres of St. Bartholomew were the project and work of Charles IX. and his court, and that they originated with him, rather than in "the vindictive passions of the people."

Again, Dr. Lingard will not allow that there is sufficient reason to believe that the destruction of the reformed faith was contemplated by the King, the Queen-mother, Isabella of Spain, and the Duke of Alva, at the conference of Bayonne, in 1565: he thinks it quite improbable that a league should thus have been concluded for the extermination of the French and Flemish Protestants. (See his History, vol. viii. p. 71. and Vindication, p. 45, &c.)

Evidence, that will satisfy Dr. Lingard, I certainly cannot produce; but it so happens that a species of testimony has lately come under my eye, which I am quite sure will convince every unprejudiced man, that the Queen-mother's party, and especially the Duke of Anjou, the acknowledged accomplice of the massacre of St. Bartholomew,

had long been previously regarded by the blood-thirsty of that epoch, as the future avengers of Romanism, and as pledged, by some secret understanding, to exterminate Protestantism. The testimony to which I allude is contained in a very scarce duodecimo volume, printed at Paris, in 1569, and entitled "*Histoire des Albigeois, et Gestes de Noble Simon de Montfort. Descrite par F. Pierre des Vallées Serinay, Moine de l'ordre de Cisteaux, et rendue de Latin en François, par M. Arnaud Sorbin, P. de Montech, Docteur en Theologie, et Predicateur du Roy.*"

This book is dedicated, by the translator, who was preacher to King Charles IX. to the Duke of Anjou, and (singularly enough, in confirmation of the received opinion, that the massacre of St. Bartholomew was part of a grand plot preconcerted by the court for the total destruction of Protestantism,) the writer assigns it as his reason for dedicating it to Anjou, that *the faithful were looking up to him for the extermination of heresy, and that the History of the exploits of Simon de Montford, and of his utter extirpation of the Albigenes* [pour ses pieté et dextérité d'esprit a sceu rendre par *force d'armes, tout le pais infecté de l'Herésie Albigeoise, paisible et obeissant a Dieu et a son Eglise] *would teach the prince how to proceed.*

In the course of this notable history, there are numberless details of the manner in which the victims were *entrapped*, and slaughtered in cold blood, instances of the "pious violation" of treaties made with them, and exhortations to keep no faith with heretics: and that these may not escape the observation of the prince, to whom the book was inscribed, the translator has made little marginal notes pointing them out for imitation, shewing the resemblance between the Albigenes of the 13th century, and the "*Calvinistes*" of his own time, and the resemblance that there ought to be between Simon de Montford and his crusaders, and Anjou and his partizans. One passage, with the translator's marginal hint, is too much in point to be omitted.

"La Divine Providence doncque fit misericordieusement, que lorsque le Legat allechoit les ennemis de la foy qui estoient congregez à Narbonne, et les reprimoit par une Sainte tromperie, le Comte de Mont-fort, ensemble les Pelerins qui estoient venuz de France, avoient moyen de s'acheminer aux parties de Quercy, et d'Agenois pour combattre leurs ennemis, mais bien les ennemis de Jesus Christ. O sainte deception de Legat! O pieuse fraudeulence!"

Marginal note of translator.

"Nous avons bien peu de tels prelates en France, et un plus grand besoing."—

Annexed to the preface of this infamous production, there is a sonnet addressed to Sorbin, in which he is congratulated upon the valuable lesson which he has taught Prince Henry, through the medium of his translation, and in which the same means adopted for the ex-

* We recommend this and similar facts to the consideration of those who are inclined to believe the interpretation, which modern Romanists give to the phrase, "*extirpation of heresy*," which occurs so often in papal bulls and the edicts of general councils. It is pretended by the Butlers, Doyles, and Lingards of our day, that it meant extirpation by *preaching*. History proves it to have meant extirpation "*par force d'armes.*"

termination of the Albigenes, are recommended for that of the Huguenots.

"Ton livre luy apprend, que Mont-fort envoyé,

"Chastia par le feu l'Albigeois desvoyé,

"Et le rend un Mont fort de l'Eglise Romaine.

"Par les mesmes moyens, que l'Albigeois mutin

"Finist, il punira le Calviniste : afin

"Qu' un mesme vice soit puni de mesme peine.

After such proofs as these, of the temper that prevailed at the Court of Charles IX., I think it cannot be deemed very improbable, that the extirpation of heresy was concerted by the Queen-mother and her sons long before the day of St. Bartholomew, and that they were not very nice in the means they intended to employ for this purpose.

I am, Sir, your obedient Servant, &c. &c.

Dec. 12, 1826.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,

LINCOLN'S-INN FIELDS.

A SPECIAL General Meeting of this Society, was holden on the 6th Dec. last, the Archbishop of Canterbury in the chair. There were present the Bishops of London, Exeter, and Llandaff; the Hon. Mr. Justice Park, Sir Thomas D. Acland, M. P. and a numerous assemblage of the clergy and laity.

The Secretary read several letters received from the Society's Missionaries in India, and we will now present our readers with a very interesting extract from a letter from the Rev. Thomas Robinson, domestic chaplain to Bishop Heber, dated Cuddalore, May 1, 1826.

"The Society for promoting Christian Knowledge will have participated largely in the feeling of universal sorrow, on the sudden removal of our excellent and admirable Bishop from this field of his earthly labours. And when they learn that their missions in the south of India were his last and most anxious care; that, being then engaged in his visitation of the Peninsula, the last week of his invaluable life had been employed with unemitting activity in a minute investigation of their actual state, and in devising new plans for their future welfare and extended operation; they will feel, I am persuaded, that their

share in the general loss is great indeed. There is hardly a town in this vast empire where he was not known; not one where his name was not loved and honoured, but in no province is his loss so severely felt, as in that which witnessed his last labours, among the humblest and poorest of his flock, the native Christians of Tanjore and Trichinopoly.

"In my return through that district, since the melancholy event, I have seen much of that interesting people, and visited many of their village congregations. I have never witnessed any thing more touching than the feeling of deep and unaffected sorrow that pervades them all. They are mourning as for the death of their father. His kind and paternal manner, the interest he took in their welfare, his recognition of them as his children (as one family together with ourselves), the blessing pronounced, confirmation administered, and the sacred elements dispensed by him in their native tongue,—all, in short, that they had heard and seen and known of him, had made an impression upon their minds, which nothing can obliterate, not only of personal regard to him, but of attachment to our church, of which they saw in him the acknowledged

representative. I would to God the committee of the venerable Society had been present with me to hear the missionaries, the catechists, and the people, with one voice, entreating me to commend them with renewed earnestness, now that they had lost their powerful advocate, to the continued kindness and support of the Society; and to have seen their tears more eloquent than all. Under the influence of these feelings, the Society will pardon me for addressing them on the subject, and stating such particulars as my late most honoured friend and master, had his life been spared but a few days, would have related to them as the result of his observations. They could not, indeed, hold me excused if I withheld from them any circumstances connected with their interests, of which his private conversations or written memoranda have put me in possession.

"During the short time which his lordship spent at Madras before he commenced his southern tour, he visited the Society's Missionary Establishment at Vepery, examined all the schools connected with the institution, and addressed the children and other Christians who were assembled. He was particularly struck with the beautiful Gothic church lately erected by the Society, the most beautiful and almost the only specimen of that order in this country, except the chapel of Bishop's College, near Calcutta. Of the bishop's sentiments respecting the general conduct of that mission, and his admiration of the order and arrangement that prevail there under the venerable and excellent men, Dr. Rottler and Mr. Haubroe, who preside over it, it is unnecessary for me to speak, as his lordship expressed them publicly at a meeting of the District Committee at Madras, the minutes of which will, of course, be laid before you. He had at that time, though he had visited several native congregations in the North of India, and in Ceylon, seen nothing that gave him so much pleasure, or that appeared to him so full of future hope. The necessity of hastening his journey before the further advance of the hot season, made it impossible for him to do more than see the chief objects of

immediate interest during that first visit, and he deferred the minute consideration of many points submitted to him, till his intended return in July.

"From hence his lordship proceeded to Tanjore, where he arrived on the 25th of March, and it was there, in the institutions of the venerable Schwartz, in the labours of the excellent men who have succeeded him in the same field, and in the numerous churches of native Christians which they have founded and built up, that his interest was most powerfully excited, and the energies of his powerful mind most earnestly employed. He lived, alas! only to feel how much there was of future usefulness before him, if his life were spared, to witness with deep and holy pleasure the numbers, the apparent devotion, the regularity and christian order of the several congregations assembled around him, and to collect such minute and accurate information, and make such immediate arrangements as the shortness of his time, and the magnitude of his other avocations allowed. The morning after his arrival (Easter-day), his lordship preached in the mission church in the fort, and administered the Lord's supper to fifty-three native Christians, using (as was his constant custom in all native congregations) the words of administration in their own language. In the evening he attended the Tamul service in the same church, the liturgy being read by the missionaries present, and the sermon preached by Dr. Comerer, of Tranquebar, and he himself pronouncing the benediction in Tamul. There were present on that occasion more than 1,300 native Christians. It is impossible to forget, I cannot now remember without tears, the delight with which he reviewed the transactions of that day. The devotion of the communicants, the admirable order of their psalmody, the deep and mingled sound of all their voices joining in the repetition of the responses of our liturgy, and especially of the Lord's prayer, their breathless attention to the preacher, and the animated and impressive manner in which they responded to his questions, all affected him more powerfully than I can de-

scribe; "gladly," he exclaimed to me while taking off his robes, "gladly would I purchase this day with years of existence." On the following morning (Easter Monday), he confirmed twelve descendants of Europeans, and fifty natives in the same church; and in the evening of the same day he attended divine service in Tamul, at the small chapel in the mission garden. After the sermon, his lordship, from his seat at the altar, addressed the missionaries who were present, and the native teachers by whom they were attended. He exhorted them to fidelity, diligence, and increasing zeal, patience in bearing privation and neglect for Christ's sake, looking for the recompense of reward, to earnest prayer for themselves, for him, for their flock, and for the Rajah, who had shown such kindness to the church of Christ. He alluded beautifully to the grave of Schwartz, over which they were then standing, and charged them to follow his bright example. The effect produced on the minds of all present was such as I never witnessed—it will never be obliterated.

"During the succeeding days of that week, he was anxiously engaged in a minute investigation of the actual state of the mission, their resources, their wants, and their capabilities of extended usefulness; and the result of his observations and wishes, I now beg leave to state to the Society.

"It is my duty to mention to the Society, that his Highness the Rajah of Tanjore, still continues his kindness and liberal support both to the clergy and his Christian subjects. The bishop finding, on enquiry, that no order had hitherto been taken for praying for the prince, under whose government they lived, in the Christian churches, drew up a form which he directed to be translated into Tamul, and constantly used after the prayers for the king and royal family of England, both in the English and Tamul service. This circumstance, in itself an act of obedience only to an Apostolic command, had evidently a most favourable effect on the Rajah's mind, and disposed him still more to favour those churches which have been planted by his father and benefactor, as he always delights to call the venerable Schwartz. On

my subsequent visit to Tanjore, after the sad event which deprived that mission of its best and most powerful friend, I requested a private audience of his highness, in which I told him that our excellent and admirable bishop, for whose death he is a most sincere mourner, had not only ordered public prayers to be offered for him and his family (as our religion obliged us to do), but that I had good reason to know that he frequently and earnestly remembered him in his private devotions. He was strongly affected with what I said, and received most kindly my request, that he would continue his patronage to the poor Christians, now, especially, when they had suddenly lost him who had recognized them as his children. He replied, 'I will always love those whom he loved, and whatever John Kohlhoff asks of me shall be done.'

"It was the decided conviction of the late bishop (and he had been an attentive observer of every scene of missionary exertions throughout India) that the greatest accession of strength that could anywhere be hoped for to the Christian cause, was by assiduous and diligent cultivation of these missions, by concentrating their forces, by increasing their means, and by adding energy and respectability to the character of the native Christians themselves. To that last object his own condescension, and his public recognition of them as part of the Christian church over which he presided, tended most powerfully, even in the few days of his residence among them.

"On Sunday, the 2d of April, the morning after his arrival at Trichinopoly, he preached at St. John's church (the government church which had been consecrated by Bishop Middleton), with all his accustomed animation, and, in the evening, administered confirmation to forty-two candidates, and delivered his charge to them with something more than his ordinary impressiveness and affection of manner. On the following morning, at day-break, he attended divine service in the Tamul language, at the mission church in the fort, and confirmed fifteen natives in their own tongue. He inspected the schools and the mission-house, and received an address

from the poor Christians, earnestly praying that he would send some pastor to watch over them and instruct them. He answered them with all that gentleness and kindness of manner which never failed to win every heart, and assured them that he would immediately provide for their wants. He returned full of the interest excited

- by what he had seen, and spoke to me with much concern of the poverty of the mission, and observed how necessary it was for the bishop to have regular reports from every mission in India, that he might at least *know* the wants and necessities of all. Alas! that a heart so glowing with the purest benevolence, a mind so filled with plans and purposes of future good, a
- spirit in all its rare endowments so admirably calculated (if we may judge at all of human instruments) to mature and execute those purposes, should be so suddenly removed, and should leave this church of India to mourn a second time the loss of her friend and father! It would be in vain for me to attempt to describe the consternation and deep sorrow that prevailed through all ranks and orders of society. A month has passed away, but the same feeling is still felt in all its early freshness. The Society will have heard with pleasure the expression of that feeling in Madras, and the general subscription for his monument in St. George's church. But I know not whether they will not learn, with almost equal pleasure, of a more humble but an affecting and appropriate testimony of veneration to his memory by the inhabitants of Trichinopoly. They met on the 10th, to form a fund in aid of that mission which had engaged the last and most anxious thoughts of their admired and lamented prelate. I have not yet heard the amount of the subscriptions, but they amounted to something considerable even at the first meeting, and will be sufficient, I trust, to prevent any fears for its future welfare. The mission church is in a very dilapidated state, and the roof is thought to be insecure. I ventured, on the ground of the painful and lasting interest now attached to it, to solicit the assistance of government in repairing it, and I am most happy to add, that immediate orders

were given, in the handsomest manner, for that purpose."

A long letter from Mr. Robinson, to the Madras District Committee, in which he details Bishop Heber's views respecting the missions of the Society in Southern India, was also read; we have only room for the concluding paragraph.

"I have to apologise to you for the length of the communication; but I cannot close my letter without commending the Tanjore mission, with all its important labours, to the patronage and support, I will venture to say more, to the affectionate regard of the Committee. Most richly do they deserve all the nurture, all the assistance, all the kindness that can be shewn them. The wisdom of all the Institutions of the venerable Schwartz (whose name is yet as fresh in every town and village of the Christians, as if his earthly labours were just ended, and whose memory is held in such deep and holy veneration, as we are accustomed to render to Apostles only) is visible to all who visit that most interesting country, and leaves no doubt on the mind, that the best and wisest method of extending the kingdom of Christ in this country, is to strengthen these existing establishments. They have in them a principle of unlimited self-extension; and if in the last twenty years, with many and great discouragements, the labours of those venerable men, who have trod in the steps of Schwartz, have effected so much, what may we not hope from the same men, when their means of usefulness are increased by your bounty? But, alas! they have a still stronger claim upon your hearts. They were the object of the deepest interest and most intense anxiety to our dear lamented Bishop. It would be hardly too much to say, that his blood was a libation on the sacrifice of their faith; for he died while caring for their welfare, and labouring for their good. He had seen every part of India, but he had seen nothing like the Society's missions in Tanjore. Again and again did he repeat to me, "HERE IS THE STRENGTH OF THE CHRISTIAN CAUSE IN INDIA: IT WOULD INDEED BE A GRIEVOUS AND

HEAVY SIN, IF ENGLAND, AND ALL THE AGENTS OF ITS BOUNTY, DO NOT NOURISH AND PROTECT THESE CHURCHES." The Committee will forgive me for these recollections; I know they are not wanting to excite them to do all, even to the very limit of their power, to carry his intentions and wishes into effect. I will only beg you to assure them, that nothing will afford me higher pleasure than being in any way useful to them, and I trust they will always command my services, whether here or in Calcutta."

Dr. George Barnes, late Archdeacon of Bombay, Mr. Trant, Sir Thomas D. Acland, and Dr. Spry, severally addressed the Meeting, and the following resolutions were carried unanimously:—

1. That the Society deeply deplores the sudden death of the late Bishop of Calcutta, which has deprived this Institution of a valuable friend, the Indian Diocese of an unwearied and truly primitive prelate, and the church at large of one of its brightest ornaments.

2. That this loss has been peculiarly aggravated to the Society by its having occurred at a time when the effect of Bishop Heber's presence was beginning to be felt in the Missions in Southern India, so long under the superintendence of the Society, of which he often emphatically said, that "the strength of the Christian cause in India was there."

3. That the Society, being anxious to record its sense of the zeal and energy of this lamented prelate, is of opinion, that the best tribute which it can pay to his memory will be, to prosecute the important measures which come recommended to its adoption as his last wishes.

4. That the Society, having reference to a desire strongly expressed by the late Bishop of Calcutta, that Members of the Asiatic Episcopal Churches not in subordination to the See of Rome, should be admitted into Bishop's College, do agree to place the sum of 2,000*l.* at the disposal of the Society for the Propagation of the Gospel, for the foundation of two Scholarships for that purpose—provided they be forever called Bishop Heber's Scholarships.

5. That in deference to the further suggestion of Bishop Heber, the Madras District Committee be authorised to draw upon the Society for a sum not exceeding 2000*l.* for the enlargement of the Church at Tanjore; and for building, repairing, and enlarging churches, schools, and houses for

schoolmasters, catechists, and missionaries, in other parts of Southern India.

6. That Bishop Heber having likewise strongly recommended an extension of the Society's Printing Establishment in Southern India, and it appearing that such a measure may greatly conduce, as well to the immediate advancement of native education, as to the future support of native schools, it be further agreed, that a sum not exceeding 500*l.* be expended out of the Native School Fund, in enlarging the Society's ancient press at Vepery, and that the profits be applied, under the direction of the Madras District Committee, for the benefit of Native Schools in that presidency.

7. That the Society in thus testifying its sense of the services of Bishop Heber, adverts with feelings of the most painful recollection, to the short interval which has elapsed since it was called upon to pay the like tribute to the memory of his illustrious predecessor.

8. That the Society, therefore, on the present occasion, while it acknowledges with the deepest gratitude the paternal care of his Majesty's Government, as well in the formation of an Indian Episcopate, as in the selection of the highly-gifted persons who successively devoted themselves to the charge, feels it a paramount duty to repeat the earnest prayer of its Memorial, presented in 1812, for the erection of a See at each of the three Presidencies; and to declare its conviction, that no individual, however endowed with bodily and mental vigour, can be sufficient for the exertions rendered necessary by the overwhelming magnitude of the Diocese of Calcutta.

9. That in the opinion of the Society, fatally confirmed by the result of the attempt to govern the Indian Church, by a single prelate, nothing but a division of this enormous diocese can prevent a continued sacrifice of valuable lives, and a perpetually recurring interruption of the great work, for the accomplishment of which that Episcopal Establishment was formed.

10. That the constitution of the Government in India is constructed upon the principle of a separate administration at each of the three Presidencies; and that, in the opinion of the Society, it must necessarily be inconvenient not to assimilate the government of the Church to that system, which experience has proved so beneficial in the civil, judicial, and military departments.

11. That the Memorial now read, renewing the Society's prayer for the erection of three Sees in India, be adopted; and that his Grace, the President, be respectfully requested to present the same, in

the name and on the behalf of the Society, to the First Lord of the Treasury, and the President of the Board of Controul.

12. That a memorial, to the like effect, be also presented by his Grace the President to the Honourable Court of Directors of the East India Company, expressing, at the same time, the gratitude of the Society for their continued protection and assistance to its Missions, and the satisfaction with which it contemplates the increased provision they have made for the spiritual wants of the British Inhabitants of India.

Memorial of the Society for Promoting Christian Knowledge to His Majesty's Government.

THE Society for promoting Christian Knowledge, having assembled in a Special General Meeting, for the purpose of testifying its respect for the memory of the late deeply lamented Bishop of Calcutta, adverts with feelings of the most painful recollection to the short period which has elapsed since it was called upon to pay the like tribute to the memory of his illustrious predecessor, and considers it a paramount duty, humbly and earnestly to represent to his Majesty's Government, the necessity for an enlarged ecclesiastical establishment in the East.

The Society acknowledges with lively gratitude the paternal care of His Majesty's Government, as well in the formation of an Indian Episcopate, as in the selection of the highly gifted persons, who successively devoted themselves to the charge, but feels it at the same time bound to repeat the earnest prayer of its Memorial presented in 1812, for the erection of a see at each of the three Presidencies, inasmuch as though the benefits arising from Episcopal authority in the East are universally admitted; yet, so many inconveniences have been felt from the attempt to govern the Indian Church by a single Prelate, that the Society ventures to declare its conviction, too fatally confirmed by the past, that no individual, however endowed with bodily and mental vigor, can be sufficient for the exertions rendered necessary by the overwhelming magnitude of the Diocese of Calcutta.

A visitation of that Diocese cannot be accomplished without traversing the whole of India, and undertaking long voyages by sea, nor consequently without a greater exposure to perilous varieties of climate, than is required of any civil officer in the East. So great, indeed, is the difficulty of this duty, that Bishop Middleton, although his life was spared for nine years, died

before he could complete it: and Bishop Heber sank under the labour of his primary visitation. And it is the opinion of the Society, that nothing but a division of the Diocese of Calcutta, can prevent a continual sacrifice of valuable lives, and a perpetually recurring interruption of the great work, for the accomplishment of which that Episcopal establishment was formed.

The Society would also respectfully suggest, that as the constitution of the government in India is constructed upon the principle of a separate administration at each of the three Presidencies, it must necessarily be inconvenient, not to assimilate the government of the Church, to that system which experience has proved to be so beneficial in the civil, judicial, and military departments. Such a measure would prevent the suspension of business now occasioned by the long and frequent absence of the head of the Church from the seat of the supreme government, and by the immense distance to which he is carried in the course of his visitation.

The Society further begs leave to represent the peculiar bad effect of the interruptions which occur under the present system upon various Institutions for promoting Christian Knowledge.

The Protestant Missions in Southern India, so long under the care of the Society, received the greatest benefit from the personal superintendence of Bishop Middleton; but he was only enabled to visit them once, and ten years elapsed between that event and the primary visitation of Bishop Heber. And now these Missions, of which Bishop Heber, after having been a witness of their effects, often emphatically said, that the strength of the Christian cause in India was there, and which were beginning to derive the most important advantages from his presence, are once more deprived of the privilege of being governed by a Prelate personally acquainted with their condition.

Bishop's College in Calcutta, also, which promises to become the chief source of missionary exertions in India, was struggling with the difficulties inseparable from infancy, when it lost its support of its founder, Bishop Middleton. His successor had little opportunity of displaying that zeal for its welfare, which increased in his mind as he became more fully acquainted with its value; and it is to be feared, that another obstacle to its progress has been raised up by the death of its second visitor.

If it be supposed, that in these and similar cases, the Archdeacons might supply the place of Episcopal superintendence, it

must be remembered, that those officers, though essential to the government of the Church, can never execute the peculiar functions of a bishop, nor can their services be effective, unless the officers themselves enjoy opportunities of frequent personal communication with their Diocesan; and that in India, such communication is prevented by the distance of some of the Archdeacons from Calcutta, and is entirely suspended during the vacancy of the see.

The Society, therefore, humbly trusts that His Majesty's government, taking these circumstances into its favourable consideration, and adverting at the same time to the fact, that since the erection of the see at Calcutta, the British dominions in India have been greatly augmented, the chaplains on the Company's establishment

nearly doubled, ample provision made for the encouragement of Mahomedan and Hindoo learning, education freely offered to natives of all classes, and Missionary establishments in connexion with the Church of England, instituted at each Presidency, will be pleased to take such measures as in their wisdom they see fit for the erection of additional sees at the Presidencies of Madras and Bombay.

The Society hopes that it may be justified for thus strongly urging the prayer of its Memorial. The subject has been pressed upon its notice from every quarter; and it considers itself only as expressing the opinion of all those whose attention has been turned to the promotion of Christian knowledge in the East.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

ON Thursday, the 16th November, the first Annual Meeting of the "Society established in the Diocese of Ely and University of Cambridge, in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts," was held in the Town-hall, at which the Lord Bishop of Ely presided.

We regret our space will not allow us to give a detailed report of the proceedings of this meeting. The Resolutions were moved and seconded by the Bishop of Bristol, the Vice Chancellor (Dr. Wordsworth), the Dean of Ely, the Mayor of Cambridge, the Masters of Magdalene College, Catherine Hall, Jesus College, Clare Hall, and Downing College; Professors Parish, Lee, and Scholefield; and Rev. Messrs. Jenyns and Cotton.

The Rev. Professor Lee observed, that when he saw what this Society had already done, and what it was still doing, he must consider it as one of the best institutions in the country. As a man, as a Christian, and as a member of the Church of England, he could but feel and take great interest in the Society's welfare. When he saw the opening scenes in Africa, the daily removal of prejudices, and likewise when he found the Hindoo coming to read the Scriptures, with the desire only of learning, he must consider that this Society and the

means of spreading the Gospel. Formerly it would have been a most dangerous project to have endeavoured to introduce Christianity in India; but since the establishment of the Society's College in Calcutta, these sentiments had been banished, and we now find the Indian earnestly searching after knowledge. When he looked into the East and America, and there saw what this institution had already accomplished, and the means it had of completing considerably more, he considered that its claims to increased support were very urgent.

The Rev. Professor Scholefield, in seconding the 5th resolution, after adverting to the utility of the Society, observed, that he was happy to find our Common Prayer Book was earnestly sought after and admired by the Indians. Many speaking facts of the advantages of this institution to the Indians might be adduced; and "I do believe (said the reverend Professor) that there is no one individual among them who does not feel the necessity of doing something to be free from his sins; a fact which is clearly proved by the conduct of an Indian, who some short time since appealed to one of his tribe to know what he must do to get rid of his sins, when he was informed that the most effectual way would be to walk a distance of about 500 English miles

with iron spikes in his shoes; and this poor ignorant creature set off in the most excruciating agony to perform the task. But it pleased God that whilst the willing sufferer was sitting under a tree to rest his tortured limbs, a Christian Minister came by, and on being made acquainted with this arduous undertaking, he collected a few straggling Indians around him, and after preaching from an appropriate text, he explained unto them the meaning of Christ crucified. After

which the suffering Indian threw off his sandals, and exclaimed, 'This is all I want.'—I mention this fact," said the Rev. gentleman, "regarding it as one which embodies a cry in behalf of six hundred millions of heathen, many of whom have on various occasions expressed their willingness to receive the Gospel." He concluded, by stating that he trusted all would feel the necessity of exerting every means in their power of extending the Word of God.



POPERY.—197 Recantations of Popery have been read in the Cathedral Church of Cavan in nine weeks.

NEW CHURCH.—*Wiveliscombe, Somerset.*—A new Church is to be built here, according to a model and plans by Mr. Carver, of Bridgewater. The Church is to be built upon arches, which will form a very considerable cemetery. The number of catacombs is thirty-six, each containing twelve vaults. The whole, when complete, will form a very elegant gothic structure, and will have at least five hundred additional sittings. In furtherance of the plan, the Lord Bishop of Rochester, the impropiator of the great tithes, has allowed the chancel to be taken down, and the Earl of Carnarvon has also permitted an aisle belonging to his Lordship to be removed; both these noble Lords most liberally taking upon themselves a portion of the expense.

GUERNSEY.—On Thursday, October 19th, the foundation stone of the Royal College of Elizabeth, was laid by his Excellency Sir John Colborne, K. C. B. &c. &c. the Lieutenant Governor. After service at the Town Church, the procession returned up to the College Ground, where in the presence of a vast concourse of spectators, after a prayer and blessing by the Dean, the Lieutenant Governor deposited a series of British and French coins of the present reigns, in an urn, within a block of Guernsey granite. The cavity was closed by a brass plate, with an inscription both in English and Latin. On laying the foundation stone, Sir J. Colborne addressed the assemblage in an appropriate and energetic speech, which was received with repeated cheers; and the ceremony concluded with the Lord's Prayer, the Grace, and the 100th Psalm.

LITERARY AND PHILOSOPHICAL REPORT.

Cambridge Philosophical Society.—

At the second meeting of this Society, during the last term, a paper was read, by Mr. Airy, on a mode of calculating the effect of any small forces, acting upon a pendulum during its vibrations. Besides various other applications of this method, its use was shewn in investigating the properties of the *escapements* of clocks and watches; and it was stated that the different escapements which have been

invented are arranged by this theory, in the same order, as to their goodness, which they are known to hold in practice. Mr. Airy also proposed a new escapement, founded on his own principles. After the meeting, a short account was given, by Mr. Whewell, of the nature and results of the experiments made in Cornwall by him, and Mr. Airy, to determine the density of the earth.

At the meeting of this Society,

December 11, a paper was read, by Mr. Peacock, on the numerals of various South American languages, almost all of which, it was stated, proceed according to the *vigenary* scale, having, in many cases, the denary and quinary subordinate to it. After the meeting, Mr. Airy gave an account to the Society of the most remarkable peculiarities in the construction of the steam-engines employed in the mines of Cornwall, and of the manner in which they are applied to the raising of water by means of forcing pumps. The account referred particularly to the mine of Dolcoath, near Redruth.

A beautiful specimen of native copper has been presented to the Geological Society of Cornwall, by E. W. W. Pendarves, Esq. It weighs upwards of 140lbs. and has recently been taken out of Condurrow Mine. On an assay of part of the specimen, it was found to contain 90 parts in 190 of pure copper.

Explosive Engine.—An American, of the name of Mory, has invented a new agent in lieu of steam, namely, the detonation produced by the combustion of hydrogen, mixed with atmospheric air; but the hydrogen which he employs is derived from the essential oil of turpentine, or alcohol, because from either it may be obtained abundantly, with a small apparatus, and without any great consumption of fuel. This motive-power appears to be applicable principally to boats or carriages.

Transmission of finely-divided Matter by the Wind.—M. Sehabelski, an eminent Russian traveller, communicates the following instance of the conveyance of finely-divided matter by the wind. On the morning of January 22, 1822, at 275 nautical miles from the coast of Africa (lat. 23 deg. N. long. 21 deg. 20 min. W.) they perceived that all the cordage of the vessel was covered, on the windward side, with a pulverulent matter, resembling ochre in its reddish colour. The powder was very soft to the touch, and coloured the skin red. When the cords were examined by the microscope, it appeared like long rows of globules,

touching one another. It was a north-east wind which caused the phenomenon, and only the parts exposed to the wind were covered, there being no trace of the powder on the opposite ones.

American Languages.—The languages of those parts of North America which are to the northward and the eastward of Mexico, may be described as principally three; as the people who speak them may also be considered as three distinct races.—1st, the Karalit, spoken by the Esquimaux, is the language of Labrador, Greenland, the higher parts of Canada, and the other countries which approach the pole. It is also that of the stationary Tchouktschi, who reside, from the mouth of the Anadyr, along the coast northwise to the peninsula of Tchouktschkoinoss, or the promontory of the Tchouktschi; that is to say, in the part of Asia which is separated from America only by Bhering's Straits. They are considered the descendants of an American nation; while the wandering Tchouktschi, who live to the south of the Anadyr, pass for being descended from the Koriack-Tartars. The Karalit is again spoken at North-Sound; and it is suspected that there are other resemblances and relations between the natives of the north-west of America and some of the nations of the north-east of Asia; such as the Kamtschatdales, the Koriack-Lamoutz, the Samoiedes, &c.—2dly, The Iroquois, which is the language of the Iroquois, the Hurons, the Nodeouassi, the Siaoux (six nations), the Algonkins, &c.—3dly, The Lenapi, or Lenni-Lenapi, which is the name of the inhabitants and the language of Delaware. It is the synonyme of the more modern appellation of Ouapanatchki, or Abenaki, generally adopted by the natives, of which the French in Louisiana have made Apalache, a name given to the mountains more frequently called by their old name of Allegany. The Lenapi is the language of the Mississippi, of the immense territory to the north-west of the United States, of a part of Canada, and even of the Country which extends to Hudson's Bay.

POLITICAL RETROSPECT.

State of the Country.—The labouring classes still continue in a distressed state. In addition to the stagnation of trade, which has been so long felt, there is at this season of the year little employment for the poor in the agricultural districts; this however is but temporary, and having been accustomed to it, they are enabled in a great measure to prepare for it. Amongst the manufacturers who were already exhausted by the poverty and privations of the past year, the distress is greater, and operates more severely; and though there is reason to hope that the spring demand, as it is termed, which usually commences soon after Christmas, may restore some degree of activity to our commerce, still a portion of time must elapse before their sufferings can receive any material alleviation. Yet, depressing as this view of the internal state of the nation may be, it is a satisfaction to perceive that the general trade of the country has experienced a considerable revival, which is proved by the great increase of the revenue, the receipts for the quarter beginning the 10th of October, already more than equalling those of the corresponding one in the last year. It may therefore be confidently expected, that when the January accounts are made up, a very decided balance will be found in favour of the present quarter.

Great Britain and Portugal.—With respect to the foreign relations of this kingdom, an occurrence has taken place, certainly anticipated by every reflecting mind, though not apprehended to be so near at hand as the event has proved; we allude to the com-

mencement of hostilities in the Peninsula. The peculiar circumstances of the governments which divide that beautiful portion of Europe; the jealousy of arbitrary power in general, but particularly when exercised under the influence of such principles and practices as have prevailed in the cabinet and kingdom of Ferdinand; the increase of animosity which must be felt by such an administration, when the subjects of the state forming a part of the same country were put in possession of constitutional liberty, by operations calculated to give them that sanction and effect which is most alarming to despotism; the activity and energy with which new institutions are usually directed, and by which they are cherished, together with the authority possessed in each division of south-western Europe, by a priesthood dependent upon neither monarch, but under the control of another head, whose interests were closely connected with the established order of things in Spain, and as diametrically opposed to those in Portugal, whose very existence depends on an artfully managed policy, and who has manifested in every age the most eager desire to interfere with the measures and direct the counsels of those princes who have received his faith;—all these combined to shew that the provinces of the Peninsula must soon become the seat of a fierce and cruel war, unless the wisdom and policy of neighbouring nations should be so exerted as to neutralize some of the plans of these parties.

The display of the intentions of Spain were such as might be expected from a power influenced by such feelings. Means violent

in principle, but inefficient in operation, were immediately employed, to prevent the impression which might be made among her own subjects by the communication of these blessings to those of Portugal. The discontented from the latter were not only received with kindness, which we do not blame,—for the unfortunate, from whatever cause their troubles may arise, should never be treated with harshness or severity ;—but they were allowed to remain upon the frontier of the two kingdoms, and assemble there in large numbers, with the avowed intention of re-entering their country in hostile array. The fact of their being supplied with money for this purpose by the agent of Ferdinand, might be difficult to prove, though no one can reasonably doubt it, from the impossibility of their subsisting without it, and the equal impracticability of their obtaining it from other quarters ; but arms, ammunition, and other bulky articles necessary for warlike preparations, could neither be furnished by the same secret means, nor bought with private remittances in such a country as Spain. These then were supplied by measures as suitable to the policy as they are demonstrative of the duplicity and weakness of the Spanish cabinet. Convoys of arms and military stores, under very inadequate escorts, were ordered to march through the neighbourhood of the emigrants ; they were overpowered by the latter, who were thus enabled to become effective soldiers, while the poor officers, who had been the tools of such treachery, were put under arrest for not having repulsed attacks they were not prepared to oppose. The last was the finishing stroke of this hidden course of policy. With

the supply of arms, active exertions commenced. The frontiers were immediately passed, and Don Miguel proclaimed the absolute king of Portugal.

The constitutional government of that kingdom immediately claimed the assistance and protection of its British ally, and the conduct of the latter has been in every respect worthy of the most glorious periods of her history. The despatches which announced the violation of the peace of Portugal arrived on the 8th of December ; the ministry determined on the course it behoved them to pursue on the following day ; it received his Majesty's approval on the 10th ; on the 11th he informed his parliament of these particulars ; they were taken into consideration on the 12th, and an address voted to the Sovereign in full accordance of the principles adopted and the plans proposed by his cabinet. The speech addressed by Mr. Canning to the House of Commons on that evening, was one of the best, perhaps the very best, ever delivered in that place on any subject. We cannot but admire the integrity of the principles there laid down, the lucid statement of facts, the extensive information, the correct reasoning, the clear perception of present causes and future effects, the judicious comparison between what has been done in other cases and what is proposed to be done in the present, with the clear justification either of the coincidence or the variation, and above all, the tone of firmness and fidelity, moderation and disinterestedness, which adorns the whole ; and we only lament that every one capable of understanding it had not the privilege of hearing it.

The execution has been equal

to the resolve. Troops have been despatched, ships have sailed, and supplies have been forwarded with an activity which gives us every reason to expect the very best results. The effects on every truly British heart must be cheering in the extreme. In a period of profound peace, of great domestic trouble and depression, with a very reduced military and naval establishment, a few hours only were required to ship off detachments of cavalry, infantry, and artillery, and a few days sufficed to increase them to the extent that any farther apprehension for the safety of our ally would be absurd and irrational.

But whilst all this was proceeding at home, the enemies were not inactive abroad. The insurgents entered Portugal in three divisions, one to the north by Braganza; another to the south in the province of Alentejo; and a third by that of lower Beira. The object of the former was to penetrate to and occupy Oporto; they have succeeded in gaining possession of Braganza, where they committed great excesses, but their subsequent advances have been very slow, nor is their last position very well ascertained. We trust that the opportunity of occupying Oporto is lost.

The intention of the other divisions were to march on Lisbon: why they resolved to separate rather than unite in this attack requires explanation. If it originated in any other cause than the difficulty of finding provisions, it was decidedly wrong. The southern division had only reached Maura when the last advices came away, and seemed disposed to halt there without attempting to pass the Guadalquiver; the central division found its measures as speedily pa-

ralyzed after it had passed the frontier.

What has occasioned this inactivity is not yet sufficiently known. The inability of their leaders, want of provision, unexpected difficulties, and opposition on the part of government, may all have concurred to produce the effect. The Regent has acted with great spirit and prudence, and has been well supported by the constituted authorities, whilst the general feeling and conduct of the people has been excellent. The expectations of emigrants are always too sanguine, and the promises from the priests of the support of their flocks are very likely to have partaken of the same nature. Whatever may have been the cause, they have halted when their success depended upon their speed, and by their delay their country has been preserved from great evil and misery, the only consequences that could ensue from their ill-intentioned and misguided exertions.

In the interim, the wisdom and energy of the British counsels and movements are fully known to the feeble being, who would reign in the Peninsula if only he knew how. The effect they will produce there remains to be seen. We are historians, not prophets; our readers must perform the latter office for themselves. In their estimate of consequences they will include the operation of the influence of the French government, who have most unequivocally declared themselves unfavourable to the politics of the court of Madrid relative to Portugal.

Greece.—Important assistance has been rendered to the Greeks by their committee of friends on the Continent. At the small expense of eight thousand pounds they have given more relief to

that distressed nation, than it has ever received from this country. Of the funds raised in Great Britain for their benefit, the greater part has been wasted and pillaged by those individuals by whom it was managed, or to whose care it was intrusted. The scrupulous accounts returned by the government of Napoli, acknowledging every article received, and stating to what use it was applied, fully exculpates it from the charge of disorder brought against the Greek administration by the managers of its affairs in England, who have artfully attributed to that circumstance the want of beneficial results, which in fact originated in their own avarice and rapacity.

Large stores of ammunition, money, and provisions have been transmitted from Egypt to Ibrahim Pacha, who must likewise receive

considerable reinforcements of men before he can again bring his army into the field with any hopes of success.

Persia. — The Persians have sustained a severe defeat on the banks of the Yezan. Their forces, though greatly inferior in number to those of the Russians, contended long and bravely for the victory; but at length the superiority of European discipline prevailed, and they were compelled to retreat on all sides in the utmost confusion; nearly the whole of their infantry, amounting to five thousand men, being either killed or taken prisoners. Should similar success continue to attend the Russian arms, the Persian government will speedily repent that it did not accept of the mediation proffered by our minister.

UNIVERSITY AND CLERICAL INTELLIGENCE.

THE LATE REV. WILLIAM WHITEAR.

DIED on Dec. 3, at the Rectory House at Starston, and in the 49th year of his age, the Rev. WM. WHITEAR, A.M. His death, occasioned by a gun-shot wound, the awful issue of which he awaited with exemplary christian patience and resignation, has been deeply deplored not only by his parishioners generally, and in his immediate neighbourhood, but throughout both the counties bordering upon the immediate scene of his unassuming but most valuable exertions, and, indeed, in many circles more remote, where the frankness of his character and his cheerful promptitude in furthering any good work, won him deep and lasting esteem. He was born the 26th February 1778, at Hastings, in Sussex, of which place his father was for many years the respected and beloved Rector: and having been privately educated, he was admitted of St. John's College, Cambridge, and proceeded to the degree of B.A., with the honour of fifth wrangler, in 1800; was elected Fellow of his College in 1801; and took possession of the Rectory of Starston, on the presentation of the late Duke of Norfolk, in 1803. Thus early become the incumbent of a country parish, he devoted himself assiduously

to all the duties of it, and eminently qualified himself for discharging them with the most beneficial effect. His situation soon induced an intimacy with the family of the late Rev. Gervas Holmes, of Gawdy Hall, in the adjoining parish of Redenball, which led to his marriage with Miss Holmes, and afterwards to that of her brother, the Rev. John Holmes, with Miss Anne Whitear; unions which gathered round him a social circle, where the freest and most confidential intercourse, and a more than ordinary measure of substantial happiness was enjoyed. Attached on serious conviction to the Church of which he was a minister, he was zealous and active in assisting to form the Diocesan Committees of the several valuable Societies connected with it; and was especially instrumental in promoting the formation of the Norfolk and Norwich Society for educating the Poor in the Principles of the Established Church. He took great delight and was peculiarly adroit in publicly examining the children of the Central School; at the Annual Meeting in Norwich; and in conjunction with a few clerical friends, he undertook for several years the useful but laborious task of visiting a variety of schools in

the county, in union with it. As one of the Secretaries of this Society, he uniformly attended the Annual Meeting of the National Society in London; and amongst that valuable body of men to whom this country is so much indebted for the diffusion of the National System of Education, and for the energy in which it is preserved, he was always looked up to as one of its most efficient members, whose presence was sure to bring with it some valuable accession to the information of the meeting—to animate the members to renewed exertions, and to contribute most agreeably to the social harmony of the occasion.

Nor was he less diligent and successful in promoting the religious instruction of the poor in his own parish, and in the small adjoining parish of Rushall, the cure of which he had undertaken at an inconsiderable stipend, from his knowledge of the difficulty that for some time prevailed in the appointment of a Curate, and which, in compliance with the request of his Diocesan, he never relinquished. This, however, was not the extent of his services, as an authorised interpreter of Holy Writ; but upon the Christian Knowledge Society's adoption of that important measure, the editing of a Family Bible, illustrated by a selection from the expositions of our approved divines, he immediately tendered his services to further the work, and the notes upon the Book of Psalms, collected from a great variety of sources, are of his compilation.

He possessed, indeed, rare qualities, which peculiarly fitted him for the station in which it pleased God to place him. His ambition never seemed to stray beyond it; and by the obvious benefits of this limitation, and the happiness resulting from it, he has left a striking example of the wisdom of his choice.

During more than 20 years, he had gradually been acquiring that most beneficial and honourable influence which arises from a just confidence in integrity, ability, and benevolence, aided by conciliatory manners. His undaunted courage and self-devotion to the general good, and a habit which he had acquired of acting with energy and decision when that was to be promoted, unfortunately led to the lamentable catastrophe which terminated his earthly career. As some misrepresentations, arising, we hope, from ignorance of the facts, have been circulated in the public prints, it is necessary to add a few words on the subject.

In consequence of nightly depredations frequently committed in the neighbourhood, the inhabitants of Starston had undertaken to watch occasionally by turns.

Some went out themselves, others performed their duty by deputy. Mr. Whitear, with his usual forwardness in all matters of public utility, volunteered his personal services. Great security had accrued from this practice; but some relaxation having latterly taken place, depredations were returning to their former frequency. It now seemed expedient to resort again to the active measures formerly employed; and certain circumstances having transpired which created a suspicion that a man of notoriously dishonest character might probably be detected in some illegal act on the night of the 27th of November, and be thus prevented from doing further mischief, the whole of the watch agreed to be on the look-out. This led to the calamitous issue which it is our painful duty to record; for fire-arms having been unaccountably put into the hands of some of the party, to the total frustration of the object in view; one of them, seized with a panic amounting to absolute frenzy, fired, or attempted to fire, at every one of whom he caught sight. Unhappily his piece was discharged when directed at Mr. Whitear; and this amiable and excellent man fell a sacrifice to his public spirit, which would not allow him, on such an emergency, to decline sharing the danger with his parishioners.

OXFORD.

Degrees conferred December 2.

B. D. & D. D.

Vansittart, Rev. William, Christ Church, Grand Compounder.

M. A.

Aitcheson, David, Queen's College.

Busfield, Rev. William, Scholar of University College.

Goodall, Rev. James J. Pembroke College.

Penfold, Rev. William, Lincoln College.

B. A.

Harding, Thomas, Worcester College.

Hingeston, Samuel, Scholar of Lincoln Coll.

Hodgson, William, Queen's College.

Hope, John Thomas, Christ Church.

Kenrit, George Robert, Wadham College.

Lea, George, Wadham College.

Ley, John, Exeter College.

Maurice, Peter, Jesus College.

Montague, George Henry, Balliol College.

Moresby, Henry, Exeter College.

Penruddocke, Thomas, Wadham College.

Ward, Edw. John, Trinity College.

December 7.

M. A.

Barrett, William, Magdalen College.

Jones, Rev. David, Jesus College.

Leigh, Edward Trafford, Brasenose Coll.

Sanders, Rev. Robert, Magdalen College.

St. John, Rev. George, Wadham College.
Walcot, Rev. Charles, Trinity Coll. Grand
Compounder.

B. A.

Alleyne, John Foster, Balliol College.
Browne, Alfred, Christ Church.
Dowdeswell, William, Christ Church.
Faber, William, University College.
Johnson, Arthur, Christ Church.
King, Robert Henry, Magdalen Hall.
King, Joseph Berry, Exeter College.
Mortimer, George Ferris Whitborne Mit-
chel, Fellow of Queen's College.
Newark, Lord Viscount, Christ Church.
Pepys, Edmund, Oriel College.
Pocock, Charles, Christ Church.
Postlethwaite, Richard, Edmund Hall.
Smyth, Thomas Sheppard, Worcester Coll.
Stone, Charles, University College.
Surman, William, Trinity College.
Thorpe, Henry, Fellow of St. John's Coll.
Trevelyan, John Thomas, St. Mary Hall.
Tudor, Sommerton, Edmund Hall.

B. M.

Marshall, William, Organist of Christ
Church, and St. John's.

December 22.

B. D.

Lys, Rev. John T. Fellow of Exeter Coll.
M. A.
Gladstone, Rev. John, Brasenose College.
Langley, Rev. John, Magdalen Hall.
Rawlins, Rev. Christopher, Merton College.

B. A.

Bigg, William Robert, Queen's College.
Buckoll, Henry James, Queen's College.
Crosse, John, Exeter College.
Eyre, Frederick, St. John's College.
Meikleham, David Scott, Balliol College.
Pym, Frederick, Worcester College.
Simms, Edward, Wadham College.
Tompson, Frederick Henry, Queen's Coll.
Wither, Lovelace Bigg, Oriel College.
Wood, George, Lincoln College.
Woodward, Francis Blake, Balliol College.
Wordsworth, John, New College.
Wrightson, Henry, Queen's College.

November 28.

Mr. Henry Weir White, B. A. Scholar
of Jesus College, was elected a Fellow of
that Society.

Mr. Whitfield was elected Scholar of
Corpus Christi College, on the Oxfordshire
Foundation.

Edward Kitson, B. A. and Scholar, George
Moberley, B. A. both of Balliol College, and
Francis William Newman, B. A. of Wor-
cester College, were elected Fellows of the
former Society.

December 5.

The nomination of the following Gen-
tlemen to be Select Preachers for 1827,

was unanimously approved of in Convoca-
tion :—

The Rev. Charles M. Mount, M. A. late
Fellow of Corpus Christi College.

The Rev. John A. Cramer, M. A. late
Student of Christ Christ.

The Rev. Fred. C. Blackstone, B. C. L.
late Fellow of New College.

The Rev. Charles Carr Clerke, M. A.
Student of Christ Church.

The Rev. Charles Girdlestone, M. A.
late Fellow of Balliol College.

The Rev. Henry Hart Millman, M. A.
late Fellow of Brasenose College, was
unanimously re-elected Professor of Poetry.

December. 9.

James Moncrieff, Esq. B. C. L. formerly
of Balliol College, has been appointed Dean
of the Faculty of Advocates, in the room of
Mr. Cranston, promoted to the Bench.

December 16.

The Candidates, admitted into the Three
Classes of Literæ Humaniores, and Dis-
ciplinae Mathematicæ et Physicæ, in Mi-
chaelmas Term, are as follows :—

In the First Class of Literæ Humaniores.

Denison, George Anthony, Christ Church.
Hope, John Thomas, Christ Church.
Mortimer, George Ferres W. Queen's Coll.
Newark, Rt. Hon. Viscount, Christ Church.

In the Second Class of Literæ Humaniores.

Bentinck, Right Hon. Lord Henry William
Cavendish, Christ Church.
Blunt, Edward P. Corpus Christi College.
Gower, John Alexander, Magdalen College.
Lea, George, Wadham College.
Simms, Edward, Wadham College.
Trower, Walter John, Christ Church.
Wilberforce, Samuel, Oriel College.
Wither, Lovelace Bigg, Oriel College.

In the Third Class of Literæ Humaniores.

Bevan, Charles D. Balliol College.
Buckoll, Henry James, Queen's College.
Chambers, John David, Oriel College.
Clay, James, Balliol College.
Collett, Thomas, Trinity College.
Crosse, John Dudley, Exeter College.
Davies, Morgan, Wadham College.
Dawson, George, Exeter College.
Eden, Robert, Christ Church.
Harding, John, Worcester College.
Heming, Thomas John, Christ Church.
Lawrence, Charles W. Brasenose College.
Smythe, Patrick Murray, Christ Church.

John Wilson,
Edward Burton,
Philip Wynter,
Joseph Dornford,
Robert Bateman Paul,
James Thomas Round,

} Examiners.

In the 1st Class of Discip. Mathemat. et Phys.

Dawson, George, Exeter College.
Maude, Joseph, Queen's College.
Maurice, Robert, Christ Church.
Trower, Walter John, Christ Church.
Webster, Rowland, Lincoln College.
Wilberforce, Samuel, Oriel College.

William Kay
Richard Greswell, } Examiners.
Robert Walker, }

The number of Candidates who form the Fourth Class, but whose names are not published, amounts to 101.

December 22.

The Rev. Theophilus Biddulph, M. A. was admitted a Probationary Fellow of Corpus Christi College.

CAMBRIDGE.

Degrees conferred December 6.

HONORARY M. A.

Molyneux, Hon. Fras. George, Trin. Coll.
Ryder, Hon. Fred. Dudley, Trinity Coll.
M. A.

Crompton, Joshua S. Jesus College.

LICENTIATE IN PHYSIC.

Waterfield, Thomas, M. B. Christ College.
B. C. L.

De Brett, Rev. Henry, Downing College.

Lennard, Charles Barrett, Trinity Hall.

Mitchell, Rev. William, Trinity Hall.

M. D.

Daubeny, M. D. Magdalen College, Oxford,
ad eundem.

December 15.

D. D.

Sisson, Rev. Joseph Law, Clare Hall.

B. D.

Crosthwaite, Rev. Daniel, Queen's Coll.

Elers, Rev. Carew Thomas, Queen's Coll.

LICENTIATE IN PHYSIC.

Babington, Benjamin, M. B. Pembroke Coll.

M. B.

Mair, William Crosby, Jesus College.

M. A.

Crofts, Rev. T. Hutton, Pembroke Coll.

French, Rev. F. F. St. Peter's College.

Martin, Rev. E. from Dublin, *ad eundem.*

B. C. L.

Clarke, Robert Bowcher, Trinity College.

December 7.

Thomas Biddell Airey, Esq. M. A. Fellow of Trinity College, was elected Professor of Mathematics, on the resignation of the Rev. T. Turton, B. D.

The subjects for the Prize Compositions are as follow:—

For the Chancellor's Medal, "The Druids."

For the Prizes of the University Representatives, being

(1) Two Prizes of fifteen guineas each, for the encouragement of Latin Prose composition, to be open to all Bachelors of Arts, without distinction of years, who are not of sufficient standing to take the degree of Master of Arts: and

(2) Two other Prizes of fifteen guineas each, to be open to all Undergraduates, who shall have resided not less than seven terms, at the time when the exercises are to be sent in; the subjects for the present year are

For the Bachelors,—*"Homerus."*

For the Undergraduates,—

"Græcia capta ferum victorem cepit, et artes Intulit agresti Latio."

N. B.—These exercises are to be sent in on or before April 30, 1827.

For Sir William Brown's Medals, the subjects for the present year are

(1) For the Greek Ode,

*"Sanctius his animal
Deerat adhuc, et quod dominari cætera posset:—
Natus Homo est."*

(2) For the Latin Ode,

"Iphigenia in Aulide."

(3) For the Epigrams,

παθήματα, παθήματα.

For the Person Prize,—*As you like it*, Act II. Scene 3, beginning—"But do not so: I have," &c. and ending—"with truth and loyalty."

December 15.

Mr. Oswald Marriott, of St. John's Coll. was admitted Bachelor of Arts.

The Right Hon. Sir John Copley, Master of the Rolls, was unanimously re-elected Representative in Parliament for this University.

ORDINATIONS IN THE DIOCESES OF

Bath and Wells Nov. 5

Bristol Dec. 17

Chester Dec. 17

Durham Sept. 17

Ely Nov. 5

Exeter Oct. 29

Gloucester Dec. 17

Lincoln Sept. 24, Dec. 17

Norwich Oct. 15

Peterborough Dec. 21

Salisbury Sept. 24

St. David's Nov. 19

Alderman, Francis Charles, B. A. Exeter Coll. Oxford D. Bath and Wells

Alderson, Robert Jervis Coke, B. A. Exeter Coll. Oxford P. Norwich

Allkin, Herbert, D. Chester

Allwood, Robert, B. A. Caius Coll. Cambridge D. Bath and Wells

Anderton, Joseph Heywood, B. A. St. John's Coll. Cambridge D. Chester

Archibald, James, Curate of Llanbister, Radnorshire P. St. David's

Arlett, Henry, B. A. Pembroke Coll. Cambridge D. Bristol

Atkins, John, B. A. Worcester Coll. Oxford	D. Exeter
Atkinson, George, B. A. Queen's Coll. Cambridge	P. Lincoln (Sep.)
Attwood, Thomas George Patrick, B. A. Pembroke Coll. Oxford	D. Salisbury
Ayerst, William, B. A. St. John's Coll. Cambridge	P. Norwich
Barrett, William, B. A. Magdalen Coll. Oxford	D. Salisbury
Bartholomew, Christopher Churchill, B. A. Jesus Coll. Cambridge	P. Exeter
Basset, Francis William Davie, B. A. Trinity Coll. Oxford	P. —
Beaven, James, B. A. Edmund Hall, Oxford	P. Lincoln (Sep.)
Bellar, William, M. A. Christ's Coll. Cambridge	P. Chester
Benn, Joseph,	P. —
Benn, Henry,	D. Durham
Benyon, Ed. Richard, B. A. St. John's Coll. Cambridge	P. Bristol
Berkeley, Miles Joseph, B. A. Christ's Coll. Cambridge	D. Peterborough
Birkett, John, M. A. St. John's Coll. Cambridge	D. Ely
Bordman, William James,	D. Chester
Bower, Edward, B. A. Jesus Coll. Cambridge	P. Bath and Wells
Bowstead, James, B. A. Corpus Christi Coll. Cambridge	D. Ely
Branson, Henry John, B. A. Caius Coll. Cambridge	D. Lincoln (Sep.)
Brett, William, B. A. Corpus Christi Coll. Cambridge	D. Norwich
Bridges, Brook George, B. A. Oriel Coll. Oxford	D. Peterborough
Brown, Henry, B. A. Queen's Coll. Oxford	D. Salisbury
Browne, William, B. A. Sidney Sussex Coll. Cambridge	D. Norwich
Buckham, Philip Wentworth, B. A. St. John's Coll. Cambridge	P. Salisbury
Buckle, Robert B. A. Sydney Coll. Cambridge	D. Lincoln (Dec.)
Burton, Robert Clerke, B. A. Clare Hall, Cambridge	P. Chester
Bury, Charles, B. A. Worcester Coll. Oxford	D. Durham
Byde, J. Peacock, B. A. Pembroke Hall, Cambridge	P. Lincoln (Sep.)
Byers, John Sparks, B. A. Catharine Hall, Cambridge	D. Durham
Carless, J. George, B. A. Jesus Coll. Cambridge	P. Norwich
Carver, James, B. A. Jesus Coll. Cambridge	D. —
Cavie, Alexander J. Lyon, B. A. St. John's Coll. Cambridge	P. Lincoln (Dec.)
Chalklen, Charles William, B. A. Trinity Coll. Cambridge	D. Peterborough
Chave, William, B. A. Sidney Sussex Coll. Cambridge	D. Exeter
Clark, James Ord,	D. Durham
Clarke, John Williams, Curate of Kenarth, Carmarthenshire	P. St. David's
Clarke, John,	D. Chester
Clayton, Richard, M. A. University Coll. Oxford	P. Durham
Clifton, Charles, B. A. Worcester Coll. Oxford	D. Salisbury
Clinton, Henry, B. A. Caius Coll. Cambridge	D. Norwich
Cole, Edward, B. A. St. John's Coll. Cambridge	D. —
Coleridge, Derwent, B. A. St. John's Coll. Cambridge	D. Exeter
Collard, John Marshall, B. A. Exeter Coll. Oxford	D. Gloucester
Colling, Thomas Adams, B. A. Lincoln Coll. Oxford	P. Exeter
Collins, John Coombes, B. A. St. John's Coll. Cambridge	P. Bath and Wells
Colpoys, James Addir Griffith, M. A. Exeter Coll. Oxford	P. Salisbury
Compton, William, B. A. Trinity Coll. Oxford	D. Durham
Cookson, J. Yates, B. A. Trinity Coll. Cambridge	P. Chester
Cornwall, George, B. A. Queen's Coll. Cambridge	P. Gloucester
Cory, Robert, M. A. Emmanuel Coll. Cambridge	P. Ely
Cottle, Henry Wyatt, B. A. Sidney Sussex Coll. Cambridge	D. Salisbury
Cox, Edward, B. A. Trinity Coll. Cambridge	D. Lincoln (Sep.)
Crawley, William, M. A. Magdalen Coll. Cambridge	P. Ely
Cresswell, Oswald J. B. A. Corpus Christi Coll. Oxford	D. Durham
Cunstance, Fred. B. A. Trinity Coll. Cambridge	P. Chester
Currie, Thomas, B. A. Emmanuel Coll. Cambridge	D. Norwich
Dade, Charles, B. A. Caius Coll. Cambridge	D. Bristol
Dallin, Thomas James, B. A. Corpus Christi Coll. Cambridge	P. —
David, James, Curate of Mandevy, Pembrokeshire	D. St. David's
Davies, David,	P. Chester
Davies, Stephen, S. C. L. Queen's Coll. Cambridge	P. Ely
Davies, Timothy, Curate of Ystradgunlais, Brecknockshire	P. St. David's
Davies, William, Curate of Mount, Cardiganshire	P. —
Davies, David, Curate of Rhosdk, Cardiganshire	P. —
Dawson, John Frederick, S. C. L. Trinity Coll. Cambridge	P. Lincoln (Dec.)
Day, Richard, B. A. Caius Coll. Cambridge	D. Norwich

Day, John, B. A. Exeter Coll. Oxford	D. Bristol
Dovell, J. B. A. St. John's Coll. Cambridge	P. Exeter
Douphrate, Jonathan, B. A. Magdalene Hall, Oxford	P. Peterborough
Downes, Robert, M. A. St. John's Coll. Cambridge	D. Durham
Edwards, William, Curate of Strata Florida, Cardiganshire	P. St. David's
Ellis, William, Curate of Stainton and Johnston, Pembrokeshire..	P. —
Elton, William Tierney, B. A. Worcester Coll. Oxford	D. Bath and Wells
Evans, J. Saville Robert, B. A. Queen's Coll. Oxford	D. Durham
Evans, Thomas, B. A. Oriel Coll. Oxford	P. Gloucester
Evans, David, Curate of Treleach-ar-Bettws, Carmarthenshire ..	P. St. David's
Evans, Evan,	P. Chester
Everard, Ed. Browne, B. A. Balliol Coll. Oxford	P. Bath and Wells
Eyre, Daniel James, B. A. Oriel Coll. Oxford	D. Salisbury
Eyre, George Henry, B. A. Pembroke Coll. Cambridge	D. Ely
Fanvell, Arthur, B. A. Exeter Coll. Oxford	P. Exeter
Fawcett, Christopher, B. A.	P. Durham
Filewood, J. John Fred. Curate of Llansadurnen, Carmarthenshire	P. St. David's
Fisher, Edmund, M. A. St. Peter's Coll. Cambridge	P. Lincoln (Sep.)
Fludyer, Jno. Henry, B. A. St. John's Coll. Cambridge	D. Peterborough
Fry, John, B. A. Trinity Coll. Cambridge	P. Lincoln (Sep.)
Galloway, James, M. A. Exeter Coll. Oxford	P. Bath and Wells
Gedge, Sydney, B. A. Catharine Hall, Cambridge	P. Ely
Gery, Robert Wade, B. A. Emmanuel Coll. Cambridge	P. Lincoln (Dec.)
Gibbon, William Lloyd, B. A. St. John's Coll. Cambridge	P. Norwich
Gibson, William Nicholas, B. A. Trinity Coll. Cambridge	D. Chester
Glynn, Carr John, B. A. Christ Church, Oxford	D. Bristol
Gooch, Charles John, B. A. Christ Church, Oxford	D. Norwich
Graves, Henry,	D. Durham
Gray, William,	D. Lincoln (Sep.)
Greaves, Addington, B. A. Corpus Christi Coll. Cambridge	D. Exeter
Gregg, James Henshaw, B. A. St. John's Coll. Cambridge	D. Bath and Wells
Griesbach, William Robert,	D. Durham
Griffith, Edward, B. A. Exeter Coll. Oxford	P. Exeter
Griffiths, Thomas, Curate of Carmarthen	P. St. David's
Hadley, William Samler, B. A. Queen's Coll. Oxford	D. Bristol
Hake, Henry,	D. Chester
Hall, William, St. Peter's Coll. Cambridge	D. Norwich
Hamilton, G. Lowick, M. A. Curate of Pendine, Carmarthenshire	P. St. David's
Hamilton, William Jennings, B. A. Pembroke Coll. Oxford	D. Lincoln (Dec.)
Harridge, David Fulford, B. A. Queen's Coll. Cambridge	D. — (Sep.)
Harrison, Thomas, B. A. St. John's Coll. Cambridge	P. — (Sep.)
Harrison, William Dann, B. A. Worcester Coll. Oxford	D. Bath and Wells
Hawthorn, Robert, St. Peter's Coll. Cambridge	P. Norwich
Heptinsall, Robert Henry, B. A. Exeter Coll. Oxford	D. Chester
Hewitt, William,	P. Durham
Holgate, Thomas Burton, B. A. Clare Hall, Cambridge	P. —
Holloway, Charles, B. A. Queen's Coll. Cambridge	P. Norwich
Horne, James, B. A. Caius Coll. Cambridge	P. Durham
Horrox, James, B. A. Trinity Coll. Cambridge	D. —
Hubbersty, John Wade, M. A. Queen's Coll. Cambridge	P. Chester
Huddleston, George James, B. A. Merton Coll. Oxford	P. Salisbury
Hughes, Charles William, B. A. Corpus Christi Coll. Cambridge	P. Lincoln (Sep.)
Hulton, Thomas, B. A. Caius Coll. Cambridge	D. Norwich
Huntington, William, M. A. Trinity Coll. Cambridge	P. Chester
Husband, Thomas, B. A. Magdalen Coll. Oxford	D. Salisbury
Isaacson, J. F. B. A. St. John's Coll. Cambridge	P. Ely
Ions, Augustus Davies, St. John's College, Cambridge	P. Lincoln
James, William Brown, B. A. Jesus Coll. Cambridge	P. Ely
Jeffreys, David, Curate of Langunten, Brecknockshire	P. St. David's
Jones, William, B. A. Emmanuel Coll. Cambridge	D. Ely
Jones, John, Curate of Treflan, Cardiganshire	P. St. David's
Jones, David, Curate of Lanilar, Cardiganshire	P. —
Kitson, Walter Cartwright, B. A. Worcester Coll. Oxford	D. Exeter
Knox, George, M. A. University of Edinburgh	P. Durham
Lambert, Anthony Lewis, B. A. Trinity Coll. Oxford	D. Salisbury

Lancaster, Richard Thomas, M. A. Exeter Coll. Oxford	P. Bristol
Lane, Samuel, B. A. Exeter Coll. Oxford	P. Gloucester
Le Lievre, William, B. A. St. John's Coll. Cambridge	D. Bath and Wells
Lewin, Henry, B. A. Trinity Coll. Cambridge	P. Norwich
Lingard, John, B. A. St. Mary Hall, Oxford	D. Chester
Livius, Henry Samuel, M. A. Trinity Coll. Cambridge	P. Norwich
Lloyd, Owen, B. A. Trinity Coll. Cambridge	D. Chester
Lloyd, Thomas, B. A. Jesus Coll. Oxford	D. St. David's
Long, Charles Maitland, B. A. Trinity Coll. Cambridge	D. Salisbury
Lowth, William, B. A. Christ Church, Oxford	P. Bath and Wells
Mandell, John, B. A. Catharine Hall, Cambridge	P. Lincoln (Sep.)
Margetts, Henry, M. A. St. John's Coll. Cambridge	D. —
Martin, Edward, M. A. Trinity Coll. Dublin	D. Norwich
Maturin, Charles Henry, M. A. King's Coll. Cambridge	D. Ely
Maxwell, George, B. A. St. John's Coll. Cambridge	P. Bristol
May, John, B. A. Exeter Coll. Oxford	P. Norwich
Medley, Edward, Queen's Coll. Cambridge	D. Ely
Millard, Edward, B. A. Exeter Coll. Oxford	D. Norwich
Minton, Thomas Webb	P. Durham
Missing, John, B. A. Magdalen Hall, Oxford	D. Gloucester
Morgan, David, Curate of Monington, Pembrokeshire	P. St. David's
Morgan, James, M. A. Trinity Coll. Oxford	D. —
Morley, George, Catharine Hall, Cambridge	P. Ely
Morton, David, B. A. Trinity Coll. Cambridge	P. —
Mossop, Isaac	D. Chester
Napleton, William Timothy, B. A. Sidney Sussex Coll. Cambridge	D. Exeter
North, William, B. A. Clare Hall, Cambridge	D. Bath and Wells
Nunn, Thomas, B. A. Sidney Sussex Coll. Cambridge	P. Norwich
Orger, William, B. A. Edmund Hall, Oxford	D. —
Otter, Richard Edward, B. A. Jesus Coll. Cambridge	P. Chester
Overend, H. St. Bees	D. Durham
Pain, Thomas Lloyd, M. A. Brasenose Coll. Oxford	D. Chester
Palling, Edward, B. A. Queen's Coll. Oxford	P. Gloucester
Palmer, Septimus, B. A. St. Peter's Coll. Cambridge	P. Exeter
Parker, Henry, B. A.	D. Durham
Peart, William, B. A. St. John's Coll. Cambridge	P. Lincoln (Sep.)
Place, Joseph, B. A. St. John's Coll. Cambridge	P. — (Sep.)
Pocock, George, S. C. L. Trinity Coll. Cambridge	P. — (Sep.)
Pole, Watson Fuller, B. A. Balliol Coll. Oxford	D. Gloucester
Pope, Simeon Lloyd, B. A. Trinity Coll. Oxford	P. Bath and Wells
Powell, John Giles, B. A. St. Peter's Coll. Cambridge	P. Peterborough
Powley, William, B. A. Jesus Coll. Cambridge	D. Salisbury
Price, David, Curate of Llanfihangel-Vechan	P. St. David's
Pruen, Henry, B. A. Oriel Coll. Oxford	P. Gloucester
Punnett, John, M. A. Clare Hall, Cambridge	D. Exeter
Quebett, William, B. A. St. John's Coll. Cambridge	P. Bath and Wells
Ranking, George, S. C. L. Christ Coll. Cambridge	P. Norwich
Rawes, John, B. A. Corpus Christi Coll. Cambridge	D. Bath and Wells
Reade, Richard, B. A. Caius Coll. Cambridge	D. Lincoln (Dec.)
Reed, John, B. A. Trinity Coll. Cambridge	D. Durham
Remington, Thomas, B. A. Trinity Coll. Cambridge	D. Lincoln (Dec.)
Revell, Henry Revell, B. A. Catharine Hall, Cambridge	D. Gloucester
Riddle, Thomas, B. A. St. Edmund Hall, Oxford	D. Bath and Wells
Rose, Henry John, M. A. St. John's Coll. Cambridge	P. Ely
Rowe, Samuel, B. A. Jesus Coll. Cambridge	P. Gloucester
Sanderson, Thomas, B. A. Magdalen Hall, Oxford	P. Lincoln (Sep.)
Savage, J. Anthony, B. A. Trinity Coll. Oxford	P. Bath and Wells
Sawley, Richard, B. A. Christ Church, Oxford	P. Chester
Sawyer, William George, B. A. Balliol Coll. Oxford	P. Bath and Wells
Scott, Matthew Robert, B. A. Exeter Coll. Oxford	D. —
Seaton, William, Queen's Coll. Cambridge	P. Salisbury
Senkler, Edmund John, B. A. Caius Coll. Cambridge	D. Bristol
Sharland, George, B. A. Jesus Coll. Cambridge	D. Exeter
Shepherd, Robert	D. Durham
Shutt, Richard, B. A. Emmanuel Coll. Cambridge	P. Gloucester

Simcoe, Henry Addington, M. A. Wadham Coll. Oxford	D. Exeter
Smith, Frederick, B. A. St. Peter's Coll. Cambridge	D. Ely
Somerset, Villiers Henry T. B. A. Christ Church, Oxford	D. Bristol
Sowerby, William,	P. Chester
Speke, Hugh, B. A. Emmanuel Coll. Cambridge	D. Bath & Wells
Spencer, Woolly, B. A. Christ's Coll. Cambridge	D. Lincoln (Sep.)
Stamer, William, B. A. Trinity Coll. Dublin	D. Norwich
Start, William, B. A. Trinity Coll. Cambridge	D. Salisbury
Steggall, William, B. A. Jesus Coll. Cambridge	D. Norwich
St. John Edward Beauchamp, B. A. St. Alban Hall, Oxford	D. Salisbury
Stoddart, William, M. A. Christ's Coll. Cambridge	P. Peterborough
Stowell, John Lamotte, B. A. Queen's Coll. Oxford	P. Durham
Sykes, William J. B. A. Sidney Sussex Coll. Cambridge	D. Salisbury
Taylor, Henry, B. A. Worcester Coll. Oxford	D. Bath & Wells
Thelwall, John Hampden, M. A. Trinity Coll. Cambridge	D. Norwich
Thomas, William Garnett, M. A. Trinity Coll. Cambridge	D. Chester
Thomas, David Thomas, Curate of Llandewy-Aberarth, Cardigan. P.	St. David's
Thomas, David, Curate of Egremont, Carmarthenshire	P. —
Thompson, George, B. A. Queen's Coll. Oxford	P. Gloucester
Todd, William Wilson, St. John's Coll. Cambridge	D. Durham
Todd, Edward James, B. A. Worcester Coll. Oxford	P. Exeter
Treadway, John Francis, Pembroke Hall, Cambridge	P. Norwich
Trucke, Thomas, M. A. Pembroke Hall, Cambridge	P. Lincoln (Sep.)
Turner, William Hamilton, B. A. Pembroke Hall, Cambridge	D. Norwich
Turner, Robert, B. A. St. John's Coll. Cambridge	P. Exeter
Turner, Arthur, B. A. Exeter Coll. Oxford	P. Gloucester
Tyrwhitt, Thomas, M. A. Christ Church, Oxford	P. Chester
Viuk, Charles George Frederick, B. A. St. Mary Hall, Oxford ..	D. Bath & Wells
Walker, William Henry, M. A. Queen's Coll. Cambridge	P. Ely
Ward, John, B. A. Christ Coll. Cambridge	P. Salisbury
Ward, Henry Davis, B. A. Trinity Coll. Cambridge	D. Lincoln (Dec.)
Warde, George A. Brasennose Coll. Oxford	D. Ely
Wareing, James Taylor, B. A. Exeter Coll. Oxford	P. Lincoln (Sep.)
Watkins, Daniel, Curate of Llywell, Brecknockshire	D. St. David's
Whitelock, Richard, B. A. Lincoln Coll. Oxford	D. Lincoln (Sep.)
Wilkinson, Joseph	D. Durham
Willcock, George, B. A. Exeter Coll. Oxford	D. Exeter
Williams, Edmund, Curate of Llanllwch, Carmarthenshire	P. St. David's
Williams, Thomas, M. A. Oriel Coll. Oxford	D. —
Williams, Orlando Hamlyn, B. A. Balliol Coll. Oxford	{ D. Exeter P. Gloucester
Wilson, Matthew, B. A. Catherine Hall, Cambridge	P. Lincoln (Dec.)
Winning, William Balfour, M. A. Trinity Coll. Cambridge	D. Lincoln (Dec.)
Winter, Charles Walter, B. A. Clare Hall, Cambridge	P. Norwich
Wintour, Fitzgerald, B. A. Magdalen Coll. Cambridge	D. Ely
Wodchouse, Nathaniel, B. A. Merton Coll. Oxford	D. Norwich
Wools, Charles, B. A. Pembroke Coll. Oxford	D. Bristol
Worgan, John Hartland, M. A. Pembroke Coll. Oxford	P. Salisbury
Yorke, Henry Reginald, B. A. St. John's Coll. Cambridge	D. Lincoln (Sep.)

Whole Number Ordained..... 251

PREFERMENTS.

- Alford, Henry, M. A. late Fellow of Wadham Coll. Oxford, to the Rectory of Ampton, Suffolk; Patron, Lord Calthorpe.
- Atwood, Fras. Thomas, M. A. of Trinity College, Cambridge, to the Perpetual Curacy of Hamme Smith, near London.
- Allix, Richard Wager, Fellow of St. John's, Cambridge, to the Rectory of Great Warley, Essex.
- Bennett, Wm. Rector of St. George's, Canterbury, to the Vicarage of Milton, Kent.
- Bere, William Baker, B. A. of Emmanuel College, Cambridge, to the Perpetual Curacy of Upton, Somersetshire; Patron, T. Hellings, Esq. Tiverton.
- Birds, W. T. to the Rectory of Preston on the Wildmoors, Salop.
- Blackhall, Samuel, Rector of North Cadbury, to a Prebend in Wells Cathedral.

Bowen, W. to the Perpetual Curacy of Shenderchurch, Herefordshire; Patron, Earl of Oxford.

Cockayne, D.D. to the Rectory of Dogmersfield, Hants; Patroness, Lady Mildmay.

Davis, T. to the Perpetual Curacy of Coelbron Chapel, Breconshire.

Dew, John Worgan, to be Domestic Chaplain to Lord Strathallan.

Freer, John Lane, B. A. Trin. Coll. Camb. to the Vicarage of Wasperton, Warwickshire, on the Presentation of Rev. J. Lucy.

Gape, — of St. Albans, to the Rectory of Sibsey, Lincolnshire.

Headlam, John, M. A. Rector of Wycliffe, Yorkshire, to the Archdeaconry of Richmond; Patron, the Bishop of Chester.

Hodge, J. Vicar of Twyford, to the Rectory of Chilcomb, Hants.

Holt, William Fowler, late Fellow of King's College, Camb. to be Minister of Laura Chapel, Bath.

Horsford, John, B.A. Queen's Coll. Oxford, to be Chaplain to the Earl of Aberdeen.

Hughes, C. W. to be Domestic Chaplain to the Duke of Beaufort.

Jarvis, George, to the Vicarage of Tuttington, Norwich; Patron, the Bishop of Ely.

Lechmere, Anthony Berwick, M. A. to the Vicarage of Eldersfield, Worcestershire; Patron, Sir Anthony Lechmere.

Lloyd, W. H. C. M. A. Scholar of Jesus College, Oxford, to the Rectory of Norbury, and to the Vicarage of Ronton, Staffordshire; Patron, Lord Anson.

Monk, D. D. Dean of Peterborough, to be Speaker of the Lower House of Convocation.

Parson, J. M. A. to the Consolidated Rectory of Ashwick and Leziate, Norfolk.

Pole, Reginald Chandos, M. A. of St. Mary Hall, Oxford, to the Rectory of Mary Tavy, Devonshire; presented by John Buller, Esq. of Morval, Cornwall.

Riddle, — to the Living of Easton; presented by the Bishop of Winchester.

Themp, — to the Living of Eastmeon; presented by the Bishop of Winchester.

Thorpe, B.D. of University College, Oxford, to the Prebend of Landrindod; Patron, the Bishop of St. David's.

Venn, H. to the Perpetual Curacy of Drypool, near Kingston upon Hull, Yorkshire.

Wood, T. to the Vicarage of Ashford; Patrons, the Dean and Chapter of Peterboro'.

CLERGYMAN MARRIED.

Hall, Rev. F. R. Fellow of St. John's Coll. Cambridge, and Rector of Fulbourn St. Vigors, to Frances, daughter of the late R. Martin, of Congleton, Cheshire.

CLERGYMEN DECEASED.

Allenson, G. Prebendary of Ripon, York.

Brown, W. Rector of Saxmundham and Little Glemham, and Perpetual Curate of Great Glemham, aged 72.

Dorke, T. Vicar of Eastnaccon and Troxfield, Wilts.

Drew, W. Rector of Sandringham and Babingley.

Manistre, J. Rector of Stower Provost cum Todbere, Dorset, and formerly Fellow of King's College, Cambridge.

Matthews, Jas. B. D. Fellow of St. John's College, Oxford.

Mitchell, W. Forord, D. D. Rector of St. Martin's Looe, Cornwall.

Neucatre, T. Rector of Wordwell, Suffolk.

Abram Robertson, D.D. F.R.S. Savilian Professor of Astronomy and Radcliffe Observer, aged 75. Dr. Robertson took his Degree of M. A. in 1782, and B.D. and D.D. in 1807. He succeeded Dr. Smith as Savilian Professor of Geometry in 1797, and was elected Savilian Professor of Astronomy, in the Room of Dr. Hornsby, in 1810.

Wilson, J. Head Master of the Grammar School at Bolton le Moors.

LIST OF NEW PUBLICATIONS.

Spiritual Regeneration a part of the Sacrament of Baptism. By the Rev. Henry King, A. M. late Perpetual Curate of Kilmorencey, Diocese of Ossory.

The real Grievance of the Irish Peasantry. By a Clergyman of the Established Church, for several years the resident

Incumbent of a Parish in the South of Ireland.

The Scheme of the prophetic Arrangement of the Rev. Edward Irving and Mr. Frere. By W. Cunningham, Esq.

The Irish Pulpit; a Collection of Sermons by Divines of the Irish Church.

NOTICES TO CORRESPONDENTS.

We trust, many excellent Correspondents will not think their Communications neglected, because they are postponed.

"*Anglicanus*" is especially thanked for his Paraphrase of the 19th Psalm.

"*Metrius*," we have just received.

"*Nekoros*" will find the Index to the Seventh Vol. in the Number for January, 1826; and that for Vol. VIII. is given in this Number.

THE
CHRISTIAN
REMEMBRANCER.

FEBRUARY, 1827.

SERMON.*

DAN. xii. 3.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

This passage is taken from the chapter that closes the prophecy of Daniel, and by some expounders of Scripture has been taken, together with the two preceding verses, to refer solely to the deliverance of the Jews from the tyranny of Antiochus Epiphanes. By a sounder interpretation, it is considered as embracing the period in which the desire of all nations should appear; as pointing to the dispensation which should gladden the earth by the establishment of the kingdom of grace; and by a clear promise of the kingdom of glory. The pencil of prophecy has indeed traced out this mighty design with its usual force and rapidity: but if some of its proportions are left wrapped in shadow, a blaze of light is shed upon its grander features. In the former verse, the mightiest of princes, Michael, is represented standing up as the defender and redeemer of his people; the same Michael, who, with his angels, is described in the Apocalypse† as pouring out defeat and ruin on the apostate spirits, and driving them to the realms of despair and darkness;—that Michael, who, as his name imports, is even as the living God—the Messiah of the Lord—the Angel of the Covenant—the Mighty and Wonderful Counsellor—the Prince of Peace—the King of Glory. In the next sentence is declared the awaking of them that sleep in the dust, some to "everlasting life, some to shame and everlasting contempt;" that is, the grand truth of immortality and judgment: and this is followed by a striking exhibition of the rewards and glories which shall be assigned to the faithful in that awful season;—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

The objects then of this display of divine power and goodness are; first, they who are themselves wise; and, secondly, they whose zeal impels them to extend the same blessings to their brethren by turning many to righteousness.

* This Sermon was preached at an Ordination of Priests and Deacons.

† Rev. xii.

I. In order to comprehend who they are that fall under the description of "the wise," it will be proper to remark, that as folly is often used in the Sacred Writings as equivalent to impiety or irreligion, so is wisdom constantly introduced as synonymous with righteousness or holiness, which is the only genuine wisdom. The fool is he who hath said in his heart, *There is no God*:—He who is guilty of that worst of folly—a renunciation of the Power who is proclaimed by the voice of reason and of revelation. The wise, on the contrary, are they who hold such folly in abhorrence;—they whose wisdom begins in a fear of the Lord, and which ends in that which is, in truth, the perfection of our nature; namely, a love of his adorable attributes—a longing for his presence—a dedication of every faculty to his service. He, at least, has no pretensions to the title of wise, who perceives not that his desires and exertions are more than stationary, so long as they tend towards any point than this. We may lament and mourn, indeed, that the energy of this heavenly wisdom is often fearfully weighed down by the burden of sordid cares and earthborn lusts; but the Christian cannot but feel that all such "descent to him is adverse," when he reflects that he is actually living under the dispensation which was the object of Daniel's prophetic vision. His spirit is ready to take the wings of the morning, when he remembers that he has *ONE* to resort to whose strength is perfected in our weakness;—*ONE*, who of God is made unto us wisdom and sanctification; and that all who are wise in the knowledge of him, and through the power of his spirit, shall inherit the glories of incorruption. By his mighty working they shall shine as the brightness of the firmament to eternity.

II. Perhaps, however, it deserves to be noticed, that the word which in the text is translated "wise," will also bear the signification of "the teachers;" in which case the passage will stand thus: "They that be teachers shall shine as the brightness of the firmament;" and this interpretation of the sentence will very nearly identify the class of persons in the former number of it with those in the latter. The teachers, or instructors, if they discharge their office with fidelity and zeal, will be the same with those that turn many to righteousness; and to both is promised the same splendid prize—a nature bright as the stars and imperishable as the firmament. It is evidently of little moment which interpretation is adopted. According to either of them, endless duration and joy unspeakable, and full of glory, form the recompense which is proposed to all who are masters and teachers of the wisdom which is from above, and which is pure and peaceable, and rich in all the unfading fruits of holiness. And here let me beseech those who are now about to take upon themselves the office of teachers of wisdom, and to make it their pride to turn many to righteousness,—let me beseech them to pause awhile, and to look down from the height upon which the prophet here places them; let them survey from that holy ground the pursuits of mere earthly ambition;—the feverish struggle for corruptible crowns, which fade and perish in our grasp;—the wild chase after phantoms of renown or pleasure, which mock our speed, and which dissolve into air in the very moment that we stretch our hand to embrace them. Let them look upon these things as we may suppose the disciples would have looked from the mount

of transfiguration upon the scene below them, had they been allowed to fix their abodes there; and thus let them accustom their mind to compare the poverty of all worldly rewards and bribes with the unsearchable riches which await the wise and faithful teacher of righteousness. If a person should be placed on some mighty eminence on the surface of this globe, from whence he could cast down his eye over the distant habitations of men, he would probably find his imagination strangely affected by this solemn separation from all human concerns. If capable of reflection at all, he would scarcely be able to persuade himself that he was not recently awaked from an uneasy and restless dream. The toilsome, anxious hurry of the scene below,—the actors of which his eye can scarcely discern,—would appear like the shadows of a tumultuous vision. He would hardly be able to realize to his own recollection the petty interests and pursuits and conflicts which he had left, and which are lost in the dim perspective before him; his whole heart would gradually dilate itself far beyond the region of these poor elements, and would expand itself to the magnificence of the scenery around him. What then! can a moment of mere local elevation above the haunts of men separate our souls from the worthless enchantments that bewilder them? Can a mere temporary retreat from the theatre of life do this? And shall the retirements of devotion and the highest solemnities of the sanctuary fail to do as much for us? If the powers of reason or imagination can ever for an instant raise our thoughts above the vanities and the vexations of this lower sphere, shall our souls cleave to the dust, while religion is adjuring mankind in the name of the living God to burst the bondage of the flesh?—while she is pointing to her own chariot of fire, and inviting us to ascend in it even to the mercy-seat of God? And, above all, shall this summons be heard without a holy emulation by those who are to go forth as teachers of wisdom?—by those who are to win souls to righteousness, and to prepare them to immortality?—by those whose calling places them upon an eminence, which makes all earthly objects appear mean and shrunk, and which gives them so close and distinct a view of their illustrious reward?

I trust that I am not addressing persons who are insensible of these holy and glorious privileges. I trust that their hearts will burn within them, while they listen to the awful exhortations of the Church, of which they are about to become the ministers and stewards. I trust I need not remind them, that, if the brightness of the firmament will for ever encircle those temples which have been conspicuous and foremost in the strife against all the powers of evil, the blackness of darkness will gather for ever around them who have been faithless in their great office. Their studies must surely have taught them that the eye hath not seen, nor the ear heard, neither hath it entered into the heart of man to conceive, the fearful things prepared for those who forget their sacred calling—for those who cause the Israel of God to feel as when a standard-bearer fainteth or turneth back.* I speak

* We are sure our readers will be referred with pleasure to the following extract from Mr. Benson's Hulsean Lectures, for 1822, p. 419, sub fine.—“Let us labour to cast aside every weight, and the sin that doth most easily beset us—the sin of a learned lukewarmness to the spirituality of sacred things. Let us endeavour, as much as in us

not these things to oppress and shame them, but, as beloved brethren, I warn them. I speak to them as one who well knows that man can have nothing wherein safely to glory but his own infirmities—as one who well knows what it is to stand before the Lord in weakness, and fear, and much trembling—who never thinks on the duties of the ministry without being impelled to exclaim, “Who is sufficient for these things?” They will therefore bear with me, if I urge them to place constantly before them the design for which they are set apart. They should remember, that if all the followers and disciples of Christ are a society called out of the world, and separated from it, the Clergy again are separated from this separation. The Clergy are priests to all Christians, who themselves again are priests to the whole human race. In a certain sense, all faithful people are prophets, and kings, and priests unto God: but in a still higher sense may this be spoken of those who are ordained for the service of the sanctuary; for by them it is (and here I am borrowing the language of one of the most venerable divines* of the English church) that God purposes to plant holiness in the world. By them he desires to reign in the hearts of men: they consequently are the choicest of his choice—the elect of his election—a church called out of the church; they are eminently vessels of honour appointed for their Master’s use; they are ministers of Christ’s priesthood—underlabourers in the great work of mediation and intercession; they stand for the people before God, and convey answers and messages from God to the people; their very appointment is a consecration; and, therefore, whatever holiness God requires of the people who have some inferior part or lot in the Christian priesthood, from the Clergy he expects it in much ampler measure, since to them he has conveyed ampler honours and distinctions, and admitted them so near to himself, and made them the great ministers of his kingdom and his spirit. If God hath required of all Christians to abound in every grace in all the periods of their progression to the end of their lives—if He hath made them the lights of the world—the salt of the earth—the wholesome leaven, which is to work itself into the mass of mankind—what words can express the service and duty that God will require at the hands of those who are more expressly dedicated to his service? Christians in general are to be examples to each other. The Clergy are to be examples of the examples themselves. It is not sufficient that they are themselves stedfast and unmoveable: they must, moreover, be careful to strengthen their brethren; and this they never can do, unless they abound in the work of the Lord.

I will detain you no longer with these obvious motives and incitements: I am willing to hope and to believe, that they have long been familiar to your thoughts—so familiar, that they will shew themselves

lieth, and as much as the necessities of the place will permit, ever to be zealous to preach Christ, rather than ourselves—to shew forth our growth in grace, rather than our growth in knowledge; and, forgetting the rewards and the reputation that are earthly, let us look only to that awful world where, as the strong eloquence of Chillingworth has uttered the thought, if we shine not beautifully as the stars of God’s glory, we shall glare fearfully, as the firebrands of his wrath, for ever.”—EDITOR.

* Jer. Taylor, Vol. VI. pp. 488—9.

in your outward demeanour—that they will impress on your visible carriage and daily lives the image and superscription of Him to whom you belong. They will never allow you to desecrate yourselves by a devotion to pursuits which savour only of earthly things—by habits which charity may pronounce indifferent in ordinary men, but which never can be seen in a minister of the gospel without appearing to mock his sacred commission. When men come into the presence of a Christian minister, what do they expect to see?—not a reed shaken by the wind—not a minion of softness and self-indulgence: but a prophet of the Lord; yea, and more than any prophet that appeared before the coming of Christ: for the least of the faithful in the kingdom of Christ is greater than the messenger who was sent to prepare his way before him. They naturally expect to look on one whose conversation is in heaven—whose thoughts are conversant with things that accompany salvation—who feels that his business is to prepare men for the hour of death and for the day of judgment: and if they find such a one with a mind open to the incursions of all the frivolities and follies that float about the world,—if they find him, in outward act, even as those who apparently know not that they have immortal souls either to be lost or saved,—nay, if they find that he assumes only the decorous garb and solemn demeanour of a profession,—if they perceive him ready to seize on every enjoyment not positively stamped with guilt or immorality, what will they be tempted to think? will they not begin to suspect that piety and virtue are fabulous, and turn away in scorn from doctrines which are destitute of power over those who teach them and live by them?

I conclude in the words of the same illustrious prelate,* whose authority I have before resorted to.—“I have thus discoursed of integrity of life, that you may see how deep obligations lie upon you not only to be innocent and void of offence, but also to be holy;—not only pure, but shining;—not only *blameless*, but *didactic* in your lives;—that as by your sermons you preach in season, so by your lives you may preach out of season; that is, at all seasons and to all men. Thus shall they, seeing your good works, glorify God in your behalf, and on their own;” and thus shall your reward be brighter and more imperishable even than the glories of the firmament.

C. W. L.

REVIEW OF NEW PUBLICATIONS.

ART. I. *A Charge delivered to the Clergy of the Archdeaconry of Stow, at the Visitation in May, 1826.* By HENRY VINCENT BAYLEY, D. D. *Archdeacon of Stow.*

THE number of publications which are continually appearing, in the shape of Charges and Visitation Sermons, is one of the most convincing proofs of the additional attention which is given in the present day to every thing which is connected with the welfare and interests of

religion. They are, indeed, most valuable, as combining, in a small compass, the wisdom of successive ages, and maintaining, by the authority of great and good men, who have long ago gone to their rest, opinions and practices, which have fallen into unmerited neglect.

The Charge, which is the subject of the present article, is one of the most excellent of those which have recently issued from the press. Whether we consider the spirit which it breathes, the value and extent of the information which it contains, or the striking and eloquent passages with which it abounds, it is equally creditable to the author, both as a scholar and a Christian.

The Archdeacon commences his Charge with a description of the duties which, by the custom of antiquity, and the Canons and Ordinances of the Church, are attached to the offices of Archdeacon and Rural Dean. He then proceeds to give an account of those Articles of Inquiry, which he had directed to the Clergy and Churchwardens; and, after remarking on the antiquity and utility of this mode of inquiry, he concludes with the following admirable defence of it:

“Inquisitions of this nature were not of the darker ages only, but of almost every period, from the first dawn of our Church to the meridian splendour of the Reformation. They were sent forth under the sanction, and with all the weight, of the hierarchy, repeated, from time to time, with a more pointed emphasis, and armed with deeper denunciations. Whilst they serve to exhibit the customs and feelings, the follies and vices, both of civil and ecclesiastical life, they furnish also a striking example of the vanity and inefficacy of laws without morals; of what little avail is personal compulsion, where the conscience is not influenced; how feeble, in the work of moral correction, is the arm of the flesh, unless it be taught at the same time to wield the sword of the Spirit.

“Amidst, however, these crumbling monuments of church legislation, there still remains much to cherish and reverence, much to guide and inform, where our present unfinished and imperfect code fails to direct, or wants interpretation. And though, at this day, little is heard of pains and penalties, of censures and excommunications, yet, at no period of history, I believe, has a more frank and filial obedience been yielded to discipline. Having become voluntary members of a society, on the stipulated condition of allegiance to its governors, and conformity to its regulations, we obey not only for wrath, but also for conscience sake. The yoke is easy, we seek not to throw it off; the burden is light, and we cheerfully bear it. If there be restrictions on our order, they are placed there for security and distinction; if there be left a large and liberal discretion, it is that we may use our liberty, not for a cloak of maliciousness, but as the servants of God. We obey from the heart also; as we pledged our troth to the Church, so do we constantly maintain our engagement in the spirit of love and on the principle of fidelity. And whilst a deep sense of responsibility, a thorough conviction of the necessity of personal holiness, and an entire devotion to our calling, are our constraining motives, aided by the controlling and animating influence of public inspection and public opinion, we shall seldom wait for the imperative interference of authority; advice from our episcopal rulers will have the force of injunction; and the wishes of the inferior ordinances will be attended to with respectful and willing deference.” Pp. 11, 12.

Considerable surprise has been expressed by many persons in the present day at the insertion, amongst the inquiries submitted to the

Churchwardens, of questions relating to the character of the officiating Clergyman; and the practice has been censured as an innovation on ancient custom, unworthy the spirit of a liberal and enlightened age, and as having the effect of placing the character of respectable clergymen at the mercy of an informer. The Archdeacon, however, shews that the practice of inserting questions relative to the character of the officiating clergyman, is as ancient as the mode of inquiry itself.* And though the character of the Clergy in the present times will not justify an exact adherence, in every respect, to the practice of a darker age, when the morals and habits of the Clergy were very different from what they are in the present day, the very antiquity itself of the custom is a sufficient vindication of it, provided the inquiry is made in a becoming spirit of liberality, and a proper consideration of what is due to the character of so highly respectable and learned a body of men as the Clergy of the Church of England. But it is impossible to adopt a more satisfactory defence of the practice than in the just and sensible remarks of the Archdeacon himself.

"At the commencement of the book (he observes), inquiry is made as to the character and ministrations of the officiating clergyman. Should inexperience here suggest, 'surely this is an innovation; surely it is invidious to place a minister under the criticism of his people?' be it replied, that the practice of making such inquiry through the laity, is as old as our original obligation, and *that* obligation no other than an oath. He that duly ponders the value of every external circumstance which may come in aid of our professional motives, and who feels that even the inquisitorial eyes of enemies may be of use to us, will never be disposed to question the utility of an inspection so authoritatively enjoined, and of a report so strictly demanded. If it sometimes prove a salutary check, and sometimes an active remembrancer, who shall sufficiently estimate such an influence on the appointed guides of public faith, the responsible guardians of public morals;—on those whose conduct should be an eloquent and practical comment on their preaching; whose conversation, a living exemplar, an express image of Christianity; on those who are to be the salt of the earth, and the light of the world;—who are set as a beacon on the mountain-top, and as an ensign on a hill!"

The Archdeacon has some strong and just remarks on the practice, which is too prevalent in many country parishes, but more particularly in the metropolis, of administering the sacrament of Baptism in private houses, by which

"that awful and mysterious sacrament, which regenerates the infant, and transfers him from wrath to grace, from the family of Adam to the adoption of Christ; that sacrament, which dedicates the child to his Redeemer, and pledges him to the Christian service, in the sight and amidst the prayers of the congregation; is perpetually thrust out of the temple, into the privacy of a chamber or a drawing room. In cases, no doubt, of real or apparent danger, the initiatory service may and must be performed at home; for where charity appeals, or

* The Archdeacon gives, in the Appendix, some curious extracts from the ancient Articles of Inquiry with regard to the Clergy. What would be thought, in the present day, of such a question as this with regard to a Clergyman?—"Si epistolam et evangelium bene legere possit, atque saltem ad litteram ejus sensum manifestare."

necessity commands, all other authorities are silent. But the minister is not permitted, for the mere convenience or fancy of the parties, to substitute private for public baptism; he has no right to degrade a blessed ordinance into a beggarly ceremonial; to sink that sacred office, by which our infant names are enrolled in the everlasting book of life, into a business of parchment and parochial registration. I am confident that no other cause, with, perhaps, the single exception of want of decent accommodation in the house of prayer, has so much separated our people from us; has tended so much to confound the idea, and to obliterate the feeling of churchmanship among us; or has more fatally contributed to thin the ranks of our communicants, by breaking the visible and intimate connexion of Christ's twofold institutions."

These remarks are too just not to be fully appreciated by those who have had opportunities of observing the baneful effects which always accompany the practice which the Archdeacon so strongly reprobates. The indecent levity,—the appearance of devotion, assumed, perhaps, for the occasion, and retained with difficulty till the conclusion of the service,—which too often accompanies the administration of this sacred ordinance in private houses, must be peculiarly offensive to a serious mind; and the beneficial effects of a contrary practice are too evident not to recommend themselves to the judgment of all right-minded persons.

The Archdeacon then passes on to the subject of publicly catechising, and justly observes,

"that a duty deemed so indispensable by the founders of our faith; so peculiarly enforced by statute; so repeatedly and peremptorily enjoined by the canon; to the omission of which is addressed so sharp a reproof, so severe a penalty annexed; that this duty should ever be neglected, must be a matter of equal surprise and neglect:" and after remarking, that by whatever means "this comes to pass; whether from any fastidious impatience in the congregation, or from the haste of the minister, from a low estimate of its value, or from an idea that its necessity is superseded; be the cause what it may, it is as unreasonable as the effect is disastrous:" he asserts the dignity and the utility of catechising, in the following eloquent and beautiful passage:

"By catechising, under heaven, was planted the apostolical church;* by catechising, the sound of the Gospel was sent forth into all lands; it was a chief instrument of preserving Catholicity throughout Christendom, and of establishing the Reformation in England; it has always been the vital spirit of education, milk to the babe, and strong meat to the youth; a main preventive of infidelity and enthusiasm; a guide at once and a measure of morality and virtue. Do the times then no longer require it! Far other is the case; much of that ignorant impatience of discipline; that ever learning, and never able to come to the knowledge of the truth; that heartless indifference, which usurps the name of liberality; and that licentiousness of self-will, which marks the latter days, as it disgraced the worst period, perhaps, of our annals; much of all this, as well as of viciousness of life and of error in religion, is owing to ungroundedness in the points of catechism." 1p. 18, 19.

The Archdeacon then remarks on the fallacy of the notion, that

"Sunday Schools, especially on the National System, preclude its use, or remove the minister's responsibility." He justly observes, that "one of their

* Stillington, Eccl. C. 1. 27.

great objects, is to train and prepare the rising generation for the hands of the Clergyman; to facilitate thereby his labour, and to make the necessity of public exhibition less frequent. But still his constant supervisal and personal direction of the whole machinery are equally, or more than ever demanded; they are, I had nearly said, all in all. Through him, moreover, the children are to profess in the church what they have been taught in the school; and he is bound, not merely to listen to a cold and formal repetition, but also, in the fullest sense of the term, to 'examine and to instruct.' A task this (the Archdeacon observes, in a passage of great feeling and eloquence) not to be lightly deemed of!* The chair of the catechist of old was filled by the highest authorities, the finest talents, and the deepest learning; and he that would duly qualify himself,—who, while he is exercising the memories of boyhood, would also seek to warm the affections and enlighten the understanding,—must add to biblical knowledge the study of the heart and the investigation of the mind; he must read the living book of human nature. Instruction, so prepared and so conveyed, will never produce listlessness; to the congregation at large it is very attractive; to the relatives in particular it seems to carry with it something of parental interest; and the admonitions, which are directly addressed to the young, find their way, obliquely indeed, but often more effectually, to the bosoms of the old.

"What less can be said, what more need be added, on a point so plain and so essential? From the earliest to the present day, the Fathers of the Church, a cloud of witnesses, have never ceased to urge it with all the force of reason and eloquence and authority. Let their collective wisdom be represented by the touching appeal of Bishop Hall: 'The most useful of all preaching is catechetical; this being the grounds, the other raseth the walls and roofo: this informs the judgment, that stirres up the affections. What good use is there of those affections that run before the judgment? or of those walls that want a foundation? For my part, I have spent the greater half of my life in this station of our holy service, I thanke God not unpainfully, not unprofitably. But there is no one thing of which I repent so much, as not to have bestowed more hours in this public exercise of catechisme: in regard whereof I would quarrel with my very sermons; and wish that a great part of them had been exchanged for this preaching conference. Those other divine discourses enriche the braine and the tongue, this settles the heart; those others are but the descants to this plaine song. Contemne it not, my brethren, for the easie and noted homeliness; the most excellent and beneficiall things are most familiar.'"†

It is impossible not to feel the piety and the justice of these observations; and they are enforced with a seriousness and eloquence, which must command the attention of every religious and well-regulated mind.

The next subject on which the Archdeacon touches, is that of *Psalmody*; and we regret much we cannot extract the passage. It is indeed full of so many eloquent and beautiful remarks, and abounds with so many traces of feeling and piety, that we should not do justice to it, without inserting the whole.

We willingly present our readers with the following passage, of

* Mosheim, c. 1. Part II. ch. iii. 7. Note.

† Dedication to the Old Religion, Vol. II. fol. ed. See Wordsworth's Ecclesiastical Biography, Vol. IV. p. 444, Note.

which we hardly know whether to admire most—the eloquence of the language and the beauty of the allusions contained in it, or the soundness, the justice, and the liberality of the sentiments.

“It is not an uncommon idea, and arising possibly from a wholesome fear, that the Church is in danger. To me, I confess, there appears nothing in the aspect of the times, no threatening cloud in the political sky, to create or justify alarm. In the diffusion of knowledge, in the progress of intellect, in the elevation of feeling, in the almost omnipotence of public opinion, I seem indeed to hear the sound of a rushing mighty wind; but cannot tell whence it cometh or whither it goeth.

“Peradventure some minister of grace may be abroad on a purpose of mercy to the Church: and if so, prepare we to wrestle with that mysterious power till we obtain the blessing.* Be it ours to conciliate its alliance, to consecrate its influences, to direct its energies, and devote them to the service of virtue. And this we must do by meeting it, on our parts, with a corresponding tone of professional sentiment;† a broader and deeper cultivation of professional learning; an exacter attention to professional duty and discipline; but especially, and above all, by a more fervent charity among ourselves, and by a personal and paternal superintendence of the national education. The Church of England never sought for stability in ignorance or intolerance; it is founded on the everlasting basis of knowledge and liberality. Its strength and prosperity, under heaven, rest on character; and till it shall cease to deserve that support, the common sense of the country, informed and enlightened as it is at the present day, will protect it against any attack of puritanical phrenzy or revolutionary violence.”

For the truth and justice of these sentiments, we may confidently appeal to the convincing testimony which is afforded by the circumstances of the age. At no period of our history was the public mind so enlightened, the spread of knowledge so universal, or the sentiments and feelings of men so unfettered by antiquated prejudices, or so free from an undue prepossession in favour of the opinions of ages which are past. And yet at no period did the Church of England stand higher in the public opinion, or was more firmly rooted in the affections of the people at large. Pure and apostolical in her doctrine,—primitive in her discipline,—foremost in the works of piety, of knowledge, and of charity,—and distinguished by a general spirit of moderation, which “maketh even her enemies to be at peace with her,”—the Church of England probably had never so little to dread either from the violence of adversaries from without, or from dissensions within her own pale. Let us consider what has been done within the last twenty years in her support, *at home*,—in the increased number and accommodation of our churches,—in the prodigious march of public education within that period,—and in the unexampled prosperity of those religious societies which are most intimately connected with her, and have been formed expressly for the purpose of propagating her pure faith and doctrines

* Gen. xxii. 24.

† Bp. O’Beirne, p. 384.—387, 228. Bp. Middleton. Ch. in 1819.

at home and abroad. A few years have seen her established in the Eastern and Western hemispheres; and even in what a few years ago would have appeared a most unpromising soil, the march of education and religious knowledge is begun. She has sent forth in the glorious work the best and choicest of her sons: a few short years have seen two of her most illustrious champions fall in the glorious cause. The names of Middleton and Heber will long live in the annals of that infant church, of which they may be called the founders: what has been said with great truth and eloquence of the first of these illustrious names, may be applied to *both* of them. "Their names will be handed down in inseparable connexion with the rise of our ecclesiastical establishment in India, and be pronounced by multitudes with reverence in after-times, when that which was but now a small seed, and is still a tender plant, shall have become a mighty tree, and all the inhabitants of our Eastern empire shall rejoice beneath its shade."*

"Away then," (to adopt the eloquent language of the Archdeacon) "with visions of unreal terror. To the eye of faith a brighter destiny is revealed; a boundless horizon of duty and happiness is set before us. In either hemisphere, Episcopacy has raised her mitred front: and Charity has gone forth from our sanctuary into the dark and cruel places of the earth, to comfort and to ransom—to civilize by education, and to bless by religion. A Church, which is thus employed as a special instrument of Divine Providence, will, we humbly and confidently trust, itself experience the special love and protection of Divine Omnipotence. Surely, like its heavenly Founder, it will increase in wisdom and stature, and in favour with God and man:† surely, we may hope, the devout and patriotic prayer of each of her sons will be ratified by the fiat of our common Father—'Esto perpetua.'"

It is needless to offer any apology to our readers for the length of these extracts; they speak for themselves, and will fully bear us out in the commendations which we have bestowed on this excellent Charge. But there is one subject to which we wish, in conclusion, to allude, and which is briefly referred to by the Archdeacon in the beginning of the Charge, viz. the office and duty of Rural Deans.

"More than a century ago" (he observes), "our Bishop Gardiner complained of the want of Rural Deans; which office, says he, is a part of our constitution, and is yet exercised in some dioceses, but hath been unhappily disused in this, to the great loss and hindrances of ecclesiastical administration.‡ Eminent prelates in other sees have never ceased to express the same regret, with partial effect, indeed, but with increasing importunity to the present hour.§ Till, however, that ancient and useful office be re-established,—I hope the day is not far off,—the Archdeacon must, in a great degree, be guided by information derived from the Churchwardens."

It seems difficult to account for the causes which have led to so

* Bp. Kaye's Sermon before the Society for the Propagation of the Gospel.

† Luke ii. 52.

‡ "Advice to the Clergy," 1697.

§ Particularly Abp. Secker, Charge 5.

ancient and so valuable an institution falling into disuse and neglect. Those who are acquainted with the manner in which the inquiries of the Archdeacons are too often answered by the Churchwardens, and how little anxious they are to furnish information on the different questions submitted to them, when they are morally certain, in many cases, that no examination will be instituted into the truth or falsehood of their statements,—know how to lament the want of that continual superintendence which an active and efficient Rural Dean is best able to exercise over the parishes placed under his jurisdiction. Many are the instances in which respectable and conscientious clergymen are embroiled with their parishioners, *merely* because they insist on those necessary repairs to their churches, which *ought* to have been enforced by those whose especial duty it is to give attention to these things. Many are the instances in which a clergyman is obliged to make use of his own personal influence with his parishioners, and even to lay himself under personal obligations, in order to obtain the performance of things, which ought rather to have been enjoined by *official authority*. But surely this is not right; it is unfair that a clergyman should be compelled to use that personal influence, for the exertion of which he will always find sufficient occasion (in local charities and other objects connected with his parish), without being necessitated to exert it in a sphere, which, strictly speaking, does not belong to him. The Church, in establishing the offices of Archdeacon and Rural Dean, has made the wisest provision which human foresight could do, for the preservation of that wholesome discipline, which is absolutely necessary to the existence and well-being of our ecclesiastical establishment; and *why* then should either the one office or the other be suffered to fall into disuse or neglect, when *that* neglect must always be attended with the most fatal influence to the discipline of the Church, and the best interests of religion? *

* A short and satisfactory account of the office of Rural Deans may be found in Burn's Ecclesiastical Law. The dioceses seem to have been divided into archdeaconries and rural deaneries, in order to make them correspond to the like division of the kingdom into counties and hundreds. And as in the State, every hundred was at first divided into ten tythings or tithingboroughs, and every tything was made up of ten families, both of which kept their names, notwithstanding the increase of villages and people; so in the Church, the name of deanery still continued, notwithstanding the increase of persons and churches: and these districts from time to time have been contracted or enlarged, at the discretion of the Bishop: though some deaneries do still retain the primitive allotment of ten churches, especially in Wales, where the most ancient usages continue. In the diocese of St. Asaph, the deaneries of Bramfield, and of Yale, and of Kidwin; in the diocese of Bangor, the deaneries of Llin and Llinin; in the diocese of Llandaff, the deanery of Usk; in that of St. David's, the deanery of Emlin, have the precise number of ten parish churches. See Burn's Ecclesiastical Law. How much wisdom may be traced in these primitive institutions, and how much is it to be lamented that an institution so valuable and so effective should not be revived in the present day!

ART. II.—*A Sermon preached in the Cathedral Church of St. Paul, on Thursday, May 25, 1826, at the Festival of the Sons of the Clergy, by the Rev. Christopher Benson, M. A. Rivingtons, 1826.*

OF the merits of Mr. Benson, as a divine and a preacher, it is unnecessary for us to speak. He is already well known to the public as a man who has risen to an honourable rank in the church, solely by the force of his own talents and attainments. We cannot, however, forbear to remark, that the promotion of such a man is a circumstance full of encouragement. It is signally creditable both to the individual himself, and to those who have the distinctions and the emoluments of the Church at their disposal.

We are prompted to notice the above sermon, not so much by our anxiety to do justice to the author, as by our wish to call the attention of the public to the very interesting and important cause, which he was called upon to recommend. The composition may not perhaps be of a nature to add very materially to the well-established reputation of Mr. Benson. The subject of it presents to a sincere and cordial advocate but little occasion for the exercise and display of the higher powers of the preacher or the divine. The case which is to be stated, whenever the Festival of the Sons of the Clergy recurs, is one which cries to heaven so loudly and bitterly, that it refuses the aid of rhetoric. The words which flow naturally from a feeling heart, and a clear understanding, are all that this sacred cause requires. Every thing beyond this would seem to imply that mercy and justice had finally taken leave of the earth; and that nothing but some artificial and searching stimulus could rouse the lethargic sympathies of men, who call themselves Christians and sons of the Church. It is, however, nothing more than bare and meagre justice to Mr. Benson to say, that he has brought to his office precisely the quality which it appears to demand; namely, the power of recommending his case by remarkable force and felicity of statement. It is scarcely praise to say, that he feels the merits of his cause. The clergyman who does not feel them must be a disgrace to his order. But it is no mean commendation to affirm that in his hands, a subject of anniversary recurrence appears almost as full of high and momentous interest, as if it claimed, for the first time, the attention of the public.

The following extracts will enable our readers to judge whether we have justly estimated the exertions of the preacher. At all events, they will present to those who love the Church, and venerate its ministers, a most deplorable and oppressive view of the condition of a vast portion of the English Clergy! The overgrown wealth of that splendid nuisance, the Established Church, is an invaluable topic of popular declamation. From many of those who resort to it, it would

be downright stupidity to expect any thing approaching to candid and righteous judgment. There may be some, however, who, without any *malice prepense* against the consecrated orders, repeat the unprincipled cant which they have learned from men who *know better*. To such persons we recommend the statements of Mr. Benson; and, in addition to them, we venture confidently to assert, that if all the resources of the Church were melted down into one common fund, they would be far from sufficient to afford very essential mitigation of the evils and sufferings which this sermon unfolds. The text is from Proverbs iii. 27. *Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.*

After briefly sketching the multifarious and important duties of a steward and messenger of the Lord, Mr. Benson thus shews the importance of knowledge in a minister :

"Almost every heresy which has sullied the beauty of the Christian Church may be traced to some ignorant or wilful misinterpretation of those obscurer passages of Holy Writ, which the weakness of the unstable and the subtlety of the perverse are ever ready to wrest to the destruction of others and themselves. Those difficulties no teacher can hope truly to explain, who does not bring to the task some familiarity with the languages in which the Scriptures were originally written, and some acquaintance with the revolutions and literature of that selected people, through the channel of whose history it has pleased God that the stream of revelation should flow. Without knowledge like this, it is plain that the Clergy would be insufficient to the performance of one of their primary duties; and knowledge like this can, in these latter days, be obtained by nothing but the influence of the Holy Spirit, called down by prayer upon the early and assiduous cultivation of the mental powers. Supernatural communications of wisdom and of tongues have long been withdrawn from the Church, and education has been left to supply the place of miracle." P. viii.

A faithful pastor is not only worthy of his hire, but he must have it in order that he may be faithful :

"The means of subsistence he cannot indeed, and he ought not to have to seek by any of the ordinary labours of the children of this world. He cannot, because those habits of mental abstraction and corporeal delicacy which are so uniformly generated by an intellectual education and spiritual pursuits, render him 'unable to dig' into the mines of manufacturing and commercial wealth. He ought not, because the devout elevation of his affections to heavenly things should make him 'ashamed to beg' for mere secular preferment, or to humble his thoughts to that distracting and sometimes unhalloved policy which is so often the handmaid to success in professional undertakings." P. xi.

The beauty and feeling of the following picture, we will not impair by a single observation :

"It is not merely that the family of God's poor servant is deprived by his death of the kind presence of his protecting and pervading watchfulness, and of the hand that ministered to them their daily bread. The very storehouse from which that bread was obtained is now closed to them for ever, and that loved home of their infancy and youth, the chamber in which they were born, the labours of their hands, and the delight of their eyes, must be deserted also. A stranger succeeds to all—a stranger not indeed insensible to their distress, but often as full of wants and cares as themselves. Thus is the widow of the clergyman too often cast forth from the pure air and calm simplicity of a secluded village, to breathe for the remnant of her days the thick atmosphere

of a dark and narrow dwelling surrounded by all the pollutions and profligacy of some populous city, and her children are the companions of her steps, that by the early labours of their hands they may be trained in some trade for their future subsistence : happy if even by the sharpest sacrifices they endure, they may yet prevent the agony of a final separation, and make the scanty supply which charity affords sufficient to support the life and strength of a whole family. It cannot be a light woe for them thus to suffer a change for the worse in every portion and circumstance of God's dispensations to them on earth. To leave at once a home, a father, a husband, and the means of subsistence ; to give up at once early friends, beloved associates, respect, honour, and a station of pre-eminence and usefulness, this blow must be severe even to the most unfeeling heart. Yet this is what almost every individual for whom these excellent ecclesiastical charities provide, have actually been called upon to endure." Pp. xiv. xv.

Need we enforce the truth or justice of the following observations with which the excellent preacher closes his exhortation ?

" A servitude of twice seven years may often be little enough to place the most meritorious in a situation of considerable emolument, and then—so uncertain is the tenure of all earthly good—that the very moment of his triumph may be the very moment in which he begins to droop towards a fall. His past efforts may have exhausted the powers of life, or the wisdom of God may have so ordained his probationary state, that he should have but a little while to reap the harvest of his wealthy honours. He may sink, ready for heaven, into an early and lamented grave, a loss to the whole household of the Lord, but a loss most awfully severe to a wife left desolate, and children in want,—a want and desolation the more bitterly felt from the suddenness of a great and unexpected change. Such things have been, and may yet be again." P. xviii.

" If once the burthen of providing for the widows and orphans of their departed brethren should be thrown wholly upon the Clergy themselves, from that moment their participation in all other acts of benevolence must cease, for their whole fund of charity would then be swallowed up by one domestic object alone. The Clergy and Laity would thus become separated from each other in all the endearing pursuits of pity to the afflicted of the earth, and a schism grow up in the body of Christ, even in the performance of its offices of love. The head would say to the hands, ' I have no need of you ' to soothe my sorrows, and the hands again to the head, ' We have no need of thee.' So would the members soon learn to become disunited in interests, and a spirit of solitary selfishness eat out the most excellent of all the graces of the Church of Christ—the feeling of mutual kindness and the habit of mutual relief. Above all things, therefore, we would beseech the Laity not to leave us alone in our distress, but to come among us and help us, both for the Church's sake and for their own. For their own sake we would urge this, because we have ever been ready, as God has given us the means, to be kind to their widows in their afflictions and the instructors of their children when left fatherless and in want. For the Church's sake we would urge it, that so all the members having a care one for another, and suffering one with another, may grow up together in holiness and happiness and love." P. xx.

ART. III.—*Two Sermons, preached at Guildford, at the Spring and Autumn Visitation, 1825; the latter before the Honourable and Venerable T. DE GRAY, M. A. Archdeacon of Surrey. By CHARLES JERRAM, M. A. Vicar of Chobham, and Minister of St. John's Chapel, Bedford Row, London. With an Appendix, on the Subject of Baptismal Regeneration. Printed for G. Wilson, Essex Street, Strand. 1826.*

THE subject of these sermons needs only to be stated to excite attention in every mind alive to religious enquiries; and the manner in which the reverend author opens it to his readers, in the Advertisement prefixed, is such as to awaken the most pleasing expectation in the intelligent enquirer. The Advertisement, the Sermons, and the Appendix, exemplify, in a high degree, that "meekness of wisdom," which we may well expect to find "guided in judgment." No subtle disquisition, on abstruse and merely speculative points, is introduced; no doctrine is garbled on the one hand, or overstated on the other; no truth is presented in the colouring with which party spirit has sometimes obscured the most essential; and an exemplary firmness of character is equally exhibited in the undisguised admission of former misconceptions on one essential point, and in the avowal of present convictions.

The text of the first Sermon is the third verse of the Epistle of St. Jude,—"*Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints,*"—and the division of the Sermon presents to our consideration, first, the paramount importance—secondly, the component parts—thirdly, the distinctive character—of "the faith which was once delivered to the saints." It is due to other numerous claims on the notice of the Christian Remembrancer, to put very different limits to our citations from those which the infinite importance of the subject, and the intrinsic merit of the work, demand at our hands.

On the first head, as that on which our readers must be already most agreed, we shall be very brief. We feel that the cause of truth is best consulted, as well as the most appropriate compliment paid to an author, who has, with peculiar judgment, and with "an excellent spirit," avoided whatever would create unnecessary controversy on points which have been controverted from all time, and will probably be so till "time shall be no longer," to dwell chiefly on those divisions of his Sermon, which bring forward what will unavoidably create the greatest differences of opinion. But we cannot omit one passage under this head.

"The text connects this faith with '*the common salvation;*' and our Lord, it will be recollected, sanctioned his commission to preach it in the world, by an assurance that '*he that believeth shall be saved, and he that believeth not shall be damned.*' So that, so far from its being '*a vain thing for us,*' it is '*OUR LIFE,*'—THERE IS NO SALVATION WITHOUT IT! Important fact! may God enable us well to weigh it, and to bear it constantly in our minds when we stand up before our respective congregations!" 1. 4.

These considerations are, indeed, most essential to the preacher of the gospel. To the want of these may be traced every lifeless, unim-

pressive, and merely moral Sermon, dumb as to all the privileges of the Gospel, that ever followed the evangelical Liturgy of our Church. "It is true," says the learned Bishop Horsley, "that it is the great duty of a preacher of the Gospel to press the practice of its precepts upon the consciences of men. But then it is equally true, that it is his duty to enforce this practice in a particular way, namely, by inculcating its doctrines. The motives which the revealed doctrines furnish, are the only motives he has to do with, and the only motives by which religious duty can be effectually enforced." "We preach," says the Apostle, "Christ crucified;" doubtless in all the humbling, yet animating, and most significant fulness of consequences resulting from the crucifixion. But unless Christ crucified is, in very truth and reality, the ground-work of our principles, our motives, our conduct, and our hopes in both worlds; unless we look to Him as "the light of the world, the guide of his church, and the salvation of men;" we shall go on in a joyless and gloomy course, and, from our ignorance of gospel motives, fail in our attempts at obedience, and unavailingly struggle against the evil in our hearts.

Passing to the second head, we find the author thus defining the articles of which the faith is composed:—

"I think there can be no reasonable doubt that those which are necessarily connected with this '*common salvation*,' must be fundamental and indispensable parts of the faith. We have only to enquire what salvation, in its most natural and obvious signification, implies, and we shall immediately arrive at several conclusions of the greatest importance. Now it is obvious, that the term implies *danger* and *deliverance*, and we have only to take up the scriptural account of these, to arrive at those truths which lie at the foundation of the Christian system, and form its constituent and essential parts." P. 6.

We accord entirely with the import of this passage. Terms are often used too vaguely, and without distinctly fixing their scriptural meaning. It is highly important, when we talk of *salvation*, and *our hope of salvation*, that we should understand our danger and deliverance, as well as the union which subsists indissolubly between Christian *hope* and Christian *faith*. The believer, and no other, has authority for hope. "What God has joined, let no man put asunder."

"Let us advert for a moment," continues the preacher, "to the scriptural account of the danger of man, and we shall find that this resolves itself into his fall from that state of righteousness and true holiness in which he was originally created; the penalty attached to his transgression, and his utter inability to rescue himself from this wretched condition; and these truths constitute the first elements of 'the faith which was once delivered to the saints.'" P. 6.

On this great and fundamental point, without a distinct and uncompromising admission of which there is no reasonable prospect of a right view of *any* essential doctrine, Mr. Jerram appears to us, in

what has been cited, and in the whole sequel connected with it, strictly in accordance with Scripture, and the Articles of our Church. We cannot avoid suspecting the purity of spirit, or sound judgment, of the man who states any of the essential doctrines in a manner calculated to excite unnecessary and unavoidable disputation. There are those who are not content with the word corrupt, or even *very* corrupt, as applied to human nature, unless the word *totally* precedes; or if those guards, with which Scripture* itself has secured this great truth from Antinomian tendency, are declared necessary, the writer is deemed a Semi-Pelagian. On the other hand, not one of the essential doctrines has oftener suffered from want of a sufficiently prominent place, of sufficiently frequent and solemn urging, and in terms of such significance as to reach the decisive language of Scripture and the Church, on the corruption of man's nature by the Fall, and his inability "to turn and prepare himself by his own natural strength and good works to faith and calling upon God."† The practical mischief of the former of these extremes is, that man, being treated as a mere machine, a brute, or even a stone, his accountableness, as a moral being, is in danger of gradual, and almost unconscious, dismissal from his code of principles; while the latter tends to lessen that entire dependence which the word of God requires on the merits of Christ for our justification, and on the assistance of the Divine Spirit through the whole work of sanctification, to "prevent us in all our doings, and further us with continual help." If these extremes are avoided, to cavil at minor shades of difference between the definitions of writers otherwise orthodox, is of the character of that "communing which is not for peace," and ill accords with the spirit of that Church, which comprehends all she can. The question is, whether the statement objected to amounts, on the one hand, to a surrender of exertion on our part—to a discouragement of seeking and knocking, and using all divinely-appointed means for the restoration and renewal of our fallen nature, such as reading, hearing, watchfulness, and prayer; or, on the other hand, whether it tend to leave men in that self-complacency to which we are all naturally inclined, or to ascribe any power to man to perform works truly good, without the aid of the Divine Spirit. And this question will generally turn on the *context*, rather than the words used to express the doctrine. If, however; Scripture is at all faithfully pursued, these must be of

* See also the Church's Twelfth Article. This and the Eleventh ought always to be read *together*, to know what is her view of the *necessity* of good works as the fruit of a lively faith; the first word, "Albeit," connecting what is said with the Article immediately preceding, on Justification by Faith.

† Tenth Article.

strong import: "The heart of the sons of men is full of evil."* "Man is born like a wild ass's colt."† "Every man at his best state is altogether vanity."‡ Such texts might be multiplied, and will warrant, and indeed require, very strong language to express the true doctrine. But if we are exhorted, *on account of our inherent corruptions*, to exert ourselves in the use of means—to fly from every idea of self-complacency—to hunger and thirst after righteousness—to desire forgiveness—to claim nothing for our best services as of debt—to lay faster hold on those mercies which all men need, and by the contemplation of these to love the Author of them, and all his creatures for his sake; then is the statement "good to the use of edifying,"—such as should lead to union among the members of our apostolical Church, and an important part of that great field of neutral ground, which is occupied by all her consistent sons, and should incline them rather to carry on contention with the wolves of infidelity without, than to pluck each other's fleeces within the fold.

Mr. Jerram next adverts "to the deliverance of man, or salvation itself. And here again we are necessarily brought to the admission of a grand and prominent article of our faith, *the Divinity of the Saviour*. We have only to consider the real condition of man, the corruption of his nature, and the widely extended ruin which he has brought upon himself, to allow that no ordinary being is competent to deliver him from his misery, and to restore him to the image and favour of his Creator. In the very idea, therefore, of salvation, is involved the scriptural doctrine that 'God was manifest in the flesh;' and the proofs of this doctrine are so numerous, and so interwoven in the very texture of the Holy Scriptures, that the Godhead of the Saviour and the truth of Revelation must stand or fall together." P. 10.

This just observation is an eminent example of the truth of our position, that without a full admission of human corruption, no essential doctrine is likely to be rightly believed. Thus the Unitarian, who admits the divine mission of Christ, but denies his divine nature; who maintains that he is appointed Judge of all men, but rejects him as a Saviour; has no such article in his creed as that of original sin. Oh! that this self-blinded sect, who systematically insult the majesty of heaven by professing to believe in the revealed word, but believe only what they choose, and reject what they choose, would listen to this warning voice—would bring themselves into the brotherhood by worshipping Him, whose "own arm brought salvation," not only as a prophet, but also as their priest and king—instead of virtually calling down his blood upon themselves and their children,§ like the Jews of old, and choosing to have no king but Cæsar.

* Eccles. ix. 3.

† Job xi. 12.

‡ Ps. xxxix. 5.

§ See the case of the Unitarians and Jews compared, in a Sermon by the Rev. J. Methuen Rogers, M.A. Rector of Berkley, Somerset; in which the doctrine of Christ's divinity is defended by such a mode of reasoning as all are competent to understand. Longman and Co. 6d.

All serious Christians will agree with our author on "*the prominency*" in the Scriptures of the doctrine of Atonement; and that this can never be rejected or overlooked, without demolishing the fabric of the whole Christian system. He next proceeds to notice a most vital distinction in these doctrines, which "effect a change in the *state* of man, but none in his *character*, viz. that they lay the foundation for *pardon*, but do not bring about a *reconciliation*." We fear this is often quite overlooked; and yet it is of the first importance to distinguish between a change of state and a change of character. In regard to the former, all Christians are on a level. But the principles which excite to obedience, reach their maturity gradually, and will probably find their full scope only in the world to come. Christ is "the Author of eternal salvation to those who *obey* him," and our "inheritance is among them that are *sanctified*;" and if there be those who think they have done enough, by shewing the corruption of man in Adam, and his restoration by Christ's atoning blood, and perfect obedience, such teachers are but blind leaders of the blind. Our faith is no otherwise to be perfected or proved but by our works: in the language of our author, "we must be renewed in righteousness—we must become holy in affection—we must be made willing and obedient, in order to have any intercourse with God, and to become everlastingly happy."

On the mediatorial government of Christ, and on faith as the turning point of salvation, we think our readers will entirely accord with Mr. Jerram. On the third head of this truly excellent Sermon, we shall cite one admirable passage, and take our leave for the present.

"There is something in an affectionate statement of gospel truths which is peculiarly calculated to find its way to the heart. Christianity is a religion of sympathy. It is founded on the principle of human wretchedness. It meets man in every species of sorrow and affliction. It takes him by the hand when deserted by human supports. It pierces the clouds which throw a melancholy gloom over the path of life; and opens before 'the way-worn traveller' a 'hope full of immortality.' Let us reflect upon this peculiarity of our holy religion, and consider what an advantage it gives us in our public addresses. By far the greater part of our congregations are suffering in one way or other. We cannot enter a family, and be permitted to know what is passing within it, without perceiving that there is a worm corroding the root of their comforts—some poisoned arrow drinking up their spirits—some intolerable burden subduing their strength. To such, how suitable is the invitation of the compassionate Saviour, 'Come unto me, all ye that are weary and heavy laden, and I will refresh you!' How appropriate is the character of the great High Priest, who 'is touched with the feeling of our own infirmities!' To such, how adapted are the consolations of the Spirit, the promises of the Gospel, and the resting place of the Saints! To overlook such circumstances, and to discuss abstract truths in a cold and formal and heartless manner—O what a loss of opportunity! what a mocking of human misery! what dereliction of duty! what a prostitution of office! what a fearful responsibility! Let us, my reverend brethren, pray for the heart of a shepherd—for 'bowels of compassion!' Let us take the sufferer by the hand, and conduct him to the Saviour! Let us lead him to the wells of salvation! Let us pour the healing balm into his bleeding heart, and assure him that there is one who sympathizes with his sorrows, and

who 'is able to save to the uttermost all that come unto God by him.' Forgive my earnestness, and permit me to say that *Christ is the only subject* which meets the wants and wretchedness of man: Christ, in his person and offices; Christ, in his doctrines and atonement; Christ, in his spirit and in his government; in his love, his condescension, his mercy, his salvation,—as the guide and support and comfort of his people; as their Redeemer, their Friend, their Advocate, their Forerunner, their Representative; the Fountain of all blessedness, both in time and in eternity!" P. 18—20.

We shall with great pleasure resume our task in the next Number, with the review of the second Sermon and the Appendix. Mr. Jerram's style is extremely well suited to religious subjects, always perspicuous, and often very attractive. It is the style of a man who wants none of the indispensable advantages of a liberal education, or good taste; but who estimates his subject too highly to rely on any thing else for exciting the attention of his reader, than an explicit statement of those doctrines, to the truth of which all are interested to subscribe, and the practical adoption of which is spiritual in its origin, eternal in its reward, and the highest source of human joy.

(*To be continued.*)

A Compendious Introduction to the Study of the Bible. By THOMAS HARTWELL HORNE, M.A. *Illustrated with Maps and other Engravings.* London. Cadell, Strand.

THE "Introduction to the Critical Study and Knowledge of the Holy Scriptures," by the Rev. Thomas Hartwell Horne, is one of those publications which deserve to be in the hands of every biblical student. It embraces a variety of matter on almost all subjects on which he may wish for information, and further directs him to those works to which he must have recourse in the prosecution of his enquiries. As a guide, therefore, to the study of the Sacred Scriptures, it is invaluable: but those only who have more than a superficial acquaintance with the writings of British and foreign divines, can fully appreciate either the extensive reading which it displays, or the skill and judgment with which it is executed. Five editions, in the short space of a few years, sufficiently attest the approbation of the public; and it is now beyond the reach of the praise or censure of periodical criticism, having obtained that lofty station in the theological literature of our country, to which it is so justly entitled.

But as it is too bulky and too learned a work for many readers, the utility of an abridgment is apparent, and has been often suggested. We therefore hailed the appearance of the little volume announced at the head of this article, which professes to be an analysis of the "Introduction to the Critical Study and Knowledge of the Holy Scrip-

tures," by the same author. We have perused it with great and general satisfaction; and we are confident that those who may be induced by our commendation to examine this Compendium, will join us in promoting its circulation. That it is a judicious analysis, we need no other assurance than the knowledge that it is the production of the same hand which executed the larger work. We know not, therefore, whether it would not best answer our purpose merely to announce the publication of the volume before us: but to shew that our praise is not undeserved, we shall present a short account of the plan and execution.

In preparing this manual for the press, Mr. Horne has generally followed the order of the larger Introduction; the Parts and Books into which it is divided corresponding with the volumes and parts of volumes in that work. It is therefore distributed into four parts: I. A Summary of the Evidences of the Genuineness, Inspiration, &c. of the Holy Scriptures, refuting the most modern objections of Infidels; II. An Outline of the Literary History and Interpretation of the Bible; III. A Compendium of Biblical Geography and Antiquities; IV. Introductory Prefaces to the several Books of Scripture.

The genuineness, authenticity, and inspiration of the Sacred Scriptures, which form the subjects of Part I., are discussed at great length, and with consummate ability, in the first volume of the larger Introduction, an abridgment of which the author had formerly given to the world under the title of "*Deism Refuted; or, Plain Reasons for being a Christian.*" Of this well-timed Compendium, we rejoice to find that a seventh edition was published last year, a circumstance strongly evincing the high estimation in which it is deservedly held by the public. Such defences of revealed religion, useful at all times, are particularly so when the press teems with the productions of infidelity, dealt out in all the modes and forms calculated to catch the notice of the unguarded and unsuspicious. We are called upon, as Mr. H. observes, each according to his ability, to stand forth in defence of revelation, and to meet these hostile attempts with publications of an opposite tendency. Actuated by this sentiment, Mr. Horne boldly stepped forward in defence of religion, and has thus rendered a service to his country, by furnishing those who are just entering into life with a cheap and concise treatise, so well fitted, under the divine blessing, to guard them against the insidious attacks of unbelievers. We consider his "*Deism Refuted*" as by far the fullest and most accurate summary of the evidence for the truth and inspiration of the Sacred Scriptures which has appeared in our language in so small a compass; and its wide circulation cannot fail of being attended with the most beneficial results.

The tract just mentioned, and the first part of the present manual,

follow the same line of argument, both being analyses of the same original work ; but neither of them renders the other useless or unnecessary. The former enters somewhat more into detail ; the latter is more compressed. Thus, in "*Deism Refuted*," he has given a refutation of the objections to the authenticity of the Pentateuch, with other additional matter, as well as more extended illustrations throughout, and an Appendix of Notes ; all which are omitted in the shorter abridgment. Nevertheless, abundantly sufficient arguments are brought forwards in the "*Compendious Introduction*," to enable those who have no leisure for the perusal of more voluminous treatises to "be ready always to give an answer to every man that asketh them a reason of the hope that is in them with meekness and fear."

Having adduced the incontrovertible evidence for the divine origin of revelation, the author enters, in Part II. upon the literary history, criticism, and interpretation of the Scriptures, which, according to the arrangement of the larger "*Introduction*," he divides into two books. Here, as will be apparent upon a comparison, he has generally, though not always, followed the order of the chapters and sections in the second volume of the previous publication, omitting only such details as appeared incompatible with the design of an elementary treatise. We are not sure whether some further retrenchment might not have been made with advantage. Thus, the disquisitions on the Hebrew vowel points, in p. 82, et seq. and on the families, recensions, and editions of the New Testament, in p. 101, et seq. might perhaps have been properly omitted, as being at least unnecessary, if not unintelligible, to the unlearned. These, however, are trifles, respecting which there may naturally be a diversity of opinion. We would still more strongly urge it upon the author's attention, whether a greater compression might not be properly employed in a few portions of the second book, relating to the interpretation of the Bible, particularly in the first and second chapters. The rules appear to us too numerous, and too minutely subdivided ; a fault which, we are inclined to think, attaches to the corresponding part of the larger work, where the hermeneutic rules would admit of being generalized with advantage. When they are multiplied to excess, and differ from each other, as in that case they must do, by nice and almost evanescent shades of distinction, the mind is rather confused and oppressed than assisted by them in the interpretation of the Scriptures.*

Though we believe that this portion of the work would be improved

* We will just observe, that the author has made a trifling mistake in saying that "the great use of the cognate languages is to enable us to discover various readings." (p. 96.) The great use is to assist us in discovering the meaning of Hebrew words that are obscure, or of rare occurrence. What he mentions is but a secondary use, and of less importance.

by an attention to these suggestions, we are not insensible to its present excellence. It embodies most judicious directions in a succinct, yet perspicuous form; and those who will be guided by them will experience the benefit by their progress in the knowledge of the Scriptures. We shall quote a specimen, and it shall be of the rules which he gives for interpreting the figurative language of the Bible.

"1. The literal meaning of words must be retained more in the historical books of Scripture, than in those which are poetical.

"2. The literal meaning of words is to be given up, if it be either improper, or involve an impossibility.

"3. The literal meaning of words is to be given up, if the predicate, being literally taken, be contrary to the subject.

"4. Where the literal meaning of words is contrary either to common sense, to the context, to parallel passages, or to the scope of a passage, it must be given up. It is not, however, sufficient to know whether an expression be figurative or not; but when this point is ascertained, another of equal importance presents itself; namely, to interpret metaphorical expressions, by corresponding and appropriate terms. In order to accomplish this object, it is necessary,

"5. That we enquire in what respects the thing compared, and that with which it is compared, respectively agree, and also in what respects they have any affinity or resemblance.

"6. Lastly, in explaining the figurative language of Scripture, care must be taken that we do not judge of the application of characters from modern usage; because the inhabitants of the east have very often attached a character to the idea expressed widely different from that which usually presents itself to our views." Pp. 181, 182.

Part III., according to the division of the third volume of the author's former work, of which it is an epitome, is distributed into four books, treating of the Geography of the Holy Land—the Political Antiquities of the Jews—their Sacred Antiquities—and their Domestic Antiquities. The third volume is itself so concise, condensing such a vast mass of matter in so small a space, as to seem incapable of any neat and lucid abridgment. But the author's skill has enabled him to surmount every obstacle. Such a work as the "Introduction to the Critical Study of the Scriptures," necessarily contains much of compilation; but the penetration with which Mr. Horne seizes upon the principal points of all questions on which his mind is brought to bear, the judgment with which he selects the most important topics, and the perspicuity of manner in which he states them, have been rarely equalled, never excelled; and these desirable qualities are apparent, in the "Compendious Introduction." As he has compressed into his third volume the most valuable information to be found in many ponderous tomes, so has he embodied the substance of that volume in the third part of the present Manual, which may be safely recommended as an excellent compendium of Biblical geography and antiquities.

The reader will be gratified by our presenting him with a sample, which shall be an account of the Sabbath, selected without any particular care.

“Every seventh day was appropriated to sacred repose, and called the Sabbath, although this name is, in some passages, given to other festivals, as in Lev. xxv. 4; and sometimes it denotes a week, as in Matt. xxviii. 1, Luke xxiv. 1, and Acts xx. 7. It was originally instituted to preserve the memory of the creation of the world, Gen. ii. 3; and when God gave the Israelites rest in the land of Canaan, he commanded the sabbath to be stately kept, Exod. xx. 10, 11, xvi. 23. Accordingly it was observed with great solemnity, the Jews religiously abstaining from all servile work, Exod. xx. 10, xxiii. 12, &c. &c. It was, therefore, unlawful to gather manna on that day, Exod. xvi. 22—30; to light a fire for culinary purposes, and also to sow or reap, Exod. xxxv. 3, Numbers xv. 32—36, Exod. xxxiv. 21. The services of the temple, however, might be performed without profaning the sabbath, such as preparing the sacrifices, Lev. vi. 8—13, Numbers xxviii. 3—10, Matt. xii. 5; and it was also lawful to perform circumcision on that day, John vii. 23. The sabbath commenced at sun-set, and closed at the same time on the following day, Matt. viii. 16, Mark i. 32. Whatever was necessary, was prepared on the latter part of the preceding day, that is, of our Friday, whence the day preceding the sabbath is termed the preparation in Matt. xxvii. 62, Mark xv. 42, Luke xxiii. 54, and John xix. 14, 31, 42.

• “We know not with certainty, from the Mosaic writings, what constituted the most ancient worship of the Israelites on the Sabbath-day. It is, however, evident, from the New Testament, that the celebration of this day chiefly consisted in the religious exercises which were then performed, though there is no injunction recorded, except that a burnt offering of two lambs should, on that day, be added to the morning and evening sacrifices, Numbers xxviii. 9; and that the shew-bread should be changed, Levit. xxiv. 8. In the synagogues, as we have already seen, the Sacred Writings were read and expounded, to which was sometimes added a discourse or sermon, by some doctor, or eminent teacher, Luke iv. 16, Acts xiii. 15.

“Prayer also appears to have formed a part of their sacred worship in the synagogue, and especially in the temple, 1 Sam. i. 9, 10, 1 Kings viii. 29, 30, 33, Ps. xxviii. 2, Luke xviii. 10. The stated hours were at the time of offering the morning and evening sacrifice, or at the third and ninth hours, Acts ii. 15, and iii. 1, although it was the custom of the more devout Jews, (as David, Ps. lv. 17, and Daniel, vi. 10,) to pray three times a day. Peter went upon the house-top to pray, Acts x. 9.” P. 325—327.

The fourth part consists of an analysis of the several books of the Old and New Testaments, describing their authors, the age in which they were written, the subjects of which they treat, and other matters of most consequence to be known by those who would peruse them with improvement. Besides the canonical writings, he furnishes a short account of the Apocrypha, that is, those books which were never admitted into the sacred canon, though they are read and acknowledged as useful accompaniments to the Bible. These notices must necessarily be very brief in so compendious a Manual. We should indeed have been well pleased with a fuller abstract of the fourth volume of the author's larger “Introduction,” and if it had been compatible with his prescribed limits, he doubtless would have given it; but the review of the sacred books, short as it is, touches upon the principal questions relating to them; and those who desire further information may easily find it in his former enlarged publication. We should not be doing justice to Mr. Horne, if we did not cite a specimen; we shall therefore select one from his Prefaces to the books of the New Testament.

"On the Epistle to the Hebrews.

"The Hebrews, to whom this Epistle is addressed, were Jewish Christians resident in Palestine; and though considerable difference of opinion exists concerning its author, yet the similarity of its style and expressions to that of St. Paul's other Epistles proves that it was written by him in Greek, and not in Hebrew, as some eminent critics have supposed. The absence of his name is accounted for, by the consideration, that he withheld it lest he should give umbrage to the Jews. This Epistle was written from Rome, not long before he left Italy, namely, at the end of A. D. 62, or early in 63.

"The occasion of writing this Epistle will be sufficiently apparent, from an attentive review of its contents. The Jews did every thing in their power to withdraw their brethren, who had been converted from the Christian faith. To specious arguments, drawn from the excellency of the Jewish religion, they added others more cogent, namely, persecution and menaces. The object of the Apostle, therefore, in writing this letter, is to shew the deity of Jesus Christ, and the excellency of his Gospel, when compared with the institutions of Moses; to prevent the Hebrews, or Jewish converts, from relapsing into those rites and ceremonies which were now abolished, and to point out their total insufficiency, as means of reconciliation and atonement. The reasoning are interspersed with numerous solemn and affectionate warnings and exhortations, addressed to different descriptions of persons. At length, St. Paul shews the nature, efficacy, and triumph of faith, by which all the saints in former ages had been accepted by God, and enabled to obey, suffer, and perform, exploits in defence of their holy religion; from which he takes occasion to exhort them to stedfastness and perseverance in the true faith.

"The Epistle to the Hebrews consists of three parts; viz.

"Part I. demonstrates the deity of Christ by the explicit declarations of Scripture concerning his superiority to angels, to Moses, to Aaron, and the whole Jewish priesthood, and the typical nature of the Mosaic ritual, ch. i. 10—18.

"Part II. comprehends the application of the preceding arguments and proofs (x. 19—39, to xiii. 1—19), in which the Hebrews are exhorted to stedfastness in the faith of Christ, and are encouraged by the examples of believers in former ages, ch. x. 19—39, to xiii. 1—19.

"Part III. the conclusion, containing a prayer for the Hebrews, and apostolical salutations, ch. xiii. 20—25." P. 451.

In an Appendix, we are presented with Tables of Weights, Measures, and Money; of the Order and Dates of the Books of the New Testament; of the Psalms, classed according to their subjects; of the principal epochs, &c. The work is also accompanied with maps of Palestine and of Judæa, adapted to the Gospel history; and of the travels of the Apostles; and with several vignettes. The select list of the most useful books for facilitating the study of the Scriptures, with Bibliographical notices, and their current prices, is a very valuable addition to the Manual. That it is well selected, we have every reason to be assured, considering the great experience of the author; but we suggest that Bloomfield's Critical Digest is not deserving of its place, nor worthy of the laudatory notice annexed to it.

Convinced as we are that the Manual before us is adapted to subserve the interests of true religion, we should deem it a breach of duty if we neglected to mention what, it has occurred to us, would render it still more perfect; and we are certain the learned author will thankfully accept any suggestions by which the value of the work may be

enhanced. We must say, therefore, that we should be glad to see in a future edition a Geographical Index of Places, and a Dictionary of the Scriptures, abridged from those in the larger work. A Table also of the principal Prophecies relative to the Messiah, with their accomplishment, as related in the New Testament, similar to that in the Appendix (L) to "*Deism Refuted*," would be an acceptable addition. These would not occupy much space; and, with the omissions which we have already hinted at, would not greatly enlarge the size of the volume; and their insertion would, in our opinion, be a decided improvement. We beg, however, distinctly to state, that we merely propose these for the author's further consideration; for on all these subjects, far greater deference is due to his judgment than to our own, and we have the most entire confidence that decision will be right.

The volume which we have been examining has unquestionably supplied a desideratum in our literature. Great as the merits of Mr. Horne's larger "*Introduction*" are, and they can scarcely be estimated too highly, it is more calculated for the use of scholars, than for that of the generality of readers. Not only its magnitude, but a great part of its contents, are little adapted for the perusal of those who have not enjoyed the benefits of a liberal education. While the well-grounded student cannot fail of reaping the greatest advantage from it, there is much of too profound and critical a nature for ordinary readers, of whom immense numbers are deeply impressed with the importance of devoutly studying the Sacred Scriptures, and are ardently desirous of performing so holy a duty. But in the overwhelming multitude of publications in our language, we shall in vain look for one which is both calculated for this valuable class of the community, and at the same time sufficiently correct and ample in information to serve the purpose of a guide to the advantageous perusal of the Bible. The best gifts of God to man are liable to abuse; and it is undoubtedly true, that the word of God may be so read as to be productive of no profit, and sometimes of much harm. If its sacred pages be examined with improper dispositions, or in an improper manner, an office of piety is converted into an instrument of positive mischief, by which the mind is confirmed in error, prejudices and preconceived opinions established, and encouragement given to spiritual pride, a vice so prevalent in this age, yet so repugnant to Christian humility. Hence arises the utility of some help or guide to the understanding of the Sacred Scriptures; for it is not to be denied that there are in them some things obscure and of difficult interpretation, and which the unstable and the unlearned are apt to wrest to their own destruction. But, as before observed, no work in the vernacular tongue can be pointed out which affords the requisite assistance to those who have no leisure for poring over bulky volumes, who have not


the learning necessary in order to profit by abstruse discussions, and who, nevertheless, are anxious to peruse the Bible to their spiritual edification and improvement. Several attempts of a popular nature have been made, it is true; and we do not wish to withhold due praise from the performances of William South, Jaques, Bickersteth, &c.; yet some of these, in the opinion of many sound divines, contain objectionable matter, and all of them—all at least that have come to our knowledge—are, it must be confessed, wholly inadequate to the end for which their respectable authors designed them.

This defect in English literature, for so it must be regarded, has now been ably supplied by the industry of Mr. Horne, who, in the volume under consideration, has presented to the public an admirable analysis of his larger work. We have no hesitation in affirming, that it is in reality—what its title imports—a *Compendious Introduction to the Study of the Bible*. It combines a multiplicity of subjects, yet methodically arranged; it discovers a deep tone of piety, yet without fanaticism; it is brief, yet comprehensive, touching upon most of the questions on which the less informed can desire instruction; and the whole is executed in a style simple, perspicuous, and unaffected. We therefore most earnestly recommend it to the youth of both sexes; to those who have not the time nor means for consulting Mr. Horne's larger treatise; to those who are commencing their Biblical studies; to all, in short, who wish to read the Bible with seriousness and attention, as at once the shortest and most complete Manual in the English language. Nor let it be attributed to a cold and calculating spirit of trade, when we recommend the work for its cheapness. If it be no mean praise to supply useful information to the mere English scholar, in a neat and succinct form, it must be meritorious to afford it at a price within the reach of the less wealthy classes.

Nor will this Epitome be of much less utility to those who are in possession of the Author's more voluminous "Introduction." As a faithful analysis of that admirable work, it will serve to refresh the memory, to indicate the line of argument pursued in it, and to recall the attention to the principal topics discussed, and the leading observations relating to them. It has been recommended to students to make a short abridgment of important treatises, and to a certain extent it may no doubt be an improving exercise; but they have here a skilfully executed analysis already made of a work which we almost regard as indispensable to the Divine, and such as will serve as a useful handmaid to the study of that work, and as a valuable aid to the memory after they have become more intimately acquainted with the volumes alluded to.

The immediate occasion, which led to the publication of this Manual, was the necessity under which the Author lay of thus protecting himself

against a recent volume by a Mr. Carpenter, who seems to have derived his materials from Mr. Horne's work. We are perhaps not justified in designating Mr. Carpenter's book as an *illegal* plagiarism; but that it is a plagiarism, we have given ample proof in our January Number. Without again adverting to this subject, we cannot but lament that any person should be induced, by whatever motives, to take such a mercenary advantage of Mr. Horne's indefatigable labours. It is the property of selfish and ignoble minds to bask in the sunshine of the prosperity of others, to march in the train of the conqueror, and to riot in the spoils, without participating in the dangers, of victory. Mr. Horne's splendid triumph has not been achieved till after years of patient toil, after incessant and deep research, after much expenditure of the midnight oil. Nor has he escaped those disappointments and losses which appear destined to follow the career of aspirants to literary fame. Far be from us the intention to join in the vulgar ribaldry concerning titled selfishness and pride—concerning mitred avarice and ambition; we perceive no disinclination among those who hold the highest stations of rank and power, to extend their fostering smiles to real merit. But it is nevertheless too often the fate of those who journey in the walks of science and learning, to remain buried in retirement and obscurity, to reap no other remuneration for days and nights of study, than the pleasure of the pursuit; to "live unregarded, unlamented die." The calm current of their days glides on unobserved in the vale of peace; and life's last stage has frequently arrived before they are brought under the observation of those who alone possess the ability of rewarding the benefactors of their country. We know from the best authority, that Mr. Horne has sustained a pecuniary loss by the earlier editions of his works; and now,—when they have risen to popularity and eminence, and the Author is about to reap some, though an inadequate compensation,—for a plagiarist to step in, and deprive him—not of his reputation, for that is impossible—but of a portion of his well-merited reward, is a conduct the meanness of which can only be equalled by its cruelty. That the attempt may not succeed is devoutly to be wished; and as the rival work is indubitably inferior, we trust that successive editions of the "Compendious Introduction" will, in some measure, secure the learned author against the injury which, there is but too much reason to fear, he would otherwise sustain. A remuneration, however, more proportioned to his merits, may surely be expected from those quarters to which the disposal of the emoluments of the Church is entrusted; and we sincerely hope soon to hear, what we are confident the literary public would rejoice to find, that the hand of patronage has been extended to a writer who has produced some of the most eminently useful works in an age neither barren nor unfruitful in theological learning.



MISCELLANEOUS.

CLERICAL FUNDS.

WE have so frequently adverted to this subject, that we need not say we take considerable interest in the promotion of " Clerical Funds." We know not, indeed, any other means by which the mind of a clergyman, amidst his numerous and anxious duties, can be so effectually secured against those apprehensions and thoughts which will travel beyond the evil of 'to-day.' He knows it is his duty, and he is anxious to provide, as far as in his power, for those of his own household; but, unaccustomed to traffic in this world's goods, he wants, what we wish to see supplied, a depository for his scanty contributions. Important as it is that such a fund should be provided for the clergy of every diocese, it is of the greatest moment that a plan, before it be adopted, should be carefully examined and maturely considered in all its bearings. We now present our readers with a plan, proposed to the clergy of Monmouth, by the excellent Prelate who now presides over the diocese of Llandaff; and happy shall we be, if we are the means of extending its benefits to others, or of its being improved by the suggestions of those who are competent to examine its details.

(CIRCULAR.)

Llansanfread, Monmouth, Nov. 1826.

REV. SIR,—My attention has been lately called by the Treasurer of the Monmouthshire Clergy Charity, to the state of its funds.

It appears that this Institution, originally founded by the late Bishop Barrington, for the support of Widows and Orphans of necessitous Clergymen, has hitherto met with so few supporters, that, exclusive of the Chapter of Llandaff, there are now not more than nineteen clerical and twelve lay subscribers in the four Deaneries, into which that part of the county, situate in this Diocese, is divided. Within the same district, the number of Incumbents and licensed stipendiary Curates amounts, I believe, at the present time, to about one hundred and eight. It is obvious that the annual subscriptions must be quite inadequate to afford any effectual relief to the objects of the charity; especially where, owing to the small value of the livings, the claimants may be expected to be many in number, and their wants urgent.

In considering how this deficiency in the funds of the Institution would best be remedied, it seemed desirable to ascertain whether another plan, less ineffective in its results, and less confined in its operations, because divested of all eleemosynary character, and therefore calculated for general adoption, might not be more acceptable to the Clergy of this county. I have therefore drawn up the following outline of a Diocesan Clerical Society, founded on the principles of mutual assurance, which appears calculated to afford the means of securing a liberal provision, at a comparatively easy rate, to those of the Clergy whose incomes allow the payment of an adequate annual subscription, and of precluding the more necessitous from depending altogether on precarious charitable contributions, for the support of themselves or their families.

The plan now proposed for your consideration provides;—

That such Clergy of that part of the County of Monmouth, situate in the Diocese of Llandaff, as are between the ages of 23 and 46, be eligible for admission as members of the Society.

That members have an option of subscribing for any, or all the objects

specified in the following table, by paying an annual subscription for one or more shares under the several heads.

That members be allowed at admission, or at any subsequent period, to make a single payment in lieu of all annual contributions, according to a scale to be framed from tables calculated for that purpose.

An annual contribution of £1 per share, from the time of entry, will entitle the shareholder to the sum noted under any one of the four following objects of provision, opposite the age of entry.

Age of entry.	No. 1. <i>Weekly allowance in Sickness incapacitating from the discharge of Clerical Duty.</i>			No. 2. <i>Annuity for Life after 70 years of age.</i>			No. 3. <i>Sum payable at Member's Death.</i>			No. 4. <i>Widow's Annuity.</i>			These Tables are compiled from the Tables drawn up by a Committee of the Highland Society of Scotland, and published in their "Report on Friendly or Benefit Societies." They exhibit the allowances, with pence and fractions, precisely as derived from the computations; but a Society would naturally grant its allowances in even sums; and if the plan is carried into effect, it will be necessary to submit the whole to two approved calculators, and to be guided by their authority in definitively fixing the amount of payments.
	s.	d.		£	s.	d.	£	s.	d.	£	s.	d.	
24	—	19	1½	48	17	2½	53	16	7½	5	9	7½	Report on Friendly or Benefit Societies." They exhibit the allowances, with pence and fractions, precisely as derived from the computations; but a Society would naturally grant its allowances in even sums; and if the plan is carried into effect, it will be necessary to submit the whole to two approved calculators, and to be guided by their authority in definitively fixing the amount of payments.
25	—	18	7½	16	1	11½	54	8	11½	5	8	6½	
26	—	19	1½	13	9	5	53	1	2½	5	7	5½	
27	—	17	7½	10	19	5	51	13	4	5	6	3½	
28	—	17	1½	38	11	10	50	5	5½	5	5	1½	
29	—	16	7½	36	6	7	48	7	5½	5	3	10½	
30	—	16	1½	34	3	6½	47	9	5½	5	2	6½	
31	—	15	7½	32	2	7	46	1	4½	5	1	2	
32	—	15	1½	30	3	7½	44	13	3	4	19	8	
33	—	14	7½	28	6	7½	43	7	10	4	18	7	
34	—	14	1½	26	11	5½	42	2	4½	4	17	5½	
35	—	13	8	24	18	1	40	16	10½	4	16	3	
36	—	13	2½	23	6	4½	39	11	3½	4	15	0	
37	—	12	8½	21	16	3½	38	5	7½	4	13	7½	
38	—	12	2	20	7	9	36	19	11½	4	12	2½	
39	—	11	9½	19	0	8	35	14	2½	4	11	2½	
40	—	11	3½	17	15	0	34	10	7½	4	10	0½	
41	—	10	10½	16	10	8½	33	7	0	4	8	10	
42	—	10	4½	15	7	7½	32	3	3½	4	7	6½	
43	—	9	11½	14	5	10	30	19	6½	4	6	2	
44	—	9	6½	13	5	2½	29	15	9	4	4	8½	
45	—	9	1½	12	5	8	28	11	10½	4	3	1½	

It is obvious, that if the Shareholder subscribes to all the objects specified in the above Table, he must pay £4 annually for one share in each, and so in proportion, according to the number of objects selected, and of shares taken.

The details of the foregoing plan, if it proves acceptable, may be submitted hereafter, and discussed at a meeting of Subscribers. It appears at least to possess the recommendation of offering a mode by which all classes of the Clergy may make such provision for the future, as the circumstances of their own particular case or situation may render desirable, as well as of adapting itself to the means of each individual subscriber, by giving him the option of taking one or more shares, according to his estimate of his probable future wants, and in proportion to the sum which he can spare at present from his annual income.

My conviction of the benefits which would be derived from the general adoption of this or some similar plan, induces me to request that you will give it your attentive consideration; and if your age is within the limits mentioned in the preceding table, that you will inform me, by letter addressed to me at the Deanery, St. Paul's, London, whether you will become a subscriber to the Society, in case of its establishment.

I am, Rev. Sir,
Your faithful Servant,
C. LLANDAFF.

PARTIES IN THE CHURCH.

MR. EDITOR.—The following extract from Lord Bacon's Adversetisement, touching the controversies of the Church of England, is so applicable to the present state of that Church, that it deserves to be presented to the notice of your readers. It is found in the third volume of the fourth edition of his works, p. 142.

"The fourth point wholly pertaineth to them who impugn the present ecclesiastical government, who, although they have not cut themselves off from the body and communion of the Church, yet do affect certain cognizances and differences wherein they seek to correspond amongst themselves, and to be separate from others. And it is truly said, *tam sunt mores quidam schismatici, quam dogmata schismatica*, there be as well schismatical fashions as opinions. First, they have impropriated to themselves the names of zealous, sincere, and reformed, as if all others were cold minglers of holy things and profane, and friends of abuses. Yea, be man endued with great virtues, and fruitful in good works, yet, if he concur not with them, they term him, in derogation, a civil and moral man, and compare him to Socrates, or some heathen philosopher; whereas the wisdom of the Scriptures teacheth us otherwise, namely, to judge and denominate men religious according to their works of the second table, because they of the first are often counterfeit, and practised in hypocrisy. So St. John saith, *That a man doth vainly boast of loving God, whom he never saw, if he love not his brother, whom he hath seen*; and St. James saith, *This is true religion, to visit the fatherless and the widow*. So as that which is with them but philosophical and moral, is, in the Apostle's phrase, true religion and Christianity. As in affection they challenge the said virtues of zeal and the rest; so in knowledge they attribute unto themselves light and perfection. So likewise if a preacher preach with care and meditation, (I speak not of the vain scholastical manner of preaching, but soundly indeed, ordering the matter he handleth distinctly for memory, deducting and drawing it down for direction, and authorising it with strong proofs and warrants,) they censure it as a form of speaking not becoming the simplicity of the Gospel, and refer it to the reprehension of St. Paul, speaking of the *enticing speech of man's wisdom*."

"Another extremity is, the excessive magnifying of that which, though it be a principal and most holy institution, yet hath its limits, as all things else have. We see wheresoever in a manner they find in the Scriptures the Word spoken of, they expound it of preaching; they have made it, in a manner, of the essence of the sacrament of the Lord's supper, to have a sermon precedent; they have, in a sort, annihilated the use of Liturgies, and forms of divine service, although the house of God be denominated of the principal, *domus orationis*, a house of prayer, and not a house of preaching. Let them take heed, that it be not true which one of their adversaries said, that they have but two small wants, knowledge and love."

I am, Sir, your obedient Servant,

METRIUS.

THE CORONATION OATH.

A correspondent "Anglicanus" has favoured us with his opinion respecting this oath, an opinion which indeed differs essentially from that expressed by us in our Review of Mr. Lane's pamphlet, in our number for September last. We confess we have found nothing in the communication of Anglicanus which induces us to alter the sentiments we have recorded. Knowing, however, that truth cannot suffer by candid discussion, we shall not scruple to state fully and fairly the view which our correspondent has taken of this oath: but we are compelled, from want of room, to omit his excellent preliminary observations, which are not indeed necessary to his argument:

Without meaning to affirm that *no* further concessions can be granted to the Papists without involving a violation of this oath, (many have been granted already, and yet the Reformed remains the only established and legally acknowledged religion of the State); I must yet contend, that the oath, as taken by all the successors of King William, and by his present Majesty at his coronation, is the same oath, and binding in *the same sense* (for no modification of it has ever been made, or interpretation appended,) as it was when first imposed. Will, then, any one assert that King William, immediately after taking that oath, could consistently have concurred with a small majority of the Houses of Parliament,* and lent his sanction to measures obviously subversive of that establishment, for the support and security of which his word was so solemnly pledged? Could he have considered those few votes as so far expressive of the voice of his people, as so strongly declaring that they thought the previous measures *no longer expedient*, as to feel himself thereby freed from the promise thus registered in heaven? So easily to get rid of such obligations, savours strongly of that comfortable and conscience-quieting form of faith, which it is the very spirit of that oath to renounce. But if this be indeed all—if the coronation oath is to be considered as binding the sovereign *only till* the people, by the voice of their representatives, by never so small a majority (and many of that majority returned perhaps principally by Popish constituents), declare that they think it *for their benefit* the barriers should be broken down and the establishment invaded,—and if the monarch is from that moment completely released (*such being the apparent will of the promisee*) from the pledge thus solemnly given,—then I contend is that oath, *prima facie*, *absolutely nugatory*. It is altogether, as to any practical effect, a non-entity. To what does it bind the king?—not to do that which he cannot do *without Parliament*—but allowing him to do so *as soon as Parliament acquiesce*. Is it not obvious that such an oath, for the security of Protestant ascendancy, is a mere mockery?

But no one, I think, will argue, and no sovereign I am certain would feel that the obligation is, or was intended, to be thus frivolous. The promise cannot surely be released by the mere fancied expediency of this or that particular crisis, evidenced perhaps by a majority of *one* out of 380 Peers and 658 Commons. *One estate of the kingdom is pledged for life*.—Without the concurrence of this estate, nothing can be passed into a law; and the object of the oath indisputably was, by putting it out of the *power* of that one estate to concur in measures subversive of the Protestant establishment, to render it absolutely impossible (be the feelings and opinions of the ever-fluctuating bodies composing the other two estates what they may) that such measures should become the law of the land.

* Vid. "The Papal Supremacy," by John Cross, Esq. Serjeant at Law.
VOL. IX. NO. II. O

An oath, it is obvious, is only of use to bind a man so far as he is a free agent;—it is clearly to no purpose to swear against that which over-ruling necessity compels, or in favour of that which uncontrollable circumstances render impossible;—but the king does not become a free agent—it does not depend absolutely on him to alter existing, or enact fresh laws, till after the estates of Parliament have both given their consent. It is not therefore *till then*, that the oath is, or was, designed to be of any use.

When the crown is placed on his head, the sovereign pledges himself for life, that neither by any arbitrary and unconstitutional conduct of his own *without the sanction of Parliament*, nor yet by any legislative enactment of his regal authority even *with its sanction*, will he attempt or allow any infringement on “the laws of God, the true profession of the Gospel, and the Protestant reformed Religion as established by law.”

It was doubtless the wise intention of the framers of this oath, and has been the policy of the country in continuing it, that the constitution in these vital points should not be exposed to inconsiderate attacks from measures calculated to meet the casual emergencies (real or fancied) of the passing moment: but, that if the experience of the last reign confirmed by its good effects the advantage and propriety of imposing the same oath on the successor, any alteration on points so essentially fundamental should be precluded during such successor's life. An uncrowned sovereign *might* sanction such measures, had Parliament the madness to recommend them; or the legislature might dispense with the oath in the case of future sovereigns;—but the monarch, who has once taken this solemn obligation on himself, is as much bound by it for life, as King William was the very first day after it was imposed.

Whether the measures now in agitation in their favour, and which the Papists are every session pressing on the legislature, *be* such as to involve, if granted, a violation of that oath, is a different, but yet a most momentous, question. That seats in Parliament, and most even of the high offices of state, should be thrown open to them, is certainly not expressly contradictory to its *terms*, whether or not it be so to its *spirit*. These measures would, perhaps, be no more repugnant to it than have the various concessions successively granted to them since the first Toleration Act in 1787. But can the same be said of all the other provisions of the lately rejected Bills, the object of which was, once more formally to admit a *foreign* and an unfriendly influence into the kingdom; to *establish by law a Popish Church* in Ireland, whose Priests were to be paid by Government, and whose Bishops and Deans were to be nominated by the *Pope*, under the safeguard only of some almost unintelligible and at best ineffectual *certificates*, without even the reservation of a Veto to the crown?

ANGLICANUS.

No man can contend that the legislature of 1668 was the imposer of the Coronation Oath upon George IV. Ther *fore*, the sense of the legislature which did impose it upon him, is all we have to enquire for; but how is this to be ascertained? Anglicanus himself asserts, that no modification has ever been made or interpretation appended to the oath; so that the meaning of it, and the meaning of those who imposed it, is to be sought for in the words of the oath itself, and nowhere else. Those words simply are, “to maintain the Protestant Religion as established by law.” By what authority then does this writer take upon himself to assert, that the king hereby pledges himself for life, that neither by any arbitrary and unconstitutional conduct of his own without the sanction of Parliament, *nor yet by any legislative enactment of his regal authority even with its sanction*, will he attempt or allow any *infringement of the laws already in force*?

But all this is in truth collateral matter. The real question is, whether the obligation of an oath, which is a condition imposed by A. upon B. for his own benefit, may not be discharged by A. at his pleasure. We think no reasonable man can doubt that it may; and if so, then, whenever Parliament passes a Bill for the relief of the Catholics, the Coronation Oath is thereby relaxed in so far as the relief afforded by the Bill extends, and it matters nothing about the numbers that vote; for since it is the constitution of the land that a majority of Parliament shall be the sense of Parliament, a majority of ONE is legally as good as a majority of 300.

PSALM XIX. PARAPHRASED:

1.

Yon shining orbs of Heaven declare
Their great Creator's praise,
Yon firmament so passing fair
Almighty power displays;
And hour to hour speeds forth the tale
As ceaseless Time rolls on,
'Tis whisper'd by each nightly gale,
Proclaim'd by every sun.

2.

What though no human sound or speech
Celestial bodies know,
Their silent voices yet can reach
The hearts of men below:
Their word throughout all lands is gone
To earth's remotest shore,
And all creation's solemn tone
Bids man his God adore.

3.

From his red chambers in the sky
Comes forth the blazing sun,
Like giant towering proud and high
His course of might to run;
Like wedded Bridegroom with delight
He rises from his rest,
Throughout all Heaven he wings his flight
From East to farthest West.

4.

Pure is the Lord—his law is pure,
His word brings joy and ease;
Unto the simple, wisdom sure,
And to the sinner, peace:
His truth is changeless—his decrees,
Nor time nor fate o'erpowers;
The heart that feels, the eye that sees,
Rejoices and adores.

5.

Arabia's gold and Ophir's gems
 Beside his love are poor ;
 Earth's gayest, gaudiest diadems
 Are coveted no more ;
 Sweeter than honey from the comb,
 And brighter than the day,
 His lessons guide the wanderer home,
 His mercy points the way.

6.

O who can tell—to him unknown,
 (Yet register'd in heaven)
 How many a deed of sin he's done
 Unmeant, yet unforgiven !
 Do thou, the Father and the Friend,
 The guide of human kind,
 Save me from such—my spirit mend,
 And purify my mind.

7.

For open guilt, repentance deep
 Alone can pardon gain,
 But *secret faults* how few can weep,
 Which unobserv'd remain ;
 From one and both thy heavenly aid
 Can keep my bosom free ;
 By that, though weak and erring made,
 Sin's conqueror shall I be.

8.

Oh, then, may every thought of ill,
 May every wrong desire,
 Within my breast lie hush'd and still,
 Or rise—but to expire !
 In heart and soul, in deed and word,
 Whatever lot be mine,
 Creator, Parent, Saviour, Lord,
 May I be wholly thine !

ANGLICANUS.

DR. LINGARD, AND THE EXECUTIONS OF HERETICS.

MR. EDITOR,—Without wishing to bring any “ railing accusation ” against Dr. Lingard, the Roman Catholic Historian, I am not sorry to have an opportunity of entering the lists against him with those who have exhibited numberless instances of his inaccuracy. I do not take upon myself to say wherefore Dr. Lingard has exposed himself to so many animadversions as an unfaithful historian ; let others decide whether his be the fault of carelessness, or want of candour towards his adversaries in religious opinion ; but certain it is, that almost all his mistakes serve to cloak the crimes of Romanism.

In the fourth chapter of the fourth volume (8vo.) of his *History of England*, in which he relates the transactions of the Fourth Henry's reign, we find the following unqualified assertion :—

"This reign supplies the *first instance* of a capital execution for the theological crime of Heresy." P. 441.

The Historian then proceeds to give some account of the origin and enactment of the Statute "*De Heretico comburendo*," which led to the execution of William Sawtre, formerly Rector of a parish at Lynn in Norfolk, who was convicted of heresy, and burnt to death as a malefactor. I can understand Dr. Lingard in no other sense, than as meaning to convey to his readers, that there is no example on record of persons suffering death for their religion, or we will say, for heretical opinions in opposition to the established Roman Catholic Creed in England, previously to the reign of Henry the Fourth. Before I shew to the contrary, I beg to premise that one of Dr. Lingard's great authorities is Henry Knyghton, the ecclesiastic, whom he is particularly fond of consulting upon matters relating to the church. He refers to Knyghton perpetually, and no less than fifty-six times in his fourth volume : therefore this Chronicler was not one whom he undervalued, or left unexamined, while he was compiling his materials.

Now Knyghton very briefly, but very plainly affirms, that heretics were burnt in England so early as the year 1208, in John's reign ; a year, which, with all its memorabilia, must have been strikingly brought under Dr. Lingard's review, from the following circumstances so important in a Romanist's Calendar, and which did not escape the Doctor's notice :

It was the year in which John confiscated ecclesiastical property to a large amount, and for which his Holiness the Pope was afterwards pleased to absolve all the subjects of King John from their allegiance. "*Qua de causa Papa homines Johannis ab ejus fidelitate absolvit.*" Knyghton, p. 2418.

It was the year in which John defied the Pope, and refused to receive Stephen Langton in the character of Primate of England.

It was the year in which the pious and humble successor of St. Peter, "the servant of servants," in revenge for this refusal, mercifully pronounced a sentence of interdict against all the inhabitants of England, that is, deprived them, as far as he could, of all the rites, offices, and consolations of religion. "*Incepit interdictum Angliæ per VII annos continue duraturum, quod Rex Johannes Stephanum de Langton Cantuariensem Archiepiscopum per Papam consecratum omnino recusavit.*" *Ibid. ibid.*

In the very same page in which Knyghton makes mention of these three memorable events of the same year, he also relates, "*Albigenses hæretici venerunt in Angliam quorum aliqui comburebantur vivi.*" Knyghton, p. 2418.

"Certain Albigensian heretics came to England, of whom some were burnt alive."

Thus we find that the intolerant spirit of Popery prevailed, to a certain degree, in England, even while the temporal encroachments of the Pope were disputed ; what must it have been after Pandulf's triumph over John ?

Mr. Southey has spoken of Sawtre as "the first martyr for the

Reformation in England," and of his execution as "the first condemnation of the kind in England," meaning evidently *under statute law*; and Mr. Turner, with his usual exactness of statement, has described the transaction, as "that sanguinary act, the first that stains the English Statute Book on this subject, which orders heretics to be burnt." Each of these historians has succeeded in expressing himself correctly, and in explaining that the *English laws* never condemned non-conformists to death before the reign of Henry IV.

We wish Dr. Lingard had been equally accurate, instead of asserting, in the face of one of his own authorities, that Henry's reign "supplies the first instance of a capital execution for the theological crime of heresy."

The Roman hierarchy had often before persuaded the civil powers in England illegally to torture and burn alive those who were guilty of heresy; but English *law* had never till now been framed so as to sanction such atrocious executions.

I am, Sir, your most obedient Servant.

January 10, 1826.

DISSENTERS' MARRIAGES.

We hasten to lay the following statement before our readers; and we shall conclude with some observations which may perhaps be useful to our clerical friends.

On Sunday, January 14th last, at nine in the morning, Mr. Lionel Trotter, of Finsbury, attended to be married, at the Church of St. George the Martyr, Queen-square, to Miss Agnes Campbell, late of Pittsburg, United States of America, when the following extraordinary circumstances took place:—

Upon the officiating Minister, Mr. Simpson, appearing at the altar, the bridegroom, being a member of the Church commonly called Freethinking Christians, presented their usual protest.—Upon perusing it, the Minister said, "I refuse to marry the parties;" and although several times called upon by the gentleman who attended to give away the bride to perform his duty, he hastily left the altar. The wedding-party, however, remained until, and during the whole continuance of, the morning service of the Church, in the same situation at the altar in which they had been placed by the Minister, which, together with the circumstances of their not joining in the service, or appearing like the rest of the congregation, in mourning (against the wearing of which it is understood they have religious objections) rendered their situation the more peculiar and conspicuous.

After the sermon, and previously to the administration of the "Sacrament," two of the official authorities of the parish came from the Vestry, to which the Minister had retired, and stating that the legal hour for celebrating marriage had now passed, invited the attendance of the parties in the Vestry-room, which, on entering, they found nearly filled by the parochial authorities and others who had withdrawn from the congregation, amongst whom were several legal gentlemen.

Mr. Lionel Trotter, the party claiming to be married, addressing the Minister, then said, that the law had been violated in his refusing to perform the ceremony; and another of the party said, "Acting, Sir, as the father of the bride, I have before declared their willingness to submit to the law. I now repeat that declaration. You have acted, Sir, unlawfully, in denying a civil right to these parties, and I request to know whether you are willing to perform your duty at ten o'clock on the morrow."

Much having passed, and the minister being finally called upon for his determination, said, that he was in the presence of gentlemen of the bar, and referred the parties to Mr. Marriott (the magistrate of Queen Square) for his answer. Mr. Marriott said, "The minister will be here to-morrow morning at ten o'clock to perform the ceremony, if the parties are prepared to go through it; to say all that other parties say, and not to say any thing that other parties do not say, and not to offer any obstruction."

Without expressing compliance with these conditions, the parties reasserted that no obstruction had been offered; and declared their intention of attending at the time named (ten o'clock this day) awaiting the minister's performance of his duty.

COPY OF PROTEST.

"The undersigned members of the Church of God, meeting in London, being Protesting Dissenters, and commonly known by the name of Freethinking Christians, in obedience to the dictates of their own consciences, and in accordance with the instructions of the Church to that effect, hereby protest, as well on the part of the Church, as on their own part, against the use, in their instance, of the Marriage Ceremony, as contained in the Book of Common Prayer, to which ceremony, though the same be contrary to their belief, they are compelled to submit, as the only means of obtaining a legal marriage. They feel themselves compelled to protest against such ceremony, for the following reasons:—

"1st. Because, whilst admitting the *civil* institutions of the country, they deny the Scripture Authority of the Church of England, to decree rites and ceremonies; much less to impose such on those who dissent from her community.

"2dly. Because, whilst admitting the Civil, they do not admit the Spiritual Authority of the Minister by whom the Marriage Ceremony is performed, believing the Jewish Priesthood to have been superseded by Christianity, and none other to have been instituted by Christ.

"3dly. Because they do not believe in the doctrine of the Trinity, in the name of which the Marriage Ceremony is solemnized, this doctrine appearing to them, and being by the Christian Church, of which they are Members, publicly represented to the world, both in writing and discourse, as but one of the many lamentable corruptions of Christianity, alike repugnant to reason, and contrary to Scripture.

(Signed)

"LIONEL TROTTER."
"AGNES CAMPBELL."

On the parties presenting themselves, this morning, at the Vestry, many of the gentlemen, whose attendance the Churchwardens had requested yesterday, were present, and particularly Mr. Marriott, whose advice the Rev. Mr. Simpson seemed particularly anxious to obtain on this occasion.

A gentleman,* calling himself an "Elder of the Church of God meeting in London," addressed the Clergyman on the points of doctrine insisted on by his Church. Mr. Simpson, however, made no reply, acting on Mr. Marriott's advice; the latter gentleman requested the Elder to forbear from a discussion ill-suited to that time and place, and necessarily involving an attack on the truth and divine authority of those doctrines which Mr. Simpson held in the utmost reverence, and his conscientious adherence to which had led him at first to refuse to perform the service.

After a short reply from the Elder, which Mr. Marriott did not notice, the parties went into the Church, and immediately on reaching the Communion railing, Mr. Trotter offered another written protest to the Clergyman, which, by accident, did not reach his hands, but fell to the ground, within the railing, where it lay during the ceremony, and was not read.

* This gentleman, we understand, is Mr. S. Thompson, of the firm of Thompson and Fehon, who keep a gin shop near Holborn Bridge.

The marriage service was then commenced, and proceeded without interruption, until the clergyman reached that part of it where the Rubric mentions that the accustomed duty to the Priest and Clerk should be laid upon the book. Mr. Trotter and the Elder offered the money, first enquiring what amount it should be.

The Rev. Mr. Simpson declined taking any remuneration, but referred them to the Clerk, in the Vestry, on that subject.

The words to be repeated by the parties then occurring, Mr. Trotter first objected to repeat "the Son," asking whether he was compelled to do so? On being told that he must comply in every respect with the Liturgy, he repeated the words in a sneering and disrespectful tone, and both he and the Elder said they protested against them. The same process was gone through with respect to the words, where the third Person of the Holy Trinity is mentioned. The female, though incited by the exhortations of the Elder, and the example of all her friends who attended, seemed willing to comply with the observances of the church.

When the Minister was pronouncing the blessing, the Elder again interrupted the service, advising the nuptial parties to turn their backs upon the altar. The Rev. Mr. Simpson, in a mild tone, expostulated with him on this very irreverent conduct on the part of one representing himself as an Elder of the Church of God, and who must, at all events, know that he was then in *His house*. The Elder persisted in advising them not to kneel, on which Mr. Simpson discontinued the service, and sat down by the altar.

The Rev. Gentleman again applied to Mr. Marriott, who advised him simply to wait for the parties coming to a better resolution. After a little time they did so, expressing their wish to have the ceremony concluded.

Mr. Simpson said, audibly, that he was equally desirous to do so, but that he was bound by his duty as a Clergyman, and by his oath, to conduct the ceremony according to the Liturgy and the Rubric; and that, in that way alone, he would do it.

The service was then concluded in the usual way, except that those who accompanied the parties turned their backs on the Clergyman and the altar, in a disrespectful and unusual manner; and this part of their conduct was strongly animadverted upon by several persons present.

We shall now give some extracts from the Rev. H. Davis Morgan's excellent work, lately published.

"The Unitarian is free to avail himself of a foreign marriage, but a legal marriage cannot be contracted in England but in conformity with the ritual of the Church. It is more than idle, therefore, to pretend to consult the clergyman, or to argue with him the difficulties of the case: he is bound, by his oath of canonical obedience, to administer the rites of the Church, which he has no authority or discretion to alter or curtail; and which if he should venture to alter, the marriage might be of doubtful and disputable validity, and the parties would have the prudence to refuse a privilege which they have now the temerity to solicit. It is more than idle to offer what the parties call a protest, *which is, to the clergyman, no more than so much blank paper*, of which he can take no notice, and which can bind him to no sort of action. It is more than idle to accuse the unaccommodating intolerance of the clergyman, whose presence might or might not be demanded; but whose presence can only be required for the performance of specific duties in a specific form. It is more than idle to interrupt the public service by expressions of hostility, which can operate in nothing but the aggravation of evil. *The office is not sensible of contempt*; the officer has given no cause of offence, and is gratuitously insulted. Free-thinking Christians might have been expected to allow others to think as freely as themselves; and, unless they lay an exclusive claim to infallibility, as well as freedom of thought, it would be no extraordinary effort of liberality to conceive, that others may be as sincere in believing, as they are in disbelieving

a particular doctrine. They complain of injury in respect of the compulsory use of the office ; but can they expect to be believed in their plea, when they voluntarily appear as the witnesses of ceremonies which they profess to hold in abhorrence ? And is there not a secret mind and spirit of persecution in pretending an official interference, in assuming a right and authority to make objections which cannot be removed ; of offering protests which cannot but be impertinent and unmeaning, and in recording offences which nothing but their own folly has provoked ?

“ The rudeness of turning the back upon the ceremony ; the suspension of the voice, and the declaration of dissent between certain words ; the occasional refusal to repeat those words ; the frequent appearance at a ritual which is not approved ; the paltry advantage which is taken in recording the perplexities, the hesitations, the scruples, the remarks, the occupations, the defects of temper, or of manner in the Clergy, with whom it is professed to confer ; all which the Free-thinking Christians have recorded* of their own conduct, is calculated only to exasperate and offend ; can be read only with a blush of shame by the moderate men of their own party, and should abate the zeal of any but a partial or interested advocate, as it will assuredly increase and confirm the honest objections of their adversaries.”

These extracts accord with our view of this subject, which requires much consideration, as involving, in no slight degree, the conscientious scruples of the Clergy of our Establishment, as well as those of the Dissenters claiming the right of protesting. To put upon these Protests the construction that those who make them can wish the slightest deviation from the prescribed service, is to suppose they wish to have disputable marriages. To interrupt the service, after the parties are assembled in the Church, by attending to *anything* else, is a violation of the respect due to the service itself, as a religious ceremony. The duty of the officiating Clergyman, therefore, on these occasions, seems to be best performed by his simply receiving the Protests, without noticing in any manner their contents, supposing them to be delivered without accompanying observations of such a nature as he feels it his duty to censure. Whatever is *said* in the Church, it must be left to the discretion of the Clergyman to notice or not, according to circumstances. No disrespect is thus shewn to the scruples of Dissenters ; for a greater respect due to the Church Service requires that nothing else should be read *at the time* : and no recognition of any point of doctrine contained in the Protest can be alleged against the Clergyman, as the service is over before he knows (and he never need know) what the Protest contains.

We make these remarks with the more confidence, from our belief that they accord with the sentiments of the highest authorities in the land, expressed in many quarters since the late extraordinary occurrence in the Church of Queen Square. But should any suit be instituted in the Spiritual Courts, we shall wait, with the utmost deference, the judicial interpretation of the law.

* Free-thinking Christians' Quarterly Register, No. 3.

1 JOHN V. 16.

MR. EDITOR,—THERE is a passage in the First Epistle of St. John, which the commentators acknowledge is surrounded with difficulties, but which, as far as I can judge,—and my examination has been rather extensive,—none of them have succeeded in completely elucidating. I therefore beg leave to call your attention to it, in the expectation that some of your learned correspondents will furnish an explanation of those difficulties of which I have been hitherto unable to obtain a satisfactory solution. The text alluded to is 1 John v. 16: *If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death; I do not say that he shall pray for it.* The original is, Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον ἔστιν ἁμαρτία πρὸς θάνατον, οὐ περὶ ἐκείνης λέγω, ἵνα ἐρωτήσῃ.

With respect to the “sin unto death,” and the “sin not unto death,” a great variety of opinions may be found among the critics. The former has been variously explained to denote, 1. A sin that would subject the offender to eternal punishment; 2. The sin against the Holy Ghost; 3. The particular sin of rejecting Christianity; 4. A sin to which the penalty of death was annexed by the law of Moses; 5. A sin which the civil magistrate had the power of punishing with death; 6. A sin which the Deity, in the age of the apostles, punished with bodily maladies, and even with death, for examples of which, see Acts v. 1, *et seq.*; 1 Cor. v. 5; James v. 14—16. For each of these opinions, names of great eminence in theological literature may be cited; and he who shall take the pains of examining the grounds upon which they are respectively founded, will have no easy task to determine which is the best supported. Nor perhaps is it possible to come to a sound conclusion on this point, until a difficulty in the grammatical construction of the passage shall be explained—a difficulty very generally overlooked, but which nevertheless exists, and upon the solution of which, if I am not mistaken, the interpretation must in some degree depend.

The apostolic declaration is, that “if any man see his brother sin a sin which is not unto death,” αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν, which is literally, “he shall ask, and shall give to him life;” a sense which cannot by any possibility be correct; for how can ANY MAN ask and give life to his brother, whatever meaning may be attached to the word “life”? To suppose that ANY MAN, who sees his brother sin, can, by asking, give him life, is palpably absurd. In order to avoid this consequence, the two verbs αἰτήσῃ and δώσει are disjoined, and referred to different antecedents by the general stream of commentators, the majority of whom suppose an ellipsis of Θεός, understanding the words thus, that a man under those circumstances shall ask for his brother, and God shall give to him life. According to this interpretation, the “sin unto death” must be some sin which God would punish with death, either temporal or eternal; and some progress, it may seem, is thus made in eliciting the true meaning of the passage; yet it is an interpretation almost entirely destitute of evidence. An ellipsis is

never to be supposed without necessity; but of such necessity in the text under consideration, I have discovered no adequate proof. To say of any particular exposition that it yields a good sense, is to advance what is little to the purpose. Before any exposition can be admitted, some satisfactory grounds must be stated why it ought to be adopted; but in the present case have any such grounds been alleged for separating the two verbs, and referring the latter to Θεός? If there be any, they have at least escaped my observation. Nay, there is an insuperable objection against this interpretation, inasmuch as it makes the Apostle to assert, that God will grant life to a man, *because* his brother asks it; but we have no reason for believing that life will be granted merely on the condition of the prayers of another. To my ears it sounds as little less than profane to say, that "if any man see his brother sin a sin which is not unto death, he shall ask, and God shall give to him life," whatever may be implied by this last word. It is in fact making the special favour of the Deity to depend, not upon the recipient's own character, but upon something independent of it; which would go farther to substantiate the Romish doctrine of the merits of the saints and of masses, than any text to be met with from one end of the Bible to the other.

Besides, if the two verbs are not to be referred to the same nominative, and an ellipsis is to be supposed, it is, to say the least, equally natural to supply some noun denoting "governor," or "civil magistrate," and to explain it in the following manner: "If any man see his brother sin a sin, which, according to the laws of the realm, is not a capital offence, let him supplicate the civil magistrate, who may be induced to grant him life." In this way it is explained by Morus and Rosenmüller, whose version is "*petere potest (a magistrate) ac precibus impetrare ei vitam.*" At the first glance, this appears to involve the incongruity of an exhortation to petition for life, where life is not forfeited, since life is thus asked in case of an offence which is not capital. But this is perhaps only an apparent incongruity; for it would doubtless often happen during the fierce persecutions of the Christians in the primitive ages, that believers, who had not been guilty of any crime punishable by the laws with death, might nevertheless be misrepresented to the civil magistrate, and, unless some brother should intercede, would be condemned to death. Hence, according to the above interpretation, the Apostle exhorts the believers, when they see any of their brethren commit any light offence not punishable with death, to intercede for them, that the magistrate may not be led, through exaggerated accounts, to deal with them as if they were guilty of capital crimes. But if they were really guilty of such crimes, then it was not the duty of Christians to petition for them. If, however, it should be thought that the inconsistency of asking "life" at the hands of the civil magistrate for one who has committed "a sin which is not unto death," cannot be obviated, this exposition must be abandoned. And if the grounds for referring the expressions to the civil ruler be demanded, what other reply can be made than, that by so referring them, an excellent sense is produced? which is clearly insufficient to satisfy the cautious inquirer. At least neither Morus nor Rosenmüller have advanced any other deserving a moment's attention.

By a different construction, the Syriac, Vulgate, Coptic, and Sahidic versions render the words $\epsilon\acute{\omega}\sigma\epsilon\iota\ \alpha\upsilon\tau\omega\ \zeta\omega\eta\nu$ passively, viz. "he shall ask, and LIFE SHALL BE GIVEN to him that sinneth a sin not unto death." But this nearly coincides in the result with the former interpretations; for, by whom shall this "life" be given? By the Deity? or by the magistrate? This rendering leaves the question entirely undecided, and consequently does not bring us a single step nearer to the true interpretation of the verse; not to mention that it cannot, by the usual rules of grammar, be extracted from the words in question.

Such are the expositions of those who refer the verbs $\alpha\iota\tau\acute{\eta}\sigma\epsilon\iota$ and $\epsilon\acute{\omega}\sigma\epsilon\iota$ to different nominatives; and if an ellipsis is to be supposed, it cannot be supplied otherwise than by either the words "God" or "magistrate." The former would seem more agreeable to the context, but it produces an assertion contrary to all our ideas of the moral government of the world, and at variance with the whole tenor of Scripture. The latter may probably yield a consistent sense, but this is all that it has to recommend it, for there is no critical evidence for referring the expressions to earthly governors.

If the difficulties of the passage, instead of being solved, have been rather multiplied by disjoining the two verbs, the natural inference is, that they ought to be taken in conjunction, as referring to the same nominative. This is unquestionably the plain and simple construction of two verbs joined by the copulative $\kappa\alpha\iota$. What success, then, has attended those who have construed the clause in this manner?

That strange specimen of mistranslation and perverse criticism, the Unitarian Version, thus renders the clause: "If any man see his brother sin a sin which is not unto death, he shall ask, and SHALL OBTAIN LIFE for him; for them, *I say*, who sin not unto death." But allowing that the verb $\epsilon\acute{\omega}\sigma\epsilon\iota$ may be rendered "shall obtain," of which, however, no proof is given, this version is substantially the same as that which refers it to God; for it makes the life here spoken of obtainable on the sole condition of another's prayers or intercession, independent of personal character. If it be said that "he shall obtain life for him," not from God, but from the civil governor, this objection, it is true, will be avoided; but it becomes open to another, namely, that it represents the petitioner as never failing to procure "life,"—he "shall obtain it;" which surely cannot be a matter of certainty. The Æthiopic version, if we may judge from the Latin translation in the Polyglott, is to the same effect, viz. "rogans vivificabit peccantem *peccatum* quod non est ad mortem."

The interpretation of Schott, in his edition of the New Testament with a new Latin version, is nearly similar: *Si quis viderit fratrem (alterum) peccatum committentem, quod minime summam adferat miseriam (olim futuram); DEPRECANDO (apud Deum) TALI SALUTEM POTERIT CONCILIARE.*" With this the excellent translator Jaspis nearly agrees: "*Si quis alium peccatum committere viderit, quod non summam contrahat miseriam, PRO EO DEPRECETUR, ET HOC MODO SALUTEM EI COMPARET; (at modo delicta minime summam miseriam adferentia intelligo.)*" But both of these are liable to an objection already stated, that they represent the Apostle as asserting the invariable efficacy of a man's asking life for his brother under certain circumstances, which,

with respect to earthly rulers is not true, and with respect to the supreme Governor is inconsistent with our notions of justice and equity.

From this review of the principal expositions of the passage, it appears, that they all fail, in removing the difficulties with which it is encumbered. The verbs *αἰτῆσαι* and *ὀφείλει* must of necessity either be referred to the same subject, or to different ones; and each of these courses has been followed by certain annotators, but not one of them has carried conviction to my mind. The determination of this point, however, would contribute towards the determination of the question respecting the nature of the "sin not unto death;" for when it is once ascertained who it is that shall give "life" to a person committing this sin, it may be easily collected whether it is a sin against heaven, or against the state. Hence the importance of clearly ascertaining the meaning of this clause. As all the attempts which have hitherto been made, as far as I am acquainted with them, are, as it should seem, unsatisfactory, the commentators must have erred, either in regard to the CONSTRUCTION or the meaning of the words; and the true solution must be sought in a different mode of grammatical analysis, or in attributing a different signification to some of the expressions. I confess, Mr. Editor, that I have attempted a solution of the difficulty, but I am not sufficiently satisfied with it myself to presume that it will be satisfactory to others. It is my full conviction, that the passages of Scripture, which now appear dark and obscure, contain a meaning highly valuable; and I deem it probable, that they will one day be explained by the learned labours of future theologians. Every attempt to illustrate the records of sacred truth is praise-worthy; and let me hope that some of your correspondents will favour me, through the medium of your journal, with such an explanation of 1 John v. 16. as will remove the doubts which my inquiries have failed to dissipate.

Before concluding I must be allowed to observe, that those commentators who appeal to James v. 14, 15. as parallel to the place in question, build on a fallacious argument; since the grammatical sense of 1 John v. 16. must be first ascertained before its parallelism with any other passage can be critically adduced in illustration. To say of an ambiguous text, that it is parallel to any other, is to assume that the sense of both texts is well known; in other words, it is to assume the thing to be proved. The literal meaning must be extracted by a critical analysis in the first place; then parallel texts may be appealed to in confirmation, or for the purpose of affording additional illustration. In the present case it is the grammatical sense which is in dispute, and which must be ascertained previous to any appeal to parallel texts.

I am yours, &c.

HALSALLENSIS.

ON PROFANE APPLICATIONS OF THE SCRIPTURES.

MR. EDITOR,—I am aware that it is unnecessary to remind either you or your readers how unwise it is to remember or relate, or to

encourage, whether openly or tacitly, others to relate, jokes and witticisms respecting the Sacred Writings : the inconvenience is, however, so well shewn by a writer,* now seldom heard of, that perhaps you will not refuse to admit the passage into your pages.

"I will tell you a sad inconvenience that comes from the mere relation of the abuses of the Holy Scriptures, made either by profane wit or weak folly. They do βασανίζειν every pious soul that hears or reads them. They infest the memory, or phansie, and (as the fowls that came down upon Abram's sacrifice), by presenting themselves, trouble a man's mind whilst he is reading the word of God, and should only attend to the pure meaning of the spirit. Besides, one relation begets another, and so on still they engender, till profaneness become tradition : and, therefore, wise men make a conscience of making a rehearsal of witty applications that wrong the text."

C. R.

RECANTATION OF PAPISTS, AT CAVAN.

To the Roman Catholic Parishioners of Delgany, who were present in Kilquade Chapel, on Sunday, October 29, when, among others, the following Resolution was passed :—

"That we have read with manifest emotions of regret, and honest indignation, the many and base calumnies sent forth to the world by those, who, devoid of every honourable feeling, have had the hardihood unworthily to state, that great numbers of the Catholic people, and also of the Catholic Clergy of Ireland, have latterly become members of the Protestant Church. We, therefore, in order to undeceive those who may have been led to believe that such was the case, seize this first public opportunity to declare the same to be false, and contrary to all known fact ; and we challenge those calumniators to produce the names of those persons so stated to have conformed, together with their respective place of abode."

It was not till the beginning of this month, that I saw the number of the Freeman's Journal, in which this and the other Resolutions appeared. As soon as I read them, I wrote to Cavan for information of what had taken place there. The answer which I have received, I now beg to lay before you, at the same time pledging myself for the accuracy of the statement which it contains.—It is as follows :—

That within the last two months, 252 Roman Catholics have read their recantation there, and become members of the Protestant Church :—

		Males.		Females.		Total.
On Oct. 8,	—	12	—	5	1	17
22,	—	11	—	9	—	20
29,	—	4	—	6	—	10
Nov. 5,	—	6	—	9	—	15
12,	—	5	—	3	—	8
19,	—	8	—	12	—	20
26,	—	17	—	27	—	44
Dec. 3,	—	27	—	34	—	61
10,	—	25	—	32	—	57
		115		137		252

* Barnabas Oley, the writer of the Address prefixed to the 2d edition of G. Herbert's Priest to the Temple. 1761.

These are the numbers, it is to be observed, of the persons, who were of an age, and were thought competent, to read their recantation :

And that many others who offered themselves were not received, on account of their not bringing with them testimonials as to character, which were invariably required.

I have myself seen the list of the names and residences of those who have conformed.

It is also stated, "that the great instrument which the Lord has employed in this work, has been his own Holy Word ;" that as it was said of old of the Jews of Berea, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so; *therefore* many of them believed," Acts xvii. 11. So it was in the case of *these* converts, that it was their comparing the religion which they had been *taught* with the religion of the Bible, which ended in their abandoning the one, and attaching themselves to a Church which is built upon the other ;

That there is indeed abundant reason to be satisfied, that those who have thus come over to the Protestant Church, have done so from a sincere conviction of the errors of their own ; nay, a large proportion of them, from a thirst for that "pure milk of the Word," 1 Peter ii. 2,—which was not supplied to them in their own ; and that they bid fair to put to shame many Protestants of the old stock, whose example, alas ! is so often a stumbling-block, rather than a testimony to their Roman Catholic neighbours.

I do not reply to that part of the Resolution, in which we are complained of as having stated that "large numbers of the Roman Catholic *Clergy* had become members of the Protestant Church ;" because I never heard any such statement made ; and know there is no foundation for it.

But it is not from Cavan only we hear accounts of such a disposition on the part of the Roman Catholic *people*.

I will, however, only mention for the present, the Parish of ASKEATON, in the County of Limerick, with the Clergyman of which I have myself communicated upon the subject.

He tells me that thirty Roman Catholics, making with their families a total of eighty-two souls, have there conformed to the Protestant Church ; that they come to him at an early hour on Sunday mornings, to read the Scriptures, and to be examined in them ; that they are now going regularly through the Book of Genesis, and that it is most pleasing to observe the increased interest and attention which has been thus excited.

Indeed, in the adjoining Parish of Powers-court, there are twenty-six persons now attending the Protestant Church, who not long ago were all of them Roman Catholics.

Though it was in reply to the Resolution which was passed in Kilquade Chapel, that I felt myself called upon to come forward with these truly interesting facts, I cannot, however, allow myself to break off even a short address like this, to my Roman Catholic Parishioners, without giving expression to something of what I feel towards them. I am not insensible to the good will and kindness which I have invariably met with from you, during a residence of some years among you. Would that I could be instrumental in any way, in disabusing you of errors of more serious consequence to you, than this ! The great and fatal error of the whole world is, that men think themselves safe, while they are in a state the most perilous and awful ; Satan, one way or another, still persuades them, as he did our first parents, "Ye shall *not* surely die," Gen. iii. 4. The first thing we *all* want to be disabused of, is *this* error ; and in the place of the false and fatal peace, to have the anxiety excited in us, "What must I do to be saved ?" Acts xvi. 30.—and can I think *you* want it less than others ? My Roman Catholic Friends, my heart's desire for you is, that, awakened all of you to a sense of your real state as perishing sinners, and your conscience left to work without being lulled again by false dependencies

and forms of religion, it may become the anxious concern of your souls, "What must I do to be saved?"

And then, that you may seek the answer, where only it can be found—in those Scriptures which present Him, "who came into the world to save sinners," 1 Tim. i. 15, present him to us, not obscured by human traditions, nor displaced by human mediators; but as the one and only "Mediator between God and us," 1 Tim. ii. 5: "as the only name under heaven, given among men, whereby we must be saved," Acts iv. 12.—In those Scriptures, "which are able to make us wise unto salvation, through faith, which is in Christ Jesus," 2 Tim. iii. 15. For whatever is said of the difficulties of this blessed volume, we are assured, in it, that "the Spirit which guides into all truth," will "take of the things of Christ and shew them" unto those who diligently seek them, will break the seals for them; and solve the difficulties; will make that Gospel, which, if for any, was designed for the poor, Matt. xi. 5, plain and intelligible to the poor, let them only be poor in spirit also; will open their understandings; that they may understand the Scriptures, Luke xxiv. 45. Or what mean those words, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes," Matt. xi. 25; and the Apostle Paul tells us, that "he that is spiritual, judgeth all things." 1 Cor. ii. 15.

Ah! and the day is at hand, my friends, when out of the same written Word, you and I, and every one of us, shall hear our eternal doom. When he, who as at this time came into the world to save sinners, "shall come in the clouds of heaven, with power and great glory," "to judge the world;" the question will not be, whether we did as our Church required of us, or not—Oh! no—but hear the Judge himself, "The Word which I have spoken, the same shall judge you in the last day," John xii. 48.

And can I then take the slightest interest in your welfare, (and I trust it is more than a *slight* interest I feel for you,) and not ardently desire, that this divine word may find its way into your houses, and into your hearts? And when too, I hear our blessed Lord assuring us, that the fruitful source of error, is the ignorance of his word, "Ye do err, he says, not knowing the Scriptures," Matt. xxii. 29. For, as the Psalmist speaks, "Thy word is a light to my paths, and a lantern to my feet," Psalm cxix. 105: Oh! and when I hear the same inspired writer, in his description of the man who deserves truly to be accounted "blessed," speak of him, as one "whose *delight* is in the law of the Lord, and who meditates therein day and night," Psalm i. 2.; "and he shall be like a tree, (he goes on,) planted by the rivers of water, that bringeth forth his fruit, in his season; his leaf also shall not wither, and whatsoever he doeth, shall prosper."

That you, my friends, may so thrive and prosper, in what concerns your everlasting interests; that you may be like such trees, watered from the springs of "living water," which the Lord opens to us in his Word, "having your fruit unto holiness, and the end everlasting life," Rom. vi. 22, is the heartfelt desire and prayer of your sincere friend and servant,

Delgany, Dec. 14th, 1826.

WM. CLEAVER.

The above letter to his Roman Catholic parishioners, from the son of the late Archbishop of Dublin, appeared in the Morning Herald of the 11th ult. By information since received from himself, it appears that on the Sunday after the intimidating visitation of the Roman Catholic Archbishop and his four suffragans, 49 more recantations were publicly read in the Cathedral Church. This made the whole of their number 301, but it has since amounted to 366 in that one place. That the work of conversion is going on in the other parts of Ireland, is abundantly proved from other sources of information.

The Protestant inhabitants of Cavan, at a public meeting in the Court-house, convened for the purpose, have denied the allegations in

the statement of Dr. Curtis and four other Roman Catholic dignitaries, respecting the recent Conversions. They allege, in one of the resolutions, "that no undue influence has been exerted to forward the reformation which is now in progress." A statement, signed by three clergymen, has also been put forth, vindicating the characters of those who have embraced the Protestant Religion, and asserting that testimonials of character have been in every case required.

The affidavits too, tendered by the Roman Catholic prelates, have been met by counter affidavits.—See the proceedings of the meeting, and the documents at length, in the *Morning Herald* of the 26th of January last.

We will now present our readers with an account of the conduct of a Roman Catholic priest, taken from the *Dublin Evening Mail* of Jan. 5, and resting on the authority of an Irish clergyman, the Rev. J. G. Porter, who stated the facts at a great Protestant festivity at Enniskillen, in a speech on that occasion. "In our own country, Popery, which is so little understood in England, and is called a Christian Religion, will not permit the words of its Divine Author to be taught or read, and holds up the united Church of England and Ireland as heretical and usurping, and as a nuisance which ought to be annihilated, and interdicts the most praiseworthy efforts of the landlords, who, with feelings of compassion for their tenantry, would ameliorate the structure of society, and enlighten their minds. I know of one instance where a school-house was built with this view, and a Roman Catholic schoolmaster was placed in it by the choice of the tenantry, and the most strict orders given by the landlord to them to be vigilant in watching that no interference was attempted to withdraw their children from whatever religious opinion they had inculcated. No books were allowed to be taught which could lead to any religious dispute, and the most marked encouragement was given to the Roman Catholics to send their children to this place, where instruction would be given, and rewards bestowed on the youth. The Protestants and Catholics were to be collectively instructed, and the Douay Testament, and established version of the Scriptures, given respectively to each when it was requisite. It is needless to say, the poor tenantry received this offer with gratitude, and fondly hoped they might be permitted in quiet to enjoy the proffered advantages; but what was the conduct of the Roman Catholic pastor—that minister who can absolve his flock from other sin? But this dire offence was not to be commuted for money, or expiated by penance. From the altar he announced to his flock, that whoever dared to send their children to this school, should never kneel at the altar of his Chapel; and thus compelled his slaves to swallow the monstrous absurdities, and bear the cruel chains of Catholicism."

We rejoice that these meetings have lately taken place in many counties of Ireland; viz. in Fermanagh, Ulster, Armagh, Tyrone, Cavan, and Derry. They announce to us how large a part of the most intelligent community have feelings and principles in accordance with our own; and we confidently predict, that the Protestant Religion will be the faith of the *educated* population of Ireland.

PSALM CXVI. 12.

"I will receive the cup of salvation, and call upon the name of the Lord."

THE expression, "*the cup of salvation*," seems to be evidently synonymous with "*the sacrifice of thanksgiving*" (v. 15). I have directed your attention to this text to point out a striking parallel to it, which may be found in the *Iliad*, VI. 528.

αἱ κέ ποθι Ζεύς

Δῶη, ἐπουρανίοισι θεοῖς αἰετιγενετησι

Κρητῆρα στησασθαι ἐλεύθερον ἐν μεγάροισιν,

Ἐκ Τροίης ἐλάσαντες ἑὺκρημίδας Ἀχαιοι.

As freedom is the chiefest earthly blessing we can possess, it is worthy of our gratitude: but the Christian, looking with an eye of faith to another and a more abiding state, celebrates his salvation as the greatest benefit the Lord hath done unto him, and gives unto his God, the only reward he can, "*the cup of salvation*," the "*sacrifice of thanksgiving*."

C. R.

MONTHLY REGISTER.

SOCIETY FOR PROPAGATING THE GOSPEL.

Report for 1825.

NOVA SCOTIA.

WE trust that no apology need be made to our readers for our resuming the consideration of the above Report. The details contained in it respecting Newfoundland alone were sufficiently important to occupy as much space as we could spare in our Number for December last; and we conceive that we cannot better serve the cause of the Society, than by endeavouring, in these distinct notices of its operations in the different provinces of North America, to exhibit the vastness of the field in which the Society is labouring, and the correspondent duty of every member of our Church to come forward in its support.

In the first place we must apprise our readers that the province of Nova Scotia, with Cape Breton, and not the whole of that diocese, is the subject of our present observations; the diocese of Nova Scotia, including Newfoundland, New Brunswick, and Prince Edward's Island, together with the province from which the diocese acquires its name.

The province of Nova Scotia, with

Cape Breton, which is separated from it only by the gut of Canso, which is about two miles in width, may be roughly described as a strip of land 350 miles long, and varying in width from 70 to 100 miles. In the larger towns and settlements, which are for the most part either upon the sea-coast, or at a short distance from it, the Society has twenty-eight missions and forty-seven schoolmasters; and the province at this time enjoys the benefit of full ecclesiastical superintendence under an Archdeacon, and the Bishop, whose chief place of residence is at Halifax.

From so numerous a body of Clergy we naturally expected that some very interesting details would have been furnished; but we are compelled to say that nothing can be more unsatisfactory than the few particulars which have here found a place. We are indeed well aware of the very peculiar circumstances under which the whole diocese of Nova Scotia has been placed for several years; and of the numerous difficulties with which the amiable and truly christian Prelate who now pre-

sides over it, has to contend ; and if we are more than usually sharp-sighted in the detection of deficiencies in the Report, with respect to the province of Nova Scotia, it is in order that the Society may be induced, by these public observations, to strengthen the hands of the Bishop, by compelling their respective missionaries to render, both to the Bishop and to the Society, regular and detailed accounts of the state of their respective missions. The Society, according to the Report, has nineteen missionaries actually resident in Nova Scotia, besides three whose stations are not fixed ; there are also five vacant missions : but of the proceedings of these nineteen persons, the Society, according to the Report, appears only to have been informed with reference to nine. The arrival of Bp. Inglis at Halifax, the removal of Mr. Gray to the Rectory of St. John's, New Brunswick, the opening a Church at Sherbrooke, the necessity of rebuilding the Church at Digby, the failure of a plan for building a Church at one place, and the commencement of a church at another ; the baptizing of twenty children, the establishment of two or three schools, and the death of Mr. Job Raynard (concerning whom the Report records that he was much attached to the Church, but seldom able to attend divine service from distance and bad roads), are, with one exception, the only circumstances which the Report mentions as having occurred in the immense province of Nova Scotia during a whole year. To the dulness of these statements, the Report of the winter journey of the Rev. James Cochran, in the months of February and March, presents a brilliant exception. On referring to the Society's Report for the year 1824, we find that this active and intelligent missionary arrived at Halifax in the month of October in that year ; that circumstances preventing his taking possession of a mission at Rawdon, to which he had been appointed, he returned to Halifax, and employed himself from the month of October, 1824, to January, 1825, in visiting different places in the province, preaching and administering the sacrament. He states (in the Report of 1824) that in the course of the journeys taken in the

discharge of these duties, he travelled near 1000 miles on horseback, over the worst roads in the province. "I have had," says he, "the satisfaction of carrying the important tidings of the gospel, and the noble services of our excellent church, to some places where such things had not been before heard, and to many where they were strange sounds. And I have also been allowed to administer the sacraments, where but for my visits they could not have been had ; on which, however, I would not be understood as saying that I have done anything more than it was my duty to do, or than I found pleasure in doing." The present Report continues the narrative of Mr. Cochran's labours down to the month of May, 1825. Of the temper and spirit of this gentleman's exertions, we may form some estimate, from his attempting and accomplishing a journey to Chester, of thirty-five miles, on foot, on the snow, in the month of March, for the purpose of assisting in the mission at Lunenburg ; Mr. Aitken, the resident missionary, being incapacitated by illness from the discharge of his duty. At Lunenburg the congregation amounted to seven hundred. Mr. Cochran laments that of these but eighteen were found to communicate at the Lord's Table.

In the list of missionaries in Nova Scotia, we find one who is described as a visiting missionary, Mr. Burnyeat, his salary being 300*l.* per Annum : and we naturally turned to the Report of this year with the expectation of receiving some information of the manner in which Mr. B. had been employed. We fear that either illness must have prevented his fulfilling the duties of his charge, or that, in the official confusion which must have prevailed whilst the arrangements for the ecclesiastical government of the diocese were in progress, Mr. B.'s reports must have been mislaid. In no other way can we account for the fact, that the latest accounts from Mr. Burnyeat, as detailed in the Society's Reports of 1823, 24, and 25, are dated as far back as November 1823. This requires explanation : but we have no doubt that under the government of Bishop Inglis, every apparent irregularity in the correspondence of the So-

ciety's missionaries will be rectified ; and that the most satisfactory accounts of the success of their exertions will be received.

When we state that the account given of the province of Nova Scotia falls short of what might have been expected, we are aware that the Society may not have deemed it advisable to communicate every transaction in the province which has come to their knowledge : such a revelation is neither necessary nor expedient ; but we see abundant proofs that the deficiency of the Report is not owing to any want of desire to throw light upon the proceedings in that province, but must be ascribed to the absence of the necessary information.

The Society contributes 720*l.* per annum to the maintenance of twenty-four students at King's College, Windsor. Of the proficiency of the students and the nature of their occupations, or of the efficiency and utility of the institution, not a word is said in the last three Reports of the Society : indeed, the silence which prevails in the Reports respecting a College which draws so largely from the Society's funds, is perfectly unaccountable, and forms a surprising and remarkable contrast to the interest which the Society so laudably manifests for the welfare of Bishop's College in Calcutta.

But we have other proofs that the Society is destitute of such regular returns from its missionaries as its regulations apparently require. The missionaries would seem to be required to forward to the Society an annual account of the births, deaths, marriages, and number of communicants in their respective missions. In this department of the correspondence so much irregularity prevails, that some missionaries have made no returns at all for three years, whilst the printer of the society has in no less than ten instances supplied the deficiency by accurately reprinting the same return for two and three years together. So that the *Notitia Parochialis* is made to exhibit the remarkable statistical anomaly of the same number of persons dying, being married, baptized, and communicating, for three years together.

We suspect also that the present enlightened Bishop will find that the

society's schools in the diocese will require very diligent examination. The Society pays forty-seven schoolmasters in the province of Nova Scotia alone, 780*l.* per annum : but of the number of scholars instructed, the Society is informed only in twenty-six instances : and in the returns thus made, the printer has either been so obliging as to reprint the return of last year, or the surprising fact has occurred in about twelve instances out of twenty-six, of the very same number of boys and the same number of girls being taught in each of those schools for two years together. The sums paid annually to each of the Society's schoolmasters may be but small, but the whole amount of the money thus expended is very considerable : and in a country where there are so few ordained ministers of the gospel to preserve the people in the knowledge of its awful truths, it is of the very last importance that the schools should be so conducted as to be not merely schools of learning, but of sound piety and practical religion.

In our next number we shall probably examine that part of the Report which refers to the province of New Brunswick. We must now conclude with expressing our hope, that we shall have appeared in these remarks to have been influenced by no desire to injure the feelings of a single individual, or to impute blame, when, under all the circumstances of the case, things could hardly have been expected to be otherwise.

The true friends of the Society for the Propagation of the Gospel, are not those who would follow the example of many modern societies, and proclaim that every year the Society is every where successful, and every where doing all that human means can effect ; but they are those who, by vigilant attention to the whole proceedings of the Society, are able alike to appreciate its success, and to point out to the best of their judgment, wherein any failure appears to have taken place, and in what manner the resources of the Society may be most economically employed to accomplish the vast design of propagating the Gospel, wherever the British power extends throughout the globe.

INCORPORATED SOCIETY *for the* CONVERSION and RELIGIOUS INSTRUCTION *of the* NEGRO SLAVES. .

Barbados and Antigua Branch Association.

In recording, which we do with heart-felt pleasure, the establishment of these institutions, we shall find ample proof of the beneficial effects which have resulted from Episcopal superintendence in these colonies; and especially we shall find that the owners of estates, when assured of the discretion of their advisers, are willing to concur in efficient measures for the instruction of their slaves. We might contrast with this, the disunion, want of confidence, and unsettled state of the public mind, previous to the arrival of the Bishops; but we prefer stating the proposed measures which, we trust, will render the future propitious; and this we will do in the words of the Barbados Report.

"In this state of things the formation of Bishoprics in the West Indies was determined on by His Majesty's government; and while fondly hailed by the Colonists as the legitimate channel of ecclesiastical rule, as a new bond of union between the scattered colonies with one another and with the Parent State, there accompanied this feeling a cheering hope of more prosperous days, when the master might be at once willing and able to advance the interests of the slave.—On a foundation so promising, the Lord Bishop of this diocese, duly appreciating the exertions of the past, eagerly desired to raise an establishment still more influential and extensive. A public meeting was requested by his Lordship, which was numerous and respectable. Proposals being made from the chair that the members of the Barbados Religious Association should avail themselves of the invitation from England to form a Branch Association of the Society for the Conversion of Negroes, the desire was universal that the Association should be newly organized, and that subscriptions should be immediately entered into. The plan suggested was, the appointment of Lay Catechists, licensed by the Bishop, after previous examination and subscription, acting under and directed by the minister of the parish ;

and paying every proper regard to the wishes of the master, as to the time and frequency of instruction; which should be confined to the Scriptures, the Liturgy of the Church, and such other religious works as are included in the catalogue of the Society for Promoting Christian Knowledge. For the maintenance of the Catechists so appointed, reliance was placed on the subscriptions and donations of the members forming the Branch Association, on the assistance of the Society for the Conversion of Negro Slaves, together with the funds at the Bishop's disposal."

The beneficial results with which this plan has been attended are detailed in the subsequent part of the Report; and we do not think we can give our readers a better idea of its contents, than by extracting a short commentary on it from the Barbadian newspaper.

"This Report will carry conviction to the mind of the most sceptical on this subject, that it is not lost labour to enforce religious truths on the minds of our negroes—that, although too many of the old are so deeply plunged in vices, the sure result of religious ignorance, and are too far sunk in prejudice and obstinacy to listen with any seriousness to that change in their lives, so indispensable to a profession of Christianity, and without which they would be only nominally Christians: yet, that even amongst those of mature years, *some good has actually been done*, and that an abundant harvest presents itself among the young for those labourers who have entered into, and for the many who will, we trust, soon readily and cheerfully come into the vineyard. We believe the public are little aware of the fact, which we now communicate, that 254 plantations (more than half of those in the Island), besides many smaller properties, are now under a course of religious instruction."

We are sure that the following excellent observations made by Arch-deacon Parry, at Antigua, will be read

with pleasure; they shew that in the clergy, the higher as well as the poorer classes will find enlightened guides.

"On the general question of the 'Conversion' from Heathenism, where that is needed, or the Religious Instruction of the Negroes, I feel happy in the reflection, that it is unnecessary, before this meeting, to dilate. The day is now gone by, I trust, for ever, when it was not considered a part, equally of duty and of sound policy, in the higher classes to promote the moral and religious improvement of the lower; and more especially in masters to promote that of their dependants: No one here, I feel assured, will argue that it is lawful, or, if it were lawful, that it would be wise, to withhold from those around us instruction in that Holy Religion, the lessons and consolations of which

can alone produce solid contentment and a conscientious discharge of humble and laborious duties. It is needless therefore to detain your Excellency and this highly respectable meeting, by dwelling on points no longer in dispute. We value too much ourselves the blessings of Christianity, not to wish to diffuse them as widely as we can, especially among those to whom we may stand in the relation of masters or superiors, and *therefore* of benefactors;—the appointed channel of their blessings, no less than the object of their duties; and too well also do we know the baneful nature of African superstitions, not to wish to eradicate from about us every remnant of them, and above all, to preserve from their malignant influence the opening minds of the rising generation."

ST. DAVID'S COLLEGE, LLAMPETER, CARDIGANSHIRE.

This College, which was founded in 1822, by the present Bishop of Salisbury, for the benefit of the clergy in South Wales, the poverty of whose preferment precludes them from the advantages of an university education, is to be opened by the Bishop of St. David's in the present month, when it will be incorporated by Royal Charter. The style of the building is Gothic, and the beauty of its design reflects great honour on the architect, Mr. Cockerell. It is calculated to accommodate about seventy students, and the Bishop of St. David's intends to admit persons from any part of the kingdom, provided they be members of the Church of England. The annual expense will, it is expected, be within 55*l*. A valuable collection of books has been presented to it by the Bishop of Salisbury, to which many of the colleges and members of the university of Oxford have liberally contributed. A grace has also passed the Senate of the university of Cambridge to give to it a copy of all books that have been printed at its expense or are now in the press. The Rev.

Llewellyn Lewellin, M.A. of Jesus College, Oxford, has been appointed Principal, and the Rev. Alfred Ollivant, M.A. Fellow of Trinity College, Cambridge, Vice-Principal and Senior Tutor.

The following statement, made Michaelmas Term 1826, shews how the resident members of the university of Cambridge were distributed.

	In Residence.	In Lodgings.
Trinity	412	222
St. John's	323	196
Queen's	117	98
Corpus Christi.....	101	24
St. Peter's <i>l</i> .	79	19
Christ	86	23
Caius	71	17
Emmanuel	71	8
Catharine Hall	60	38
Jesus	60	5
Clare Hall	53	2
Trinity Hall	48	5
Magdalene	41	—
Pembroke Hall	40	—
Sidney.....	28	1
King's.....	24	—
Downing.....	17	—
	<hr/> 1700	<hr/> 658

LITERARY AND PHILOSOPHICAL REPORT.

WE mention with pleasure, the very liberal conduct of the Rev. Dr. Fellowes, of Reigate, Surrey. This gentleman, who is sole residuary legatee of the Baron Maseres, considering it a duty to devote a part of the fortune which he owes to the generous bequest of his learned and revered friend, to the promotion of science, has determined, with that view, to institute several prizes—some permanent, others occasional and temporary—to be bestowed as the rewards of superior diligence and proficiency, among the students of the Natural Philosophy Class in this University (Edinburgh). Among the prizes for this year, the first, of 50*l.* is to be given for the best essay on comets. To give some general interest to this essay, we understand that Professor Leslie has announced that he wishes the writer to begin with a notice of the earlier notions entertained on the subject, and to trace their influence on the conduct and manners of mankind; he will then review the hypotheses which have been successively advanced; and having produced his own speculation, he will conclude with a clear exposition of the most improved mathematical theory of the cometary motions.

POPULATION OF FRANCE.—The average population of France during the six years from 1817 to 1823, has been computed at 30,319,114 souls. The average of the annual marriages, births, deaths, and increase of population, during the same period, appears to be as follows:—

Marrriages	218,917
Total births	957,856
Male births	421,227
Female births	463,649
Legitimate births....	65,199
Illegitimate births ..	892,677
Total deaths	761,848
Male deaths.....	386,153
Female deaths.....	378,395
Increase of population	85,255

DISCOVERY OF WINE.—Dr. Henderson, in his "History of Ancient and Modern Wines," gives the following account of a discovery of wine, on the authority of a Persian MS. The Persian Emperor who founded Persepolis, being extremely fond of grapes, put

some into a jar to preserve them: tasting them while they were fermenting, he found them so bad, that he put them back and marked poison on the jars. His favourite mistress, from some cause, weary of life, drank the liquor, which, the fermentation being at an end, was so pleasant as to reconcile her to life, instead of poisoning her. The Emperor found out what had taken place, and thus wine was discovered.

UNIVERSITIES IN GERMANY.—Germany, which contains thirty-six millions of inhabitants, has twenty-two universities, of which the following is a list, in chronological order:—

	No. of Prof.	Stud.	Found.
Prague.....	55 ..	1449 ..	1348
Vienna	77 ..	1688 ..	1365
Heidelberg.....	55 ..	626 ..	1368
Wurzburg.....	31 ..	660 ..	1103
Leipzig.....	81 ..	1384 ..	1409
Bostock.....	31 ..	201 ..	1419
Freiburg (in Baden).....	35 ..	556 ..	1150
Greisswalde.....	30 ..	227 ..	1156
Basle.....	24 ..	214 ..	1460
Tübingen.....	41 ..	827 ..	1477
Marburg.....	38 ..	301 ..	1527
Königsberg.....	23 ..	303 ..	1514
Jena.....	51 ..	432 ..	1558
Giessen.....	39 ..	371 ..	1607
Kiel.....	26 ..	238 ..	1665
Halle.....	61 ..	1119 ..	1694
Breslau	49 ..	710 ..	1702
Göttingen	89 ..	1545 ..	1731
Erlangen.....	31 ..	498 ..	1743
Berlin	86 ..	1215 ..	1810
Bonn	42 ..	525 ..	1818
Munich	— ..	1342 ..	1826

NEW COUNCIL OFFICE.—The exterior of the building at the corner of Downing-street, lately erected for the New Council Office, is completed. The Corinthian columns in advance of the front and side of the building are copied from those of Jupiter Stator. The Council Chamber in the interior is a very magnificent apartment; it is placed at the western extremity of the building on the first floor, and reaches to the top of the edifice; the length and breadth are of the same magnificent and corresponding dimensions; the sides of the room are ornamented with Ionic columns, the shafts of which are exe-

cuted in Scagliola, in imitation of Sienna marble, and the capitals are white, in imitation of white marble. The ceiling is of a novel description, its peculiarity consisting in its being slightly curved, the curves being formed over the breadth of the apartment; it is moreover ornamented in the most splendid, and at the same time chaste manner. An elegant lantern has been placed in the centre, which, in conjunction with the windows at the side of the room, afford an abundance of light. Upon the whole, this is one of the finest rooms the metropolis can at present boast of, and is well suited to the dignity which is attached to his Majesty's Privy Council, who will sit here to decide on appeals from the subordinate tribunals of the East and West Indies.

NATIONAL GALLERY.—The projected National Gallery on the site of the old Mews at Charing Cross, is a building 500 feet in length, composed of two orders of architecture in height, namely, the Doric and Ionic. The front consists of four pavilions, connected by colonnades; the pavilions surmounted by enriched polygonal domes, terminating in balls and spears, bearing resemblance to that pile in the Regent's Park called Sussex Place. Over the centre division of the structure, which on the ground story is a colonnade in front of five arched entrances, rises a large circular dome, which terminates in a temple something after the manner of the Choragic Monument, but triangular on the plan, having a colossal statue on every side. This dome is supported by a tier of *Pæstum* Doric columns, rising from a square tower-like base, at each angle of which there is a lion couchant. Through the intercolumniations the centre of the building will derive its light. Above the two outward colonnades, the façade is embellished with one tier of windows, dressed with pediments, &c.; over which runs a long pannel filled with basso-relievos, not unlike the Haymarket front of the Opera House. There will also be a very considerable display of sculpture in statues and vases, giving the edifice very much the appearance of a French public building,—of which character indeed the whole structure partakes.

IMPROVEMENTS OF LONDON.—One of the most important plans for the improvement of our capital has just been finally sanctioned. A Minute has passed the Treasury Board, authorising the erection of a Terrace from Storey's Gate, up to Birdcage Walk, along the whole of the south side of the Park to Pimlico. This will be in unison with the Terrace on the opposite side, from Spring Gardens westward; and thus, with the king's new palace at one end and the Horse Guards and other architectural public buildings at the other, form St. James's Park into one grand square. In the centre, the canal is to be reduced and diverted into picturesque windings, instead of its present formal and uninteresting shape. The marshy ground is to be drained and disposed into parterres, shrubberies, and other ornamental designs. Thus we shall at last have a delightful promenade in London, vying in size and attractions with the Gardens of the Tuilleries or Luxembourg.

DEAF AND DUMB.—By a return which has lately been obtained from the Clergy of Devon and Cornwall, it appears that about 265 Deaf and Dumb persons exist in those two counties: and if these unfortunate beings are to be found in the same proportion in other districts, what an aggregate would not the deaf and dumb population of the kingdom present! One Asylum would probably be found sufficient for three or four counties; and we rejoice to hear that a Subscription is opened for such an establishment at Exeter, which it is earnestly to be wished may meet with the support and patronage of all the West of England.

THE TALLIOT TREE.—A leaf of this extraordinary tree has lately been brought over from the island of Ceylon, of which place it is a native, and is now in the possession of the Rev. Rd. Fletcher, of Hampstead. The leaf is in a good state of preservation; it measures full eleven feet in height, sixteen across its widest spread, and from thirty-eight to forty feet in circumference. If expanded as a canopy, it is sufficient to defend a dinner party of six from the rays of the sun, and in Ceylon is carried about by the natives for that purpose.

POLITICAL RETROSPECT.

STATE OF THE COUNTRY.—The accounts of the revenue published during the last month are very gratifying. Though in the assessed taxes, and some other branches of the revenue, there is a small decrease, yet the total amount of the receipts for the quarter just expired exceeds those of the corresponding quarter, in 1825, by upwards of 140,000*l*. The increase is principally in the Customs and Excise; and the close of the year being usually the time when trade is duller, it is evident that our commerce must have experienced a considerable revival, before so material an alteration could have taken place precisely in that period. The accounts from the manufacturing districts have lately been favourable, and encourage the hope, that in a short time our labouring population will be in full employment. This is, indeed, the most distressing season of the year to all classes; but to those who are destitute of the means of providing the necessaries of life, it is absolute misery. It may be fairly expected that the sums raised by His Majesty's Letters to his Clergy will be found sufficient to administer relief to their present necessities; and before these funds are exhausted, they will probably again have means of supporting their families by their labour.

But, whilst the commercial prospects of the nation begin to brighten, the "Christian Remembrancer" must not neglect to remind those who have so largely contributed to her perplexities, that they take warning from the trouble in which the country has

been involved by their inordinate thirst for riches; let them cease from their unhappy speculations, which have produced the ruin of thousands of their fellow-subjects, and henceforth be satisfied with the moderate, but steady gains allotted to them in the regular course of trade; and, remembering the distresses of the year 1826, let them learn to beware of covetousness, which is considered as idolatry, and which will, as we have experienced, surely bring with it its own punishment.

THE DUKE OF YORK.—By the death of the Duke of York, the country has sustained a loss that cannot be easily remedied. His uniform support of the Protestant constitution, and firm resistance to any attempt at innovation in it, which carried additional weight from his situation as presumptive heir to the crown, renders his demise, at this juncture, when its adversaries are making such strenuous efforts to undermine it, a misfortune which must be felt by all true lovers of our Church, to be of a magnitude that can scarcely be duly estimated. In his capacity of Commander-in-Chief, his late Royal Highness rendered the most essential services to his country, by raising the British army to such a standard of excellence in discipline and regularity, as has not failed to give them a decided superiority over the troops of every other country—a superiority which was clearly manifested during the arduous struggles in the late war. His punctual habits of business, and constant attention to the duties of his station, which were continued to the latest period

of his life, combine to make his removal a cause of still deeper regret. The Duke of Wellington has been appointed to succeed the illustrious Prince in this high office.

PENINSULA. — The measures which had only been entered upon when we made our last report, have been partially carried into operation. The troops have arrived in Portugal, and, when the last advices were dispatched, had been reviewed by Sir Henry Clinton, previous to their march to join the respective divisions of the Portuguese army, with which they were intended to co-operate. Their arrival had been welcomed with the strongest expressions of joy from the population, both of Lisbon and Oporto, where the benefits formerly derived from British counsels, valour, and integrity, were not forgotten.

What active service may be required from our brave countrymen, we cannot at present determine. The sincerity of the attachment of the government to the new constitution seems indisputable, and that the bulk of the people ardently wish to support it, is equally evident. The general feeling of the army is in perfect accordance with that of the nation, and has been proved by the success with which they have opposed the rebels.

To suppose that no large number of the Portuguese were attached to the former order of things, would betray a great ignorance, both of human nature in general, and of the state of the Peninsula in particular. In every corrupt and tyrannical government, the number of those who fatten upon its abuses, and thrive by its oppression, must be considerable. All these, and such as depend

upon them, or share in the spoils, will not only be averse to any change, but anxious to revert to the old institution, should any alteration take place. But if the number of these has been largely increased by any particular regulations, and their power strengthened by the influence of any religious or superstitious principles, they become more formidable: not only their numbers are multiplied, but a bond of union is established, which gives vigour to their measures. Their resistance becomes more popular, and carries with it an appearance of public interest, which it never could assume without such assistance.

Now this is precisely the case in the Peninsula. In the former war, the priests dreaded the influence of France as hostile to their establishment, and preferred an alliance with heretics, who would not meddle with their church, to a nominal Roman-catholic power, which certainly would interfere with it. When Ferdinand returned, both they and the nobility supported him against the constitution, because the free discussion, allowed or encouraged by the latter, would have inevitably proved hostile to the particular interests of both. The same principles are now in action in both the peninsular kingdom. The Church in each is adverse to a reformation in the State, because it must be attended with one in religion: history uniformly proves it. Popery and liberty can never unite: where the latter rears her standard, the former must overturn it, or fall itself: and it requires no gift of prophecy to foresee that if the new constitution is established in Lisbon, a few years will add Portugal to the number of Protestant countries.

Of this the Popish hierarchy are fully sensible, and, accordingly, are united on both sides the frontier to maintain their cause. In Spain they are strengthened by the nobility, who fear lest they lose by a change. In Portugal, these, if not attached to the popular cause, are at least prevented from actively opposing it by their being made Peers of Parliament, a measure which secures to them a portion of power, and the enjoyment of considerable privileges, and also by the estates which many of them possess in the Brazils, the security of which might be endangered by any open act of rebellion. The opposition, therefore, is chiefly confined to the priests and their dependents. But then it is supported by the ecclesiastical influence of the neighbouring state, in which that influence is paramount to all others;—which directs and controuls the government there;—which extends even into France, and continually exerts itself to the same purpose. Ferdinand himself is not formidable: he is weak, and, like other weak men, violent and obstinate; but his fears may be operated upon, and his compliance forced. That of the priesthood is different: accustomed to intrigue, and patiently to await the result, they will persevere and suit their measures to their circumstances; they have able men occupying high stations amongst them; and the morality of the church of Rome has never been an impediment to the schemes of her sons when directed to her own aggrandizement. Hence the traitors in Portugal are supported by the revenues of the church in Spain. Eight millions of reals of ecclesiastical property have been supplied to enable these exiles to

disturb the peace of their native land. The Spanish clergy reproach Ferdinand for his indecision, and throw every obstacle in the way of the negociation, and pursue every measure calculated to promote a counter-revolution, or to cherish a spirit of insubordination in Portugal. Their means are powerful, but we trust they will be firmly and wisely resisted. The traitors have not been repulsed; but they have gained no advantage that promises to be permanent: and when the divisions of the allied troops come in contact with them, they must be immediately driven back. That they will receive shelter in Spain we cannot doubt; but that shelter will be covered by some subterfuge, similar to those with which she supplied them with arms and ammunition.

The Swiss guards have been withdrawn from Madrid, and are on their return to France. Should they be followed by the remaining troops of that nation, the internal peace of Spain will be placed in a very precarious situation; and however unwilling the present authorities may be to acquiesce in the establishment of a new constitution in Portugal, we are persuaded they will give way rather than openly face the danger that presents itself. They have not suffered the British minister to leave Madrid; and though the tone assumed by Ferdinand is lofty, yet he has given no pledge, either by word or deed, that can be considered as security for his future conduct. He will most probably concede; but those who watch for the welfare of Europe will remember that his counselors (it may be said rulers) will not fail, as soon as a favourable moment arrives, to resume their

former line of policy, and represent his concessions as forced, and therefore not binding.

An alarm has prevailed that France is about to break her neutrality, and enter into the designs of Spain with regard to Portugal, from the sudden visit of Prince Polignac to his native country. It would rather appear that he had returned for the transaction of private business, taking advantage of the absence of Mr. Canning from the seat of government, as a time when his non-residence in London would not interfere with public affairs.

ROME. — The last month has furnished information from Rome, which must convince all but the most prejudiced persons that the tyrannical character of the papacy is still unchanged. Two edicts have been issued and carried into execution; the one forbidding Jews to receive any service whatever from a Christian, and the other restoring the use of sanctuaries. The former is merely a petty display of arbitrary power, or a persecuting spirit: and though a vexatious interference in the rights of private life, yet, as it chiefly turns upon the lighting fires and candles on Saturdays, will produce in that warm climate, except in cases of sickness, no serious inconvenience, whilst it strongly points out what manner of spirit influences the head of the Romish government. The other exalts the temporal dignity of the church at the expense of the civil authority; but it exhibits in a striking light the total disregard of that

establishment to any principles of morality and good order, when even in this enlightened age it can adopt a measure conducive to rendering the ecclesiastical states the resort of ruffians and criminals of every description for no other purpose but to magnify the spiritual above the temporal power.

JAVA. — The Javanese, under the mild influence of British government, were amongst the most orderly of her eastern subjects. Since the restoration of that island to the Dutch, and the renewal of those arbitrary and oppressive measures, which have invariably accompanied the exercise of dominion in the hands of that nation, these have rebelled and followed up their exertions for the recovery of their liberty with so much vigour and success, that only Batavia and its immediate dependencies can be said to remain under European controul. The government of the Netherlands is making great exertions for the support of its authority in that quarter, and ships of war crowded with soldiers have been hastened thither. The exact number of these are not known; but out of four, carrying nearly six thousand men, only one is known to have proceeded safe down the English Channel; another is reported to have been lost, and all hands to have perished; the other two have been wrecked on their own coasts, when on the point of sailing, and the greater part of the crews perished; of fourteen hundred persons on board one of these, nine hundred were drowned.

UNIVERSITY AND CLERICAL INTELLIGENCE.

OXFORD.

Degrees conferred Jan. 19.

M. A.

Carrington, Edm. Fred. Queen's Coll.
 Coventry, Hon. and Rev. Thomas Henry,
 Ch. Ch. Grand Compounder.
 Eade, William Aislalie, Ball. Coll.
 M'Lean, Donald, Ball. Coll.

Dec. 24.

Robert William Goodenough, William
 Emmanuel Page, Frederick Biscoe, John
 Robert Hall, and Henry Partington, were
 admitted actual Students of Christ Church,
 having been elected from Westminster in
 May last.

CAMBRIDGE.

BACHELORS' COMMENCEMENT, *January 20.*

Those gentlemen whose names are preceded by an asterisk, have another term to keep previous to being ADMITTED to their degrees, although they passed their examination in the following order of arrangement.

WRANGLERS.

Gordon, Pet.	Thompson, Joh.	Pinder, Cai.	Kempthorne, Joh.
Turner, Trin.	Peacock, Joh.	Cooper, Trin.	Carus, Trin.
Cleasby, Trin.	Venn, Qu.	Lewis, Trin.	Webster, Trin.
De Morgan, Trin.	Stuart, Qu.	Kelly, Cai.	Burnaby, Cai.
Cankrien, Trin.	Moore, Qu.	Brooke, Joh.	Dawes, Cai.
Yate, Joh.	*Hoare, Joh.	Colville, Joh.	Farre, Joh.
Hopkins, Pet.	King, C.C.C.	Dodd, C.C.C.	Dobbs, Trin.
Butterton, Joh.	Biley, Clare	North, Joh.	Jarrett, Cath.
Tinkler, C.C.C.	Charlesworth, Trin.		

SENIOR OPTIMES.

Hovenden, Trin.	P. Smith, Trin.	Grose, Clare	Kennedy, Joh.
Beechey, Cai.	Cape, C.C.C.	Paull, Joh.	Lay, Joh.
Eade, Cai.	Row, Cai.	Foshbrooke, Pemb.	Dykes, } Pet.
Cumby, C.C.C.	Newland, C.C.C.	Deans, Chr.	Sergeant } C.C.C.
Haslewood, Joh.	Talbot, Trin.	Appleton, Trin.	Johnson, Joh.
Owen, Joh.	Sanders, Pemb.	Spyers, Joh.	Bowstead, Joh.
Bunch, Emml.	Luard, Joh.	Rees, Joh.	Cooper, Pemb.
Rowell, Sid.	Barrs, Jun. Joh.	Dewdney, Joh.	Leatherdale, Joh.
Colbeck, Emml.	Stammers, Joh.	Walford, Trin.	

JUNIOR OPTIMES.

Cartwright, Chr.	Malins, Cai.	Willan, Pet.	Breynton, Magd.
Collyer, Trin.	*Stainforth, Qu.	Antrobus, Joh.	Brame, Trin.
Kenrick, Trin.	Easton, Emml.	Barrs, Sen. Joh.	Woodhouse, Sid.
Chatfield, Trin.	S. Smith, Trin.	Cartmel, Pemb.	Appleyard, Cai.
Cottingham, Clare	*Bernard, C.C.C.	Vinall, Cath.	Robson, Trin.

Jones, Cath.	Gibson, Trin.	*Parker, Trin.	Fitzherbert, Qu.
Hensley, Cath.	Clark, Qu.	Owen, Magd.	Reeks, Clare
Groves, Chr.	*Waddington, Trin.	Jarvis, Pemb.	Livesey, Joh.
Litchfield, Trin.	Clements, Qu.	*White, Qu.	Richardson, Chr.
Woods, Emml.	Booth, } Qu.	Hockin, Cai.	Beezon, Joh.
*Whitmore, Trin.	Cooper, } Qu.	*Massingberd, Down.	Livesay, Clare
Blackwell, Cath.	Cotton, Pemb.	Harrison, Chr.	Shaw, Trin.

Prideaux, Trin.	Soltan, Trin.	Hey, C.C.C.	Maude, Jes.
Phillips, Qu.	Barwick, } Qu.	Cogswell, Joh.	Cooper, C.C.C.
Howorth, Cai.	Huyshe, } Sid.	*Burke, Cai.	Wymmer, Joh.
De Preaux, Cath.	Offley, Joh.	*Gray, Trin.	Wright, Trin.
Goodhart, Trin.	*Martin, Trin.	Addis, Trin.	Smith, Sen. Magd.
Byron, Emm.	*Smith, Jun. Magd.	Franklin, Clare	Smyth, Tr. H.
Russell, Cath.	*Corser, } Trin.	*Lutener, Jes.	*Rawlings, Emm.
*Wallace, Trin.	Hutt, } Trin.	Yorke, Joh.	*Macarthy, Pet.
Pope, Trin.	Watson, Trin.	Cheere, Joh.	*Marcus, Qu.
Daniel, } Chr.	Drummond, Trin.	Bond, C.C.C.	Hoyle, Joh.
Rennie, } Trin.	*Cockshott, Trin.	Bull, } Joh.	*Hutchins, C.C.C.
Atkinson, Trin.	Riddell, Chr.	Gilby, Sen. } Clare	Goodwin, Emm.
Holte, Trin.	Pearson, I. Trin.	*Singleton, Qu.	Packe, Chr.
Grainger, Down.	Barwick, Magd.	Woodley, Pet.	Inge, Trin.
Shackleton, Trin.	Sanders, Pet.	*Tyacke, Joh.	
T. T. Smith, Qu.	Yule, Jes.	Coke, Trin.	
Marsden, Joh.	Beath, Joh.	Yerbury, Trin.	*Agar, Jes.
Cann, Pemb.	Meech, Enum.	Murray, Pet.	*Biddulph, Clare
Neeld, Trin.	Nesfield, Jes.	*Garland, Trin.	Bowden, Qu.
*Seckerson, Cath.	Ridsdale, Pet.	Rice, Trin.	Chell, Jun. Joh.
Greig, Trin.	Delacour, Joh.	*Boydell, Magd.	*Cheere, Qu.
Stevenson, Jes.	Lyall, Chr.	*Davis, J. Joh.	Crichlow, Trin.
Smith, C.C.C.	Crompton, Trin.	Tooke, Trin.	*Darby, Down.
Scott, Trin.	Browne, } Joh.	Woodward, Joh.	*Dymoke, Trin.
Mead, Joh.	*Tayleure, } Trin.	*Grice, Qu.	*Gibson, Jes.
Hale, } Sid.	Frankish, Joh.	Wilson, Trin.	Goodden, Jes.
*Hall, } Trin.	Hooper, Qu.	Brett, Trin.	Green, Jes.
Williams, Chr.	Emmett, Trin.	*Radcliffe, Magd.	Hartley, Chr.
*Sikes, Qu.	*Smith, Cath.	Gilby, Jun. Clare	*Hutchins, Jes.
*Capper, Qu.	*Clay, Sid.	Bloom, Cai.	Kitchin, Qu.
Connings, Cath.	Chell, Sen. Joh.	Burroughes, Joh.	*Lawson, Sid.
Heathcote, Joh.	Docker, Pemb.	Digby, Joh.	*Leach, Jes.
Steward, C.C.C.	*Hume, Joh.	Clive, Joh.	Ness, C.C.C.
Pulleine, Trin.	Smith, E. H. Qu.	Hare, Qu.	Powel, Pet.
*Wales, Cath.	Ely, Joh.	Silver, Trin.	Pullen, Qu.
Cobbold, Cai.	*Lord Douro, Trin.	Rawlings, Trin.	*Scott, Pet.
*Franklin, C.C.C.	Lake, Jes.	Everett, Joh.	Spenser, Qu.
Jordan, Clare	*Finch, } Trin.	*Morse, C.C.C.	Sprigge, Pet.
*Willan, Chr.	*Lillingston, } Em.	White, Trin.	Stimson, Cai.
Pearson, A. Trin.	Prescott, Trin.	Brydges, Trin.	*Stopford, Trin.
Fonnereau, Trin.	*Medlicott, } Qu.	Myall, Cath.	Strangways, Joh.
Henslow, Jes.	Tryon, } Joh.		
Sprole, Jes.	*Gwyther, Joh.		

The following gentlemen were admitted to *agrotal* degrees:

Helsham, Hen. C.C.C.	Cubitt, Geo. Cai.
Wilson, John Cath.	Langton, Aug. Cai.
Armitage, B. Trin.	Livingstone, Joh.

Admitted B. A.

Smith, W. G.	Trin. Coll.
Fenn, Patrick,	St. John's.
Hill, Robert,	St. John's.

The following are to be the Subjects of Examination in the last week of the Lent term, 1828:—

1. The Gospel of St. Mark.
2. Paley's Evidences of Christianity.
3. The First and Second Books of Xenophon's Memorabilia.

4. The Second Book of Horace's Epistles.

The Hulsean prize for the last year is adjudged to William Michael Mayers, of Catharine Hall, for his dissertation on the following subject:—"A critical Examination of our Saviour's Discourses with regard to the Evidence which they afford of his Divine Nature."

The following is the subject of the Hulsean prize-essay for the present year:—"The Contention between Paul and Barnabas."

The Rev. Temple Chevallier, M. A. of Catharine Hall, has been re-appointed Hulsean Lecturer for the year 1827.

The Rev. Challis Paroissien, M. A. Fellow of Clare Hall, is elected one of the Senior Fellows of that society.

PREFERMENTS.

- Airey, Rev. W. M. A. of Queen's College, to the Perpetual Curacy of Hexham, Northumberland. Patrons, Col. and Mrs. Beaumont.
- Baker, Francis, to the Rectory of Wylce. Patron, the Earl of Pembroke.
- Borwell, John H. Coates, M. A. of Queen's College, Oxford, is licensed, by the Rev. Precentor Bartlam, to the free and endowed Grammar School of Plymouth.
- Brown, L. R. M. A. to the Rectory of Saxmundham, Suffolk. Patron, D. L. North, Esq. of Little Glemham Hall.
- Browne, William, B. A. Rector of Marlesford, to the Rectory of Little Glemham, with the Perpetual Curacy of Great Glemham annexed, in Suffolk. Patron, D. L. North, Esq.
- Chapman, W. H. M. A. to be Second Master of the Charter-house.
- Coyte, James, M. A. to the Perpetual Curacy of Farnham, Suffolk. Patron, D. L. North, Esq.
- Davison, W. M. A. to the Deanery or Perulding of Hartington. Patrons, the Trustees under the Will of the late Sir Hugh Bateman.
- Day, C. Vicar of Rushmere, Suffolk, to the Perpetual Curacy of Playford, in the same county.
- Firmin, Robert, B. A. of Clare Hall, Cambridge, to the Vicarage of Fingringhoe, Essex, on the presentation of his father, the late Peter Firmin, Esq. of Dedham.
- Hallward, N. W. M. A. to the Rectory of Milden, Suffolk. Patroness, Mrs. Hallward, of Assington.
- Headlam, J. Rector of Wycliffe, to be Archdeacon of Richmond.
- Morgan, Thomas, D. D. to the Vicarage of Llansadurn, Carnarvon. Patron, Adm. Sir T. Foley.
- Musgrave, Charles, M. A. Vicar of Whitkirk and Perpetual Curate of Roundhay, in Yorkshire, to the Vicarage of Halifax, Yorkshire.
- Pellow, the Hon. and Rev. George, M. A. of Corpus Christi College, Oxford, and Prebendary of Canterbury, to the Rectory of St. George, with St. Mary Magdalen, in that city.
- Pendrell, E. Curate of Killabeyll, to the Perpetual Curacy of Llangnick, Glamorganshire. Patroness, Mrs. Bassett.
- Thomason, — to the Curacy of Trinity Church, Cheltenham.
- Vaughan, W. to the Perpetual Curacy of Astley. Patrons, the Corporation of Shrewsbury.
- Ward, W. M. B. A. to the Vicarage of

Hartington, Derbyshire. Patron, the Duke of Devonshire.

Williams, Orlando Hamlyn, B. A. of Balliol College, Oxford, has been instituted, by the Rev. Precentor Bartlam, to the Rectory of Clavellegh, otherwise Clodelly, Devon.

CLERGYMEN MARRIED.

- Ahrahall, J. C. J. Hoskyn, M. A. Scholar of Wadham College, Oxford, and Master of Bruton Free Grammar School, to Jane, third daughter of Edward Dyne, Esq. solicitor, Bruton.
- Banner, Benjamin Halford, Rector of Bانشa, late Fellow of St. John's College, Oxford, and nephew of the Abp. of Cashel, to Helena, widow of the late Thomas Blackall Buckworth, Esq. and daughter of the Rev. Marshal Clarke, Abbey, Tipperary.
- Biddulph, Theophilus, M. A. Fellow of Corpus Christi College, Oxford, to Catherine, eldest daughter of John Lindon, Esq. of Weston Court, Somerset.
- Demainbray, Francis, Fellow of Pembroke College, Oxford, to Mary, only daughter of the late Francis Findon, Esq. of Shipston-on-Stour.
- Paul, Robert Bateman, Fellow of Exeter College, Oxford, and Vicar of Wittenham, Beiks, to Rosamira, daughter of the Rev. R. Twopeny, Rector of Little Casterton, Rutland.
- Ranken, Charles, M. A. Student of Christ Church, Oxford, to Isabella, daughter of Edward Long Fox, M. D. of Brislington House.
- Watkinson, Robert, B. D. Fellow of Emmanuel College, Cambridge, to Miss Harby, of Caroline-place, Mecklenburgh-square.
- Winthrop, William, Fellow of St. John's College, Cambridge, to Frances Mary, eldest daughter of the Rev. George Feacham, Vicar of Dorking.

CLERGYMEN DECEASED.

- Adin, Thomas, Rector of Charlotte Town, Prince Edward's Island.
- Bartholomew, Richard, Rector of Dunsfold, Surrey.
- Bonney, George, Vicar of Sandon, Staffordshire.
- Buchanan, John, Perpetual Curate of Weston Underwood, and Vicar of North Grinstead, Yorkshire—a most intimate acquaintance of Cooper, the Poet.

On the 27th ult. at the Lodge of All Souls' College, after a long illness, the Hon. and Right Rev. EDWARD LEGGE, Lord Bishop of Oxford, and Warden of All Souls. His Lordship was elected Fellow of All Souls from Christ Church. In 1815, on the death of Dr. Jackson, he was promoted to the See of Oxford; and, in 1817, succeeded Dr. Isham as Warden of All Souls. His Lordship was born in 1767, took the degree of B. C. L. in 1791, and of D. C. L. in 1805. He was the seventh son of William, the 2d Earl of Dartmouth.

COLLINSON, SEPTIMUS, D. D. Provost of Queen's College, Oxford, Margaret Professor of Divinity, Prebendary of Worcester, and Rector of Dowlish Wake and Dowlish West, Somersetshire, in his 88th year. The duties of his Provostship, to which situation he was unanimously elected, and which he enjoyed for a longer period than any former Provost, were discharged by him with great ability, diligence, and discretion. By the Society, over which he so long presided, his memory will be cherished with grateful veneration. In 1798, he was unanimously elected Margaret Professor of Divinity. In his office of Professor he laboured with unexampled efficiency and zeal. The Lectures on the Thirty-nine Articles of the Church of England, which he delivered in that capacity, evinced deep research, sound judgment, correct and enlarged views of religion, and great moderation. He was justly esteemed by the University, as having rendered a most important service by those Lectures. So great was his anxiety to be useful in that department, that he delivered a Course of Lectures at the age of eighty. He frequently preached before the University, even when he had arrived at a very advanced age. The sermons which he delivered before that audience, exhibited decisive proofs of a vigorous and acute mind, habituated to calm and patient inquiry, and to close and accurate reasoning. His delivery was peculiarly impressive, and never failed to produce

a very powerful effect on the minds of his numerous hearers. His character was marked by very high independence. To all public institutions of acknowledged utility he was a liberal benefactor. In social intercourse he exhibited a disposition singularly benevolent. No uncharitable nor unkind expressions fell from his lips. He possessed remarkable urbanity of manners, and retained, even to the last conclusion of life, unabated cheerfulness and unimpaired energy of mind. Though his frame was weak and delicate, yet he enjoyed almost uninterrupted health, the reward of the regular habits to which he had adhered from his earliest years.—After a very short illness, he closed a long and useful life, which had been uniformly distinguished by unaffected piety. Dr. Collinson took his degree of M.A. in 1767; B.D. in 1792; and D.D. in 1793. In 1778 he was presented to the Rectories above-mentioned, of which J. Hanning, Esq. is the patron. In 1796 he succeeded Dr. Fothergill as Provost of Queen's College; and in 1798, as before stated, was elected Margaret Professor of Divinity, in the room of Dr. Neve, of Merton College. Dr. Collinson was for some years one of the City Lecturers, but resigned in 1795.

Hallward, John, Vicar of Assington, Suffolk.
Knight, Samuel, M. A. Vicar of Halifax, York.

Lloyd, Thos. Vicar of Albrighton, Salop.
Mitchell, W. Rector of Corleigh and Barwick, Devon.

Nelson, Thomas, Vicar of Owersby and Kirby-cum-Osgodby.

Olivier, D. S. Rector of Clifton, Beds.

Richards, J. Vicar of Wedmore, Somerset.
Robinson, R. B. Broughton, M. A. Rector of Waterstock, Oxon, and Emmington, Bucks.

Smyth, Charles J. Rector of Fakenham, and Vicar of Catton, Norfolk.

Stillingfleet, James Rector of Hotham.

Thomas, — D. D. Rector of the Union of Cloydon and Prebendary of Shrule.

Williams, Wm. Rector of Melbourne-cum-Holt, Leicestershire.

LIST OF NEW PUBLICATIONS.

"The High Church Vindicated," in the Fourth Charge to the Clergy of New York. By Bishop Hobart.

Sermon on the present Distresses of the Country. By the Rev. E. Edwards, Incumbent Curate of Marsden.

Instructions in reading the Liturgy. By the Rev. J. H. Howlett, M. A. Reading Chaplain at Whitehall, and Vicar of Nollington, Sussex.

Sermons on various Subjects. By the Hon. and Rev. A. G. Spencer, Archdeacon of Bernuda, &c.

Seven Sermons on the Lord's Prayer. By the Rev. T. Young, A. M. Rector of Gilling, near York.

Howell and Stewart's Catalogue of English Theology, Ecclesiastical History, and Sermons.

NOTICE TO CORRESPONDENTS.

We have received "Millenarius," and "W. W."

THE
CHRISTIAN
REMEMBRANCE.

MARCH 1827.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*A Sermon, preached in the Cathedral Church of Chester, on Sunday, November 5, 1826. By EDWARD COPLESTON, D.D. Dean of Chester, and Provost of Oriel College, Oxford. Murray and Rivingtons. London, 1826.*

THIS Sermon is prefaced by a dedication to the Bishop of Chester, in which the author adverts briefly to some of the leading views of his discourse, as having long been familiar to his own mind; mentions it as among the advantages of his unsolicited preferment at Chester, that it had introduced him to the friendship of the Bishop; and bears the same honourable testimony with others as to the manner in which that diocese is conducted. We are particularly tempted to notice this dedication, because it appears to us to say neither too much nor too little:—here is neither the coldness of formal acknowledgments, nor the repelling language of fulsome panegyric. Dr. Copleston evidently feels what he has stated himself to feel; and the testimony which he bears to the private and episcopal character of his Diocesan, is expressed with equal truth and delicacy.

The text is John xvi. 2.—*The time cometh that whosoever killeth you will think that he doeth God service.*

After a brief illustration of the passage, as verified in the first ages of the Church, the preacher takes occasion to notice incidentally one decisive reason, why God in his wisdom chose that period of time for sending his Son into the world. Had the Jewish rulers still possessed the power of the sword, humanly speaking, the Christian Church could not have had its beginning at Jerusalem. Whereas, under the protection of the Roman government, it struck its roots deep into that soil, where it first was planted, and thus proved to all ages that it grew out of Judaism as its parent stock:—"that the Church of Christ is the Jewish Church arrived at its full maturity, freed from all those restraints and institutions which were adapted to its temporal state, and which were preparatory only to the display of its pure and spiritual character."—P. 3.

"The laws and institutions of Moses were framed for this world. The kingdom of Israel was a kingdom of this world. It was maintained therefore by all those means and expedients which the kingdoms of this world necessarily employ to secure their existence and their prosperity, whether against foreign or domestic enemies. It differed from all those kingdoms, inasmuch as the law and the religion of the state were one and the same: and the civil governor's chief duty was, to execute the declared will of God, *as the will of God, in the government of his people.* But the policy, the means, and the force employed were the same with those of all earthly potentates: and too well we know, that earthly motives and passions often operated upon the minds of their kings, as powerfully as upon the most ambitious and self-willed monarchs of the heathen nations.

"It is well to impress upon the mind of every reader of the Old Testament this important principle; because not only does much evil arise to themselves from not duly attending to it, but a most unfair advantage has been taken by the enemies of religion, of the acknowledged vices and imperfections of those characters who are most conspicuous in the Jewish history. We should always bear in mind that they were instruments for maintaining the law and the worship of Israel until Christ should come. Their moral character is generally defective, and it is often highly vicious. Even when they executed their office aright, it may frequently have happened that human motives were as powerful with them, or even more powerful, than a sense of religious duty: but whenever human motives prevailed so far as to supersede their religious duty, or to make them forget their subordinate character, forget the allegiance they owed to God, and the paramount obligation of his service, they were rejected by him, and others substituted in their place. Thus Saul was rejected from being king over Israel, not on account of his proud, his vindictive, or his ambitious character; but because he disobeyed God's word declared by his prophet; and instead of making his policy subservient to the support of religion, insulted the majesty of God, by making religion an engine of state policy. And David was placed on his throne, "a man after God's own heart," not because of the perfection of his moral character, for we know it was grievously imperfect, but because he had a just and deep sense of God's authority—because he knew that God was the especial ruler of the people of Israel—that his will was to be their law—that the maintenance of the established religion was his chief duty—and that in the execution of the kingly office this duty would be for ever uppermost in his mind." P. 4—6.

These remarks, the justice and importance of which it is unnecessary for us to point out, lead to some observations *on the manner* in which the Jewish law was finally abrogated. The feasts, the form of worship, the distinction of meats and of days, and all the ordinances of the law, were allowed to disappear gradually: though not necessary means of edification, they were tolerated and even respected by the gospel:—a lesson to us, as the preacher justly states, in mentioning this circumstance, of liberality and forbearance towards one another, in all the minor acts of religious duty. But with the severe penal laws of the Mosaic dispensation the case was different; "and it is well deserving of notice, that as to the abrogation of these laws in his own Church, our Saviour did not leave his disciples uninstructed when he was taken from them." (P. 8.) On many occasions he censured the blind zeal of his followers, when it was about to break forth into acts of violence; and admonishing them that his kingdom was not of this world, he taught them that it was not to be advanced by this world's weapons.

That the Church of Rome has not acted upon the principle laid down by our blessed Lord, and that it has long laboured to establish and maintain a system of temporal greatness and authority, is known to every man who is at all conversant with ecclesiastical history. To the character and claims of this Church, Dr. C. directs his attention through the remaining pages of his discourse.

Many of the rites of the Church of Rome, as he asserts, after Middleton and others, have a strange mixture of Paganism and Judaism, but deriving of course their title to authority—a most delusive title, as we have seen—from the Jewish Church. The claim of the Bishop of Rome to universal dominion was in accordance with the spirit by which the rulers of that see had long been guided: and how was the claim to be asserted, but by the usual expedients which earthly governments adopt to acquire and preserve authority? “The purity of the faith was to be maintained by terror, by torture, by sanguinary executions: and men were taught to put their fellow-creatures to death as an act well-pleasing to God, and even beneficial to the unhappy sufferer himself.” — 13.

That Protestant Churches have not been altogether innocent of the crime of persecution, is a fact which Dr. C. fully admits; but he justly traces it to the previous influence of the Romish Church:—it was a long time before the leaven of Popery had entirely worked out of our system.

“In reminding you however, of the share which even Protestant Churches have had in the guilt of persecution, it is necessary to point out a material distinction between our case and that of the Church of Rome. The duty or the right of persecution we no longer assert. It never did form a part of our public professions. And now that our eyes are opened and our minds better informed, we not only disclaim it, but condemn it. We lament the errors of our forefathers, and we teach our children to avoid the same mistaken course, as being offensive to God, and in direct disobedience to the commands of our Saviour.

“In behalf of the Church of Rome the same thing cannot be said: nor indeed with the pretensions of that Church to infallibility is the plea possible. Individuals we know there are among them, composing perhaps the great majority of that communion, who lament, and reprobate, and abhor persecutions: but it is not with individuals that we are concerned: it is with the Church of Rome itself; and that Church neither has abandoned the claim, nor, however it may have disapproved the exercise of it in any particular case, has it ever condemned—it never *can* condemn the principle—for by so doing it would condemn the very principle upon which its own arrogant pretensions to preeminence and universal rule are founded.” Pp. 17, 18.

In support of these statements, a note of considerable length is subjoined to the Sermon. It is well worthy of a careful perusal: our limits will not allow us to say much upon it: but the following is a brief extract:—

“In the Creed of Pope Pius IV. which receives the unqualified assent of all members of the Romish Church, the following clause, as translated by Mr. Butler, is contained. ‘I also profess and undoubtedly receive all other things

delivered, defined, and declared by the sacred Canons, and general Councils, and particularly by the holy Council of Trent.' Now one of the Canons of the fourth Council of Lateran, a Council held in high esteem and veneration by the Romish Church, and cited as one possessed of preeminent authority by the Council of Trent, expressly condemns all heretics, by whatever name they may be called. In the same Canon the secular legislatures, whatever be their powers or titles, are admonished, and, if necessary, are to be compelled, as they hope or desire to be considered faithful to the Church, to exert themselves to the utmost, to exterminate all those whom the Church defines to be heretics. If the princes, to whom this decree of the Church shall come, neglect to obey, they are subject to excommunication.

"There is much more to the same purport: but this is enough for our present argument. It is enough, that the Council decrees that 'those whom the Church condemns as heretics are to be delivered over to the secular power, to be punished in the manner that is due.' Such is the unrepealed decision of the Church of Rome, and a firm assent to this decision is declared in the acknowledged summary of faith, the Creed of Pius IV." Pp. 26, 27.

The history of papal domination is perfectly conformable to this decree: it exhibits the highest authorities in the Church of Rome as not merely concurring in acts of cruel outrage upon those who were not of the communion, but as actually triumphing in them. A solemn thanksgiving was made at Rome for the massacre of St. Bartholomew, in 1572, accompanied with a jubilee to all Christendom! (See Note, p. 19.)

Great pains have been taken by individuals of the Romish persuasion to remove the apprehensions of Protestants in reference both to their creed and the spirit of their Church: they have contended that we misrepresent their principles, and that they abhor, not less than ourselves, every appearance of persecution. But we must never forget what Dr. C., in a preceding quotation, has most justly stated, that their disavowal is of no moment whatever. Suppose these vindicators to be as honest as possible—suppose them all to be as sincere in their declarations, in reference to their own feelings, as we hope many of them are, yet our concern is not with them, but with the dogmas of their Church.* Have the ruling powers of that Church shewn any disposition to abrogate the obnoxious dogmas?

* This point is of such importance, that it can scarcely be too frequently urged. We make therefore no apology for introducing the subjoined passage, from the Rev. Mr. Mendham's valuable work, "An Account of the Indexes, &c. of the Church of Rome." "A great delusion has long been and is now hanging over the minds of men, particularly in this country, respecting the character of the Church of Rome and her adherents. It becomes important to remind them that this is not to be sought in the declarations of individuals of that communion, however respectable, which are worth nothing—absolutely nothing. The subjects of the Papacy have taken the utmost possible pains to disqualify themselves from having any opinion, or being able to give any exposition on the subject of their religion, which shall be independently and personally their own. The Roman, beyond any other professedly Christian sect, is bound to its peculiar faith and discipline by original engagements the most sacred, the most precise, the most extended, the most vigorous:—and it is there that we are to look for its true and distinguishing character. No greater mercy of the kind was ever vouchsafed to the Christian world by a compassionate Providence, than the Council of Trent. However cautious the managers of it,

"They well know that this is the grand impediment to the concession of those points which the members of their communion clamorously demand. They know that Protestants allege the systematic intolerance and the deliberate atrocities of the Church of Rome as the ground of their refusal; they know that all history records them, and that the language of their own most solemn conventions is held by us to be incapable of any other meaning. They know that their ablest divines and advocates have toiled night and day to remove the imputation, and that they labour by all the arts of sophistry to reconcile the reason of men to their daring paradox. They know that all this war of words might be hushed by a single sentence from the acknowledged organ of authority in their own Church. They know it to be not only one of the simplest principles of common sense and the universal law of social life, that the same authority which issues a decree is alone competent to revoke it, but that in this particular the opinion of mankind never can be satisfied without such a revocation. Yet while society is shaken and convulsed to its very centre, while millions are denied the enjoyment of what they call their natural and social rights, because their Church has never yet been cleared from this accusation, they commit the vindication of its character in so plain a matter to wily priests and factious demagogues, instead of saying with calm and simple dignity, what, if those agents of theirs speak truth may at any time be said, 'We are innocent of this charge'—'We abjure the errors of our predecessors in the Church of Christ.'" Pp. 33, 34.

But to return to the Sermon.

On the question itself of Roman-catholic Emancipation, as it is called, we do not find that Dr. C. has expressed an opinion. Whatever measures of concession can be safely adopted—safely, as it respects the Protestant Church of England, these he is willing to adopt. "It is one happy effect," he observes, "of the agitation which the question has undergone in these more enlightened times, concerning the civil disabilities imposed upon our fellow-subjects of the Romish Church, that self-defence is now almost universally admitted to be the only justifiable ground for making any distinction at all." (P. 15.) And, again,

"What defensive measures ought to be adopted I have already said is not a question for the consideration of this place. But being measures of security only, they must by their very nature be variable, and adapted to the circumstances of each particular age. It is useless therefore to declaim upon the general principles of liberty on the one hand, or upon the corruptions of popery on the other. Both have a tendency to inflame the passions and to mislead the judgment, at the very time when it is most desirable that the mental perception should be clear and unembarrassed, and that the mind should be calm, and unprejudiced, and undisturbed.

"But although it be foreign to the province of religion to enter into the details of this subject, yet wherever duties are to be performed by members of Christ's Church, whether in public or private life, the voice of religion may not improperly be raised to guide and moderate men's minds in the discharge of those duties, and to set them on their guard against the evils which are most apt to ensnare them, and to betray them into error." Pp. 20, 21.

The discourse concludes with some advice to all who take an eager

they were obliged by many motives to speak out and declare themselves in canons, in decrees, in anathemas, and above all in a creed, which, can none of them be recalled or cancelled."—*Preface*, p. vi.

part in this much agitated question :—recommending to those, who are hostile to concession, not to agitate their minds by a detail of the corruptions of the Romish Church, but rather, when the practical question comes under consideration, to turn their attention from these things : and to the opposite class of politicians, not to bend religion to their political views, or to represent as slight and unimportant the difference between the pure doctrines of our Church, and that spurious mixture of fraud, of fable, of priestcraft and superstition, with which the Church of Rome has corrupted and overlaid the Gospel.

“ If the false estimate I allude to of the difference between the Protestant and the Romish faith arise from inattention or from ignorance, we must pity either the want of information, in matters concerning which it is so easily to be obtained, or the want of power to discriminate between things really so different in their own nature. But if from any selfish or any worldly motive this representation is ever made,—if party spirit, or a love of popularity, or a foolish desire of being thought liberal, or a dread of popish vengeance, or a mean subserviency to the political views of others—if these or any one of these motives possess the heart, and incline it to prevaricate in so sacred a cause, deep indeed is the guilt of that man, and flagrant the insult offered to the Majesty of heaven. But let not any one, as he values the honour of God and the peace and salvation of his own soul, let him not burden his conscience with a sin so grievous. Let him not thus provoke the righteous judgment of God. It is a wilful sacrifice of divine truth to worldly feelings and worldly interests. And as the Almighty rejected Saul from being king over Israel, when he presumed to make religion subordinate to his schemes of policy, so will Christ reject those from a share in his kingdom, who are ashamed or afraid under any circumstances to confess him before men, or who think that any object upon earth can be so important as to justify a compromise of the pure word of God in order to obtain it.” Pp. 24, 25.

In several of the above remarks we have followed, without exact acknowledgment, the reasoning of the Sermon. Upon several parts which have been mentioned we feel inclined to enlarge, partly to illustrate, and partly to confirm the views of Dr. Copleston; and it would be no unpleasant task, while we speak of the sound scriptural principles and lucid arguments of this discourse, to dwell especially upon the christian moderation which it exhibits upon a subject peculiarly suited to kindle the passions; but, for brevity's sake, we pass over all these matters without further remark, simply to notice a statement (p. 35, Note) of the author's persuasion that the reign of Antichrist is drawing to a close. We venture to indulge the same opinion; and we think that it is countenanced by the *signs of the times*. A movement has taken place in several parts of Germany, which indicates that the papal system is no longer so firmly rooted in the minds of the people as it has hitherto been; and in Ireland events have recently occurred which seem to prove that ancient prejudices are giving way, and that the Reformation is really in progress. We are beginning, at length, to see the fruits of that extended system of education, although perhaps not always the most judicious, which has for some time been carried

on with so much zeal in that country, and the great benefit of placing the Scriptures in the hands of the people. The Report of the Reformation Meeting, held at Cavan, January 26th, abounds with most interesting information on this subject. It appears, on the authority of Lord Farnham and other names of high respectability, that a spirit of inquiry has gone forth into various parts of the country, and "that scarcely a post arrives but it brings intelligence from the North, and from the South, and from the East, and from the West, of Roman Catholics who have come over to the Established Church." From communications which have reached the above-mentioned Nobleman, he stated his belief that the conversions which have taken place in the course of a few months amount to about 750. It is the opinion of his Lordship, and of many enlightened persons, that numbers of the Irish are retained in the Romish Church, not by attachment to her doctrines and discipline, but by fear and shame; by fear of persecution, and that of a very serious kind, if they should desert their old communion,—and by shame on account of the reproach, which they must certainly encounter. If such be the facts, and we see no reason to doubt them, the peculiar hostility which has recently been manifested by Dr. Doyle and others of his communion against the Protestant Church, is of easy explanation; it is some evidence, we trust, that their time is short; and we cannot but cherish the hope that by perseverance in the measures which have thus far been successful, the irritating question of Catholic Emancipation may, on account of the diminishing numbers of Irish Roman Catholics, become daily of less interest and importance, till that corrupt and worldly system of religion shall have finally given way to the influence of the gospel of Christ.



ART II.—*The Divine Government.* By SOUTHWOOD SMITH, M.D.
London, Baldwin and Co. 1826.

If a selfish and sinful being, entirely ignorant of or opposed to the principles of Christianity, should sit down and consider what he would wish the nature of the Divine Government to be, it does not appear that he could frame a system more congenial to his depravity, than that of which Dr. Smith is the advocate. By the adoption of this system, the most profligate might transfer all responsibility from themselves to their Maker;—by a happy ingenuity and a kind of moral alchemy, they might transform evil into good—their vices into virtues; and in the midst of crime, in the perpetration of the darkest deeds, exult in the distant prospect of universal restoration. Now, if consequences so monstrous and so mischievous—so utterly subversive not

only of religion, but of all virtue and morality whatsoever—are found to result from the system under consideration, we shall not have much difficulty in concluding that the system itself is founded in error, and supported by advocates whose judgment is blinded by their pride, their prejudices, or their passions. That the consequences of Dr. Smith's doctrine are such as they are above stated to be, is the point which we propose to establish.

After having shown (without indeed any new arguments in support of its truth) that the world did not make itself, nor establish those laws by which it is governed, but that it was formed and is sustained by the hand of the Deity, Dr. S. proceeds to consider the "manner in which the Divine Government is administered," and at one stroke attempts the overthrow of the free-agency of man, and the contingency of human events. The existence of natural evil being traced to the wisdom and good pleasure of the Almighty, he next goes on to show that moral evil is derived from the same source—that, in fact, "moral evil is the same as natural evil with volition superadded.*" Now, if man can no more controul the struggle of contending passions within him, than he can still the tempest, or arrest the progress of the whirlwind, the endeavour or even the wish to effect the one would be as fruitless and as ridiculous as to attempt the other:—so that, according to our author's creed, the pursuit of virtue is not only vain but ridiculous,—not only is the attainment of it altogether impossible, but the attempt to attain it is little less than impious. The volition with which he has invested man, is either a non-entity, or, if it consist merely in the appetency of pleasure and the avoidance of pain, it is identified with the instinct which regulates the motions of the whole animal creation. Nor will the absence of violence alter its nature: it is the same thing as to a man's free-agency, whether he be impelled by the rudest violence, or drawn by the finest thread, if both are equally beyond his power to resist. The volition therefore here conceded to man, is

"Vox et præterea nihil."

That there is a difficulty, and perhaps, with our present faculties, an insuperable one, in reconciling the foreknowledge of the Deity with the free-agency of man, is readily admitted; though very few we would hope, and are inclined to believe, will think that Dr. S. has solved it: on the contrary, if the solution he proposes, reduce us to mere animal machines—if it be repugnant to our consciousness, (for fatalism is a doctrine as revolting to the feelings as it is forgotten or overlooked in the practice of the world)—if it tend to prejudice and paralyze all exertion in the pursuit of virtue—if it make commands a mockery,

* If this definition of moral evil were allowed, would it not follow that the maniac and idiot were "the most offending men alive?"

admonitions fruitless, and laws nugatory—we may conclude, with much more probability of being right, and with much more safety, (for even admitting the truth of Dr. S.'s doctrine, it is clear that it was never intended to influence our practice, for in fact it does not and it never will,) that fatalism is the child of ignorance and presumption, alike unnatural in its appearance and mischievous in its nature.

But having explained "the manner of the Divine Government" in such a way as virtually to absolve the subjects of that government from their allegiance and responsibility, Dr. S. undertakes to dignify evil as much as he had depressed and despoiled man. In showing "the design of the Divine Government," it is his object to prove that evil, natural and moral, is the "means of producing ultimate good." That God out of seeming ill is ever educing good, is not, and cannot be questioned; but in order that man should be good and happy he must needs have been created wicked and miserable, is, we confess, a startling paradox, and very much above our comprehension. So essential, however, is sin made for the welfare of man, that if we could conceive a person to have made the pilgrimage of life without ever being guilty of crime, or tainted with impurity, that person would not have known the very elements and first principles of virtue*: according to our author, "he would have no sense of its excellence—no love of it—no desire to possess it." "Evil, be thou my good," would seem then to be the wisest resolution for a virtuous man to adopt; and the only question that then arises is, how it came to pass that the words "good and evil" have found their way into the languages of the world, and that the idea of good and evil, distinct from that of happiness and misery, has found its way into the hearts of men.

That moral evil is only so far evil as it produces pain, appears by no means a self-evident truth. Pain consequent upon an action or intention may be a proof of its being evil, but it does not follow that it makes it such. We may argue, from seeing a shadow, that an opaque body is near; but it is clear that the shadow is not the cause, but the consequence of its opacity: so, if by an inseparable connexion in the nature of things, pleasure is made the attendant of virtuous actions, and pain of such as are vicious, it need not therefore necessarily be true that virtues or vices are only so far praiseworthy or criminal as they are accompanied with these results. Had it indeed been so, it would be much more simple to have said, "Please every one—avoid giving pain," than to say, as we now do, "Cease to do evil—learn to do well."

The mischief, however, of this metamorphosis consists in this, that it would lead men to estimate guilt, not by its being an infringement of

the laws, and a contempt of the authority of God, but by the measure of unhappiness it would produce; so that a disregard of all the institutions of religion—a neglect of a diligent improvement of our talents—all sins that fall short of actual commission—and all those actions of a mixed character which are sanctioned by jesuitical patronage, would become, if not praiseworthy, at least indifferent and innocent. Such appears to be the danger of breaking up the fundamental and eternal distinction between right and wrong,—a distinction which the mind acknowledges antecedently to its calculations of the happiness or misery which will result from the rectitude or depravity of its actions.

Nor is the doctrine of moral evil being the stepping-stone to excellence, of less mischievous tendency. We have already observed that a conviction of this fact would be diametrically opposed to the acquisition and practice of virtue. It would lead men—nay, according to Dr. S. it would oblige them, (if we are at all bound to make the best improvement of our moral and intellectual endowments of which our nature is susceptible)—it would absolutely *oblige* them to practise every species of impiety; to be not only initiated, but brought to perfection in the nursery and school of vice, and to plunge into the lowest depths of depravity, as the only road to eminency in virtue. This surely appears a very hazardous experiment.

“Facilis descensus Averno;
Sed revocare gradum, superasque evadere ad auras,
Hoc opus—hic labor est.”

According to Dr. S.’s notion, extremes do indeed appear to meet; yet the doubts, and difficulties, and dangers attending such an attempt as, according to that notion, is requisite for the attainment of excellence, would be apt to deter most men from making the experiment, however well persuaded they might theoretically be that it would terminate successfully. We are told* “that it is the direct and certain tendency of moral evil to extend and improve the moral attainments;—for that if it did not exist, human nature would be deprived of its brightest ornaments, and incapable of possessing its most exalted virtues.” By the same reasoning it would appear † that angels, and all the intelligences above the rank of man, cannot but be passionate and implacable, proud and unfeeling, strangers to joy, and incapable of glory, neither possessed of fortitude, nor ever crowned with victory. If this be the case, they must envy man the benefits of the Fall, and regret that they are placed in such circumstances that they *cannot* imitate his conduct, nor consequently be the companions of his fate.

No one refuses to acknowledge the difficulty of comprehending the nature and origin of evil, and how all things shall be made in the end

to promote the happiness of those who love God,—but on this point also we repeat, that there is no satisfaction whatever in the solution which Dr. S. proposes. What emanates from the great and only Source of what is good and happy, cannot, one would suppose, be other than goodness and happiness; it seems impossible that it should be otherwise—that anything else should exist. The actual state of things, however, contradicts our preconceived opinions. Evil and misery confront us every where: we must either conclude, therefore, contrary to our own experience, contrary to the moral sense within us, that the expressions, evil and miserable, are only libels upon the character of what is good and happy; or, which we must be reduced to at last, confess that we cannot comprehend the matter—that the line of our understanding is too short to fathom the mystery; and it would seem but prudent “to soar with trembling pinions” into those regions of metaphysical speculation, and holding fast what we can understand, “to wait the great teacher—Death, and God adore.” This may be what Dr. S. would call “being paralyzed with a false fear;” but such a fear appears to us to be the genuine offspring of humility, and the best warrant of security. Whether Dr. S. has done wisely in shewing himself to be free from the salutary restraints of this feeling, and in asserting his independence by the liberty or licentiousness of his opinions, we will leave it with our readers to determine. But when he has acknowledged,* “that upon every subject whatever our comprehension is equally obscure and imperfect,” and has confessed† “that the origin of evil lies beyond the reach of our present faculties;” and while with real or affected candour he thinks it *not impossible*‡ “that he may be under those common influences by which men impose upon themselves respecting the conclusiveness of their own reasonings,” we cannot but think Dr. S. somewhat bold (to use no stronger expression) when he peremptorily pronounces, on a point confessedly disputable, (the eternity of punishment) that if the wicked are to be punished eternally, the conduct of the Deity “is worthy of the mind that plotted the Inquisition,” &c.; and if he shudders at the thought of an eternity of punishment, he might also (it appears to us) tremble when he ascends the tribunal and records his decision, that if he is wrong, the Almighty is malevolent. If an emancipation from the “prejudice of system,” and a total disregard of all human authority and assistance, give rise to expressions so presumptuous, or so unguarded as these, we hesitate not to avow our heartfelt desire (without intending any affront to reason or liberalism) that the reign of such prejudice, and the slavery, if it so be, of such system may for ever continue.

The actual state of things—the manner and design of the Divine

* P. 9.

† P. 97.

‡ Preface, p. vii.

Government—being accommodated to his system, our author formally introduces the grand doctrine of Universal Restoration. Upon reason and revelation, as the pillars of his faith, he undertakes to build up his system: the witnesses to which he appeals are competent and unexceptionable; the pillars on which he builds can never be shaken; but he may unintentionally mistake, or wilfully misinterpret the evidence of these witnesses. Upon the pillars and ground-work of the truth he may raise a superstructure of error;—we shall see, as we proceed, whether he has done so. From the testimony of reason it is inferred, that any other end of the Divine Government than the final restoration of all men to a state of purity and perfection, is inconsistent with the character of the Deity, as a Being of infinite goodness. Now, if we might anticipate the appearance of the other witness, (though to this we suspect Dr. S. may demur,) we would say, upon the evidence it has to give, that as far as regards the Governor of the world himself, the end of his administration is the happiness and salvation of his creatures. He would have all men come to the knowledge of the truth; but that as respects man, the Deity will not *compel* him, without his own consent and co-operation, to become virtuous; and that if he refuses to acquiesce in the intentions and offers of mercy, revealed and proposed to him by the benevolence of God; and if by this he may be said to frustrate the design of Omnipotence, and to oppose the will of his Maker, that he may *with truth* be said to frustrate the designs, and effectually to oppose the will of God. That the will of God, in this sense, is not irresistible, is implied in the petition of the Lord's Prayer, in which we pray, that it may be done on earth, both by ourselves and others, as it is in heaven; and the condemnation of sinners, throughout the Old and New Testament, is ascribed to their own unwillingness to pursue those means which have been appointed and intended for their salvation;—an unwillingness which it is in their own power to overcome, for otherwise the passages alluded to mean nothing. So that while the goodness of God wills the salvation of all, the perverseness or negligence of each individual may so far frustrate that will, as to preclude himself from a participation in those blessings which the goodness of God has provided and promised, sufficiently and freely, to all who endeavour to be what they ought to be, and therefore what they may be. Besides, however difficult it may be to reconcile the punishment of sinners with the goodness of their Creator, still we would with confidence appeal to every one's conscience, to say, whether, in *his own case*, with the alternative of eternal life and eternal death before him, it ever entered into his head to suspect, much less to charge his Maker with the want of benevolence. In spite of all he has written to the contrary, we are persuaded that Dr. S. himself, (if ever he held the doctrine which he now abjures and reprobates,) never did

and never could harbour such a suspicion, or prefer such a charge, with his own case only in review.

The next point at which we are at issue with Dr. S. is the inference to be drawn from the nature of punishment; which, as far as experience teaches us, is corrective. It is not disputed, that in this life, which is a state of discipline, punishment is corrective, and sent in mercy; and beyond this we can learn nothing from experience, and little or nothing from analogy; for, unless we have first proved that there will be a second state of trial, any arguments as to the nature of punishment, from what man now is, namely, a being under an ordered course of discipline, are, at best, conjectures, and most likely the offspring of the imagination, or "of system," rather than the deductions of reason. The force of analogy consists, in reasoning from what is well known to *what is less so*, or from what is well known, *ad simile quid*. But Dr. S.'s analogy proceeds from the knowledge of the actual state of our present existence, not indeed to the nature and circumstances of a state *less known*, or known to *resemble* our present condition, but of a state which is *not known to exist at all*; i. e. a second state of probation after we have left this world. To expect "to find any example in all the records of human experience, in which the certain and final consequence of any species of moral evil is pure, unmixed misery," or to be surprised at not "finding† the doctrine of final punishment supported by some *appearance in nature*," by some testimony of experience, is equally fruitless and unphilosophical; and to say that it can be supported by no induction of reason, is bold indeed, but perhaps not the more on that account to be relied on. For if this life be a state of probation, and if when death puts an end to (at least) the present "circumstances" of the discipline he has to undergo, the moral character of man has infinitely degenerated instead of improved under the exercise of a system of corrective punishment, are we to suppose that in the second, or third, or fourth, or any other limited time allotted for his further trial, he will have greater facilities of improvement than he has had in this? To the strong, and to many, the successful motives which lead to improvement in this life, the impenitent has become callous; every time he has blunted the edge of conscience by disregarding or drowning its suggestions; he has weakened the force of those motives, under whose influence alone he can be brought to repentance: every day, therefore, his return to the paths of rectitude becomes less probable, as the motives to induce him to return lose their power. And if the system of corrective punishment, as pursued in our present state, appears (as far as experience instructs us) to fall short of the design of the Divine Government: and if a system, which has failed

of producing its contemplated effects, will go far towards strengthening what it was intended to destroy, there seems little reason that the continuance of the same system would, by its duration alone, effect that, to which in its nature it has been proved inadequate. But the argument upon this point will depend mainly on the fact, that the punishment which uniformly follows guilt, does not necessarily or even ordinarily correct it. Superadded to the invariable consequence of guilt (the upbraidings of conscience), is the punishment which is imposed by human legislation. Yet this two-fold correction, aided too and assisted by every means of inducing reflection and promoting repentance, does not uniformly, perhaps not usually, succeed in dissuading or deterring offenders from the further violations of the laws of God and man. Obduracy is not the growth of a single year. "*Nemo repente fuit turpissimus.*" Yet at each successive step, the progress of vice has been marked alternately by corrective punishment and repeated crime. And if in the next (supposed) time of trial, more severity should be exercised, would it not seem to impeach the mildness of the present administration, and to bring in question the excellency of that wisdom, which having failed in its first attempt to restore mankind, should be forced to remodel its plan, and repeat the experiment? For the same difficulties, or rather infinitely greater difficulties, would still have to be overcome: and if with the fairest opportunities—with a freedom from that callousness, which guilt, if persisted in, induces,—with every thing to hope and every thing to fear;—if, with these advantages, a system, carried on by the infliction of present punishment calculated to correct the errors and wickedness of mankind, leaves them ten times worse than it found them, it would appear that it must be coercion, not correction,—force not freewill—which must be resorted to, to reclaim them. At the separation of the good from the bad, at the first day of judgment, (for according to Dr. S. there would be days of judgment at different intervals of time throughout eternity,) besides the increase of depravity, and consequently the proportionate diminution of the strength of all the common and familiar motives to improvement, all the advantages arising from the instructions, the exhortations, the example of good men, would be lost for ever; and indeed, rather than reason inclining us to conclude, that all or any so situated will be ultimately restored, it would seem to say, that those who have not escaped the dangers nor triumphed over the temptations of this world, will be growing worse and worse—more and more depraved and dæmoniacal, through the endless series of revolving ages.

The very argument, too, which our author brings forward to support, does in fact invalidate his objections:—for, as it has been proved by the example of the antediluvian world, that length of days does not

always instil wisdom*; so has it been fairly argued, that if men will not exercise self-denial for the space of seventy years, with the expectation, at the expiration of that time, of an eternity of glory, it would be diminishing the chances of reformation to extend the period of danger and difficulty.

Without therefore foolishly appealing to experience as the witness to a fact, of which it must of necessity be ignorant; and without searching nature for some type of what cannot resemble any thing within her dominions, as far at least as our imperfect vision can penetrate; we may still, with some *show* at least of reason, perceive that the wicked may be commensurate with eternity, and that this is the result not of vindictiveness in the Deity, but of impenitence, wilful and inexcusable, in man.—And so much for the testimony of reason.

The evidence of the second witness, Revelation, will not prove more favourable to our author's hypothesis. A sober and unprejudiced perusal of the sacred writings would never lead men to his conclusions. Indeed, of Dr. S.'s ability or candour as a critic, we had not formed the most flattering opinion, when we observed that interpretation he adopts of the only two passages in the Bible, we believe, that, taken in any sense, would appear even to favour his doctrine. In the passage from Isaiah, which he quotes, the opposition of the term "evil" to "peace," does not oblige us to conclude that by the former is to be understood moral evil; and the same word, as it occurs in the passage of the prophet Amos, seems to apply, from its connexion with the blast of the trumpet, and the consternation of the people, much more to the evils of war than to moral evil. An anxiety to establish a system which he conceives to be "honourable to God, and beneficial to man," has hurried Dr. S. into some extravagant conclusions, and it is not wonderful that he should attempt to support these conclusions from scripture with all the ingenuity that he possesses. The whole tenor of scripture, however, is too much for his ingenuity, and fatal to his conclusions. Let any one read the twenty-fifth chapter of St. Matthew, wherein the awful proceedings of the Day of Judgment are partially disclosed, and try if he can discover the least glimmering of hope, that the wicked will ever be subjected to a second trial. Let him refer to the tenth chapter of the Epistle to the Hebrews, and see if any hope of pardon or repentance beyond the grave is encouraged or intimated:—in short, let him open the sacred volume where he will, and he will find it uniformly declaring, that now is the day of salvation; that as the tree falleth, so will it lie; that more could not have been done for man than has been done; and that those who will not when they may escape perdition, must suffer at a time when it will be too late to repent of, and to repair their folly.

* Maclaurin.

† P. 49.

‡ Ver. 26. et seq.

The whole scheme, also, of the redemption of mankind by the sacrifice of the Messiah, is opposed to the Divine Government as explained by our author. Being free from sin himself, the sufferings which our Saviour underwent could not be intended for his correction: nor although they displayed, are we to suppose that they improved, that character which, from the beginning, was perfect and spotless. Did then his sufferings relieve mankind in this world, of what, but for his intervention, they must have endured themselves? If so, their sins, not being accompanied with any, or with a less proportion of pain, would have nothing to correct them; or rather, on our author's notion, would be no sins at all. Or if, by his sufferings, an immunity from future and eternal pain was procured for them, then too there would be nothing to acquaint those, whose sins outlived their present existence, that they were acting wrong, and consequently, no possibility for them to act right. Thus monstrous and perplexing are the consequences of that system of the Divine Government which Dr. S. advocates as the true one. It is a system, however, which, while it is disguised under the assumed title of Christianity, and by a pretended appeal to the testimony of that religion, is yet not only altogether independent of it, but altogether adverse to it. It is a system which Infidelity might have framed, and which Vice would patronise. It is mischievous, because, grounding itself upon acknowledged foundations,—such as the goodness, the providence, and the universal government of the Deity,—it proceeds to the most erroneous, unscriptural, and demoralizing conclusions. If it speak peace to the awakened conscience, on its own exclusive principles, it is such a peace as flattery or falsehood might impart. Tell a condemned culprit that his sovereign has pardoned, or will not punish him, and he may and will rejoice, until by experience he discovers his mistake. For the comfort of the true Christian, at the thoughts of approaching dissolution, there is no need that he should believe that universal restoration is the ultimate end of the Divine administration; his faith will be supported—his hopes animated—and his composure secured by a more cheering and less distant prospect than this. The consolations, therefore, which Dr. S. has to impart, he must impart to the wicked,—the Christian needs them not. And does a system which can offer no advantage to the good, while it affords great encouragement to the bad, bear upon its front any marks of being contrived by wisdom, or of being founded in truth?

ART III.—*A Sermon, preached at the Parish Church of St. Mary, Islington, on Saturday, January 20, 1827, on the occasion of the lamented death of H. R. H. the Duke of York. By DANIEL WILSON, A. M. Vicar. London, George Wilson, 1827.*

A Sermon, preached before the University of Cambridge, on Sunday, January 21, 1827, on the same occasion. By JOHN GRAHAM, A. M. Fellow of Christ's College. Rivingtons, 1827.

A Sermon, on the same occasion, preached at the English Chapel, Paris. By LEWIS WAY, A. M. Hatchards, 1827.

OUR limits preclude us from making any observations on the subject of these discourses; we shall, therefore, immediately proceed to notice the contents of each, beginning with that of Mr. Graham.

Mr. Graham's Sermon was preached before the University of Cambridge, and was printed at the request of the Heads of Colleges. His text is Heb. ix. 27, the subject,—Death and Judgment. After advert- ing to the wisdom of considering our latter end, and the general tone of seriousness which pervades a nation when a great man dies, he sketches the character of the departed Duke with much feeling and propriety.

We read the following passage with pleasure :

"To allude to the able and impartial manner in which he executed the high duties of his official station, would be to introduce a topic but ill suited to this place. The course of war and the career of arms afford no congenial theme for a Minister of the Gospel of Peace. Yet if it be natural for us to feel an honest pride in the still recent laurels that our countrymen have so nobly gained in the cause of liberty and justice; if it be a source of triumph, to feel that our military fame and strength secure us against all danger, or, at least, against all dread, of foreign hostility; if we delight to witness in the higher ranks of the British Army that elevated sense of honour, which, though it may not make ambition virtue, yet softens all the horrors and ferocity of war;—if, lastly, we behold with pleasure a provision made for the time-worn soldier, or for the tender orphans of those who have fallen in their country's service: then let a Nation's gratitude follow the lamented Individual, under whose auspices and exertions this picture has been so fully realized" Pp. 7, 8.

It was, indeed, with astonishment that we heard many preachers, when alluding to the eminent services rendered by the Duke of York to the army of our country, glory in the success of our arms, and the defeat of our enemies, without one single regret that such things should be. Surely a Christian, when he exults in the success of a war, however just, and in conquest however glorious, should not be deaf to the cries of the widow and the orphan, nor neglect to remember the devastations of a conqueror, the neglected slain, and the miseries of the dying without the comforts of a home, or the consolations of religion.

The Preacher then proceeds to consider a future judgment, and asks what will be our ground of hope in the great and terrible day of the Lord.

"I would willingly believe, that, among those who hear me, there are few, whose lives have been deeply stained by the practice of deliberate and habitual vice. But though our Conscience may perhaps so far acquit us, yet how few of us can look back on our past conduct with feelings of unalloyed and perfect satisfaction? Of the years, that have silently and imperceptibly glided over our heads, how great a part has been spent, to use no harsher term, in thoughtless levity? How much have our affections been engrossed by the things of time and sense; as if the end and purpose of our being was merely to crowd the narrow span of life with variety of enjoyment, and to shew our ingenuity in extracting fresh pleasures from each fleeting hour? How few are the moments, that we have rescued from the cares and amusements of the world, to retire into ourselves; to commune with our own heart, and be still; to meditate upon a life to come, and a future judgment; to breathe forth our prayers to the Father of mercies, in whom we live, and move, and have our being? Even in such intervals of serious reflection, few as they have been; even here in this holy place, and in the very moments when we are addressing our supplications to the throne of grace; how often have we suffered coldness and languor to mix with our devotions, and to quench the holy influence of the Spirit in our breasts? How often have we paid the homage of the lips, rather than of the heart? How often has the world supplanted Heaven in our thoughts, and weighed down the soul, when it should have soared upon the wings of Faith to seek communion with its God?" P. 13—15.

And never should it be forgotten, that though our memory be faithless, and our view of our past offences and omissions indistinct and confused,

"No forbidden deed that we have done; no false word that we have spoken; no unhallowed thought that we have ever cherished;—but will be found recorded in the number of our sins, when God shall call us to judgment." Pp. 15, 16.

We should have been glad to have closed our review of Mr. Graham's sermon here; but there is one passage apparently so objectionable, that, as faithful critics, we cannot pass it over. He alludes to the terror and anxiety which will distract the man who defers the work of repentance till his death-bed, and then adds—

"It may be, that the grief which we then shall feel,—that our shame, our tears, our agony, will, through the merits of our Saviour, procure us mercy hereafter: but they cannot give us peace and comfort here, nor prevent our life from closing amidst doubt, and fear, and trembling." P. 21.

We are quite sure the learned and excellent preacher will readily allow that these words are susceptible of a construction which he did not intend, and which is contrary to the express declarations of Scripture—*GODLY sorrow worketh repentance to salvation; but the sorrow OF THE WORLD worketh death.*

We may now turn to the Sermon of the Vicar of Islington. His text is, 1 Cor. xv. 26. "*The last enemy that shall be destroyed is death;*" and "*Death the last enemy of man—Death destroyed by the Son of God*"—are the two points on which he dwells.

He well observes, that though the stroke of this our enemy is terrible and appalling when it falls within our own circle, yet such is the

inattention or selfishness of the human heart, that the impression is scarcely felt when it occurs in a family or neighbourhood but little connected with ourselves.

"But when, from time to time, the most exalted personages in the community fall under the stroke of the king of terrors; when a prince, within one step of the throne, is precipitated from that lofty pinnacle; when all that we have admired as glorious, and pursued as good, is carried off as by a flood, we wake up for the moment to our misery. We start as from a trance; a whole nation, moved by a common sympathy, laments over the calamity; ordinary pursuits and passions are suspended; and the public mind is roused to that state of moral reflection, which is most favourable to the entrance of truth. In the case before us, every circumstance of the recent loss recurs to the memory with the most tender associations; and all the secret springs of affection and sorrow are opened." P. 7.

After describing the power of this dread foe, he considers death as the punishment of sin; and it is this which constitutes its real bitterness.

"It is this which makes it emphatically the enemy of man. Death ushers in the criminal, compels him to appear, drags him, reluctant as he may be, before the tribunal of God, and leaves him there to await an irreversible and eternal sentence. It is in this sense that it is the *LAST enemy*." P. 11.

"And tell me, you who are sincere enquirers after truth, what means were ever devised for conquering this dread enemy, unless as Christianity was allowed to point out the way. Tell me, Disputer of this world, what are your favourite schemes, for escaping or vanquishing this foe—how do you propose to explain away the existence and ravages of death, to reason down the anguish of conscience, and argue against the forebodings of guilt. Tell me, vain Objector against revelation, what you intend to substitute in the place of the Mercy which you would reject—how you mean to expound and relieve the sorrows of humanity, and guide wandering man through the mazes of his path. Tell me, proud Philosopher, what, after all, you know of the soul, and of the deliverance of it from sin, and its preparation for the bar of God and the eternal judgment. But why do I propose such questions, at which mortal wisdom turns pale! The fact, the plain matter of fact is, that Death, after all the speculations of human reason, is an enemy implacable, fierce, insidious, mighty—an enemy ever threatening our peace—an enemy, which the more we contemplate by the light of conscience and of Scripture, the more dreadful does it appear, and which all the pomp and circumstance of funereal honours are employed in vain to conceal.

"Sepulchral honours are due, indeed, to the feelings of the living and to the station of the dead. We have authority for the use of them in the examples of every age. They mitigate and divert the distractions of the afflicted heart. They are the language of Christian faith and hope. And on such national calamities as the present, they are the becoming expressions of public sorrow. A loyal and affectionate people take a melancholy pleasure in mingling their feelings of grief with those of their beloved Sovereign, and paying to the heir of the British throne the highest honours that can surround the grave.

"But in the view which we are now taking of death as it is in itself, I still see the enemy of man under all its sepulchral preparation, yea enlarged and magnified amidst a nation's tears. The pomp and splendor of funeral decorations, of state appearance, of titles, and coronets, and torches, and processions, and anthems, cannot deceive us; cannot hide from us the humiliating truth of nature's fall under the stroke of death. The very attempt to adorn the scene deepens its horrors. The gloom of the grave defaces all—the magnificent chambers of royalty are but the shrouded antichambers of the tomb—the gorgeous decorations are blotted out by the dark black covering—the superb

hangings are surmounted with death-like tokens—the splendid lamps have lost all their lustre—the grand presence and withdrawing chambers, where the magnificent court of our Empire had lately surrounded its august Sovereign, are crowded with the sad visitants of a sepulchral spectacle—the throne itself is a throne of death. The mournful sounds of lamentation and woe thrill through the vaulted palace. The grim tyrant glories in the pageant as it proceeds, and stands forth only the more odious and ghastly, whilst he counts up a whole nation approaching one by one to acknowledge his iron sway and become the witnesses of his gloomy triumphs.

“And is there then no voice of mercy for man issuing from the tomb? Is there no adequate consolation even in religion against the fear of death? There is, or this Christian temple would never have been reared to the honour of the Son of God—there is, or we should never have heard in this place the accents of grace and salvation, nor have assembled this day to mingle the voice of resignation and hope with the sighs of vanquished nature. Thanks be unto God, death though an enemy, though our last and greatest enemy, is not an unconquered foe—there is one mightier than he, under whose feet the destroyer of man is himself subjected—the *last enemy that shall be destroyed is death.*” P. 12—15.

The length of this eloquent passage prevents us from following the preacher through the second division of his discourse—Death destroyed by the Son of God. We cannot, however, refrain from extracting ‘the instruction’ which he deduces from the whole subject.

“And what is this instruction? Is it not, that every one of us must either be under the foot of a deadly enemy, or rescued by faith in a Saviour’s hand? Is it not, that every thing depends on the fact, whether we are obeying, or not, that Gospel which proposes to us the triumph of the Redeemer over death as the way to our own? Is it not that THIS LIFE IS INFINITELY DESPICABLE AND MISERABLE, WITH ALL ITS GLORIES, IF IT END WITH TIME; BUT INFINITELY BLESSED AND HONOURABLE, WITH ALL ITS SORROWS, IF IT PASS INTO ETERNITY?”

“For how petty and miserable are all the objects of human pursuit, if they end with time and are the sport of the horrid foe! Death is near—already his toils are spread for us—his hand may be now raised for the fatal stroke. The decease of the heir of England is a lesson to a whole nation. Death, “inexorable to the pleas and entreaties of mortals, unawed by the presence of grandeur and the prerogative of power, executes the commission he receives.” The prince falls, and seems to call to us as he descends into the tomb, *Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.* Alas! what is human grandeur! Do we not see in the grave now waiting to receive the royal remains, all earthly glory effaced, all earthly power weakened, all earthly good engulfed, all earthly deliberations mocked and frustrated? “On whichever side I behold the grandeur of man, except as coming from God, and devoted to God, and thus discovering a ray of the divinity, which justly attracts my reverence,—but in itself, and so far as it is merely human, what is there in it deserving of envy? I see death always at hand, which casts so deep a shade about all that the world calls splendid, that I know not on what to fix this august name of grandeur.” We see indeed its duties, its responsibilities, its cares, its seductions, its dangers, its shadowy fleeting character; but eternity, which brings us all to a level, stretches so immediately beyond, that the impression of glory is effaced, and we see nothing left but the foot of an enemy trampling and spurning its victims.

“Approach, O men, ye votaries of ambition, borne away with the insatiable lust of distinction and power; behold the royal tomb, and tell me where will be your glory, your projects, your honours, your fame, your aggrandizement, when the insatiable grave shall have devoured them all.

Draw nigh, ye thoughtless daughters of pleasure and vanity; look down for a moment into the dark dread vault, and measure the narrow space between you and eternity; and confess, with the Apostle, that *she that liveth in pleasure is dead while she liveth.*

"Come near, too, ye active, restless traffickers of this world, overwhelmed with your calculations, your speculations, your dreams of wealth and repose, behold the remains of royalty, and say, with the Prophet, *Woe unto him that increaseth that which is not his, how long? and to him that ladeth himself with thick clay.*

"Approach also, ye rash disputers and unbelievers of the age; behold the gaping void which is before you, and see at your back Death, the insidious monster, watching his moment to precipitate you into the gulf.

"Draw near, in a word, all ye who are still impenitent and unholy, who are living in sin and forgetfulness of God, who are postponing the duty of conversion, and the care of the soul, and are flattering yourselves that you have time enough for this great concern; behold the grave swallowing up the young as well as the old—behold the narrow, cold, cheerless bed, which will soon be your only remaining mansion; and reflect that *the dust shall return to the earth as it was, and the spirit shall return unto God that gave it—he shall cut off the spirit of princes, he is terrible to the kings of the earth.*" P. 32—35.

Our notice of Mr. Way's Sermon must be very brief. His text is Job xix. 25: "*I know that my Redeemer liveth.*" He observes, that the *last* words of every man possess peculiar interest; and quotes those which are ascribed to the departed Duke—"Now I know that I am dying." He continues—

"In every death there is a voice, and one of universal import, for death hath passed upon all. Where is the descendant of Adam, who may not upon any, and on every day, and in every hour and moment of his life, adopt and apply to himself the same words,—‘I know that I am dying;’ since ‘in Adam all die?’ And where is the man, who may not, if he will, take up with me the words of the text, and say, ‘I know that my Redeemer liveth,’ since ‘in Christ shall all be made alive?’ And why postpone the consideration, which dethrones the king of terrors, disarms death of its sting, and gains a victory over the grave? which enables the believer to say, ‘I die daily, nevertheless I live; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.’" Pp. 4, 5.

The preacher, then, from the latter part of the verse whence this text is taken,—"*He shall stand at the latter day upon the earth,*"—takes occasion to advocate with considerable energy the opinion that there will be a millennium; and insists that such was the expectation of Job. He observes, that in the Nicene Creed,

"By the world to come is not intended, in Scripture, and cannot be according to the original sense of the words, the heavenly state; but a period of time, and a state of this habitable globe; namely, that of the first resurrection from the dead, which is the subject of the whole fifteenth chapter of 1 Corinthians; and not the general resurrection and judgment (as supposed), where the apostle speaks of Christ as the first-fruits; afterwards, they that are his, at his coming, which is the coming of his saints. Then cometh the end, or general judgment of the wicked, when He shall have delivered up the kingdom to the Father." Pp. 16, 17.

* * * * *

"Of which dispensation, and appearance, and kingdom; the sum and scope of prophecy, we have many things to say unto you, and would not be prevented by the remark, of little meaning to those who use or hear it; that the pulpit is no place for politics.

"If by politics be meant the intrigues of needy men for place, and the struggles of party men for power, and the projects of ambitious men for advancement, and all the crooked means by which the god of this present evil world carries on his purposes therein, in direct opposition to the kingdom of Christ,—God forbid that the minister of the Gospel should have any concern therein; but if by politics we may understand the kingdom and '*the commonwealth* (*πολιτεία*) of Israel,' and in connection with it, the moral government of God over the world; which though no longer in part, or as yet, wholly administered by a visible civil theocracy, is ever under the continual operation and guidance of his secret and overruling Providence,—If by politics we imply that determined system of operation, by which the nations of the world, and those especially more immediately connected with our own, are now actually moulding into the very form, and assuming the very relations, and existing under the very circumstances, all predicted concerning them,—then we may assert, that the Bible is the only book from which true politics can be drawn, and the pulpit the best place for teaching them. And the contrary notion, that the preacher of the Gospel has nothing to do with what is passing around him; that he should leave the current of public opinion to take its course, and popular characters their own direction: without admonition to kings and counsellors, and public authorities, drawn exclusively from the word of God; hath brought that office, of old so highly magnified, into comparative contempt; hath relaxed the hands of discipline, and strengthened the hands of violence and disorder." Pp. 13, 14.

Mr. Way thus connects the subject of his Sermon with its immediate object.

"It was the reaction of popery upon the protestant cause," which stifled this doctrine after the reformation, when our reformers, emerging from the death and darkness in which the truth had so long lain buried, came up like Lazarus from the tomb, with his grave-clothes wrapped about him; but as he sat down with Jesus at table, so may we, as children of the resurrection, sit down with Christ, and eat and drink at his table, in his kingdom; who is the Resurrection and the Life, the First-begotten from the dead, and will be manifested hereafter as the Prince of the kings of the earth, when he shall take unto himself his great power, and shall reign.

"Be assured, my brethren, it is no '*cunningly devised fable*,' no private interpretation of prophecy, no revival of an exploded heresy, which I am thus earnestly recommending to your attention: but it is the word of eternal truth, the faith of the primitive, and the hope of the protestant church; and, therefore, speaking to you over the tomb of a prince, who, whatever might be justly advanced in commendation of his public or private character, either as a commander under whose administration the arms of England have been blessed by Providence with such signal and unexampled victory; or as a person of such excellent family affections, that he honoured his royal father whether living or dead, and loved his reigning brother above his own right of succession to the crown; it is my duty to commend him to you, to our country, and to posterity, as a PROTESTANT PRINCE, who felt and understood whereon that his right of succession rested for its basis, and who had pledged himself, in his place as a senator, to protect and maintain it in his place as a sovereign. And as he possessed much of the military talent, and more of the civil and domestic virtues of Germanicus Cæsar, I am led, by association, to adopt a sentence from the funeral oration pronounced over that imperial general, of whom it was said, as it may be of the deceased, that even '*they that were unknown to him will lament his loss*.'" Pp. 20, 21.

* "*Flebunt Germanicum etiam ignoti!—Erit vobis locus querendi apud senatum, invocandi leges. Non hoc præcipuum amicorum munus est, prosequi defunctum ignavo questu; sed quæ voluerit meminisse, quæ mandaverit exsequi.*"—(C. Cornelli Taciti. *Annalium*, lib. ii.)

ART IV.—*Two Sermons, preached at Guildford, at the Spring and Autumn Visitation, 1825; the latter before the Honourable and Venerable T. DE GRAY, M. A. Archdeacon of Surrey. By CHARLES JERRAM, M. A. Vicar of Chobham, and Minister of St. John's Chapel, Bedford Row, London. With an Appendix, on the Subject of Baptismal Regeneration. Printed for G. Wilson, Essex Street, Strand. 1826.**

WE resume the subject of these sermons with much pleasure, although we cannot entirely agree with the reverend author's view of regeneration. We cannot, however, withhold our tribute of praise from that genuine spirit of Christian integrity and impartiality which the second Sermon and the Appendix exhibit with reference to this subject. Mr. Jerram has full right to profess the high sentiment of the philosopher of old, and to say, "*Mutatis nominibus, amicus Paulus, amicus Apollon; sed magis amica Veritas.*" And on all other points of doctrine in this sermon, we can bear as unequivocal a testimony to his orthodoxy as the first sermon in our last number.

The Sermon on Acts xx. 20, 21, is divided into the *doctrines*—the *duties*—and the *privileges* of our holy religion. These, undoubtedly, constitute the ground-work of all true preaching. The mere moralist omits the first—the Antinomian the second—and, unless Bishop Horsley† was a base libeller of his brethren, the clergy, there wanted not in his day; and, unless our experience and observation mislead us, there still, unfortunately, wants not a class of preachers, who, at least, very defectively state, even if they do not wholly omit, the privileges of a Christian. Thus what God has inseparably joined, we too often see put asunder by man, and with more or less of practical ill consequence to the general tone of Christian principle. The system which does not comprehend each part of the true foundation, can never support the true superstructure. If the doctrines are omitted, "the Christian system is reduced," as Mr. Jerram truly says, "to a mere improvement of heathen ethics." The heathens, either by arguments drawn from the external misery of the virtuous in this life, or the various proofs given, in His own works, of a supreme moral Governor of the world, or assisted more or less by tradition from those to whom the will of God was partly revealed, maintained and taught that the end of our natural life was not the end of our being. This the Christian preacher says is *revealed*—nay, that the next life is an *everlasting* life—and that man will be perfectly happy, or perfectly miserable *everlastingly*, as he obeys God, or not—as God has, or has not, the *first* place

* Our readers will have the goodness to correct a misprint in our last number: p. 82, line 5, for 'unavoidable,' read 'avoidable.'

† Primary Charge to the Diocese of St. David's.

in his heart—in one word as he is, or is not, a righteous being. But who among men could hope, *on this ground*, to inherit everlasting happiness? The Scriptures tell us, there is not a righteous man on earth—"there is none righteous, no not one,"* Whence then does the *first ray* of hope beam on the enquiring Christian? From the *doctrines*, that his heavenly Master is "the Author of eternal salvation;" that his "escape" from sin and misery depends, not on whether his actual sins have been less or greater, fewer or more, than those of any one, whose adoption among the blessed is placed beyond a doubt; but whether he "neglects so great salvation," or with a due and proportionate repentance "not to be repented of," accepts and embraces the offered pardon—not whether he has once imbibed the poisonous suggestions of the world, the flesh, and the devil, with which all are more or less tried and proved; but whether he has drunk deeply and effectually of the antidote supplied in the Gospel of truth—whether he looks, with the firm reliance of a true faith, to a revealed mercy-seat—whether he believes in all the mysteries of redemption, sanctification, and justification—that, if he "confess his sins, God is faithful and just to forgive them;"† and that thus the Divine veracity is not more pledged, that every one resting on his own works shall die,‡ than it is to the penitent believer in Christ, that he shall be "cleansed from all unrighteousness," and "live, because his Saviour liveth."§ The Gospel is described in the language of inspiration itself, as "glad tidings of great joy; which shall be to all people;" but the mere moralist, who omits to display those doctrines which demonstrate what our author well defines "the freeness and fulness of pardon," in fact, withholds the glad tidings which every preacher of the gospel is commissioned and required to proclaim.

"Others," says our Author, "perceiving that this course of public teaching is fundamentally defective, and compromises all that is peculiar to Christianity, give a distinguished prominence to its sublime doctrines. But whilst these are orthodox in their faith, they are not always sufficiently alive to the importance of Christian duties; and, by paying a disproportionate attention to the first principles of religion, and the foundation of the building, the growth of the Christian in the knowledge of God is retarded; no spiritual temple of holy duties, devout affections, or ardent zeal in their Master's cause is raised;—and consequently, no 'living sacrifice' is daily offered up;—there is no 'habitation of God through the Spirit,' and no presenting of the 'body, soul and spirit, to God as an acceptable service.'"

It is evident, that the religious views of teachers of this second class, though not so deficient in all that is peculiar to Christianity as the first described, may be not less dangerous in their tendency to some descriptions of hearers. It pleases not a few to hear speculative

* Rom. iii. 10. † 1 John i. 9. ‡ Ezek. xviii. 20. Rev. xx. 15. § John xiv. 19.

doctrines, and a gospel made up of promises, and all spiritual blessings held forth, without that being defined upon which they are all suspended—to be told what has been done for them, rather than what must be done by them—of the conditions on which Christ will be to them “the Author of eternal salvation”—of what “repentance towards God” includes, and what “Faith towards our Lord Jesus Christ” achieves, wherever it is real, and emanates from the spirit of conduct, and not of mere knowledge—from a prostrate will, and not a prostrate understanding only. On the other hand, to those whose consciences are tender, who are “of a contrite spirit, and tremble at God’s word,” such preachers neither afford comfort, nor advance them at all in that “peace of God” for which they hunger and thirst. They cannot bring themselves to believe in promises wholly unconditional; and stand still at best, when they might have been progressive, if the “whole counsel of God” had been laid before them, and “the word of truth rightly divided.” Their own knowledge of “the oracles of God” tells them, that these partial and “mutilated views cannot be in accordance with them. In a word, they find neither assistance communicated to their minds, nor warmth to their hearts; and those doubts which our natural unbelief engenders, rather increased than removed.

“A third class discover the defects of both these, and endeavour to supply the deficiency by combining moral duties with scriptural doctrines, and thus ‘fulfilling the law of Christ.’ These are both ‘sound in the faith’ and ‘zealous of the law;’ and would seem to be able ministers, not only of the letter, but also of the spirit of the gospel. Yet even these, on reflection, will be found to come short of the correct standard of the Christian ministry. They have furnished the mind with sound doctrines;—they have exhibited a model of holy conduct, and exposed the danger of ‘holding the truth in unrighteousness;’ but they have produced no interest, and have excited no sympathy;—they have ‘prepared the altar and the wood,’ but have brought no fire to kindle it;—the heart is left unaffected;—the love of Christ does not constrain;—there is neither joy nor peace in believing. The whole system is cold and repulsive. It offers nothing as a compensation for the sacrifices it demands. It presents no allurements to the young;—no equivalent for the loss of present pleasures;—no cordial for the faint;—no consolation for the afflicted;—no support in adversity. What, then, is necessary to complete this defective system? Evidently an exhibition of the *privileges of the true Christian*;—of the *present blessings*, as well as the *future rewards* of a life of faith in the Son of God.”

We cordially assent to these observations; and shall the inspired penmen proclaim, as with the voice of angels, such blessings “as eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive,” as the *present** privileges of the consistent Christian, and yet the ministers of our own day be dumb on such topics? Can such defective statements be received as “the sincere milk of the word,” or the hearers be expected to “grow thereby?” Can these be

* See Notes in Mant and D'Oyley's Bible on 1 Cor. ii. 9.

their "meat and drink," as the true gospel was to their great Master, and be esteemed, in the inimitable language of Job, "more than their necessary food?" And not only to those who have (with allowance for human imperfection) uniformly "fought the good fight," are gospel privileges confined. "Let it never be forgotten that Christ prayed for his own murderers—that He commanded the gospel to be preached first to *their* nation—that He associated with publicans and sinners in hopes of winning and converting souls—that the lost sheep, the lost money, and the prodigal son, are all set forth in parables, to exhibit "the freeness and fulness of pardon" to the penitent, and demonstrate, that none are excepted but those who, through perverted views of religion, except themselves, and "refuse comfort." And to all who have truly surrendered themselves to Christ, and in whom He reigns, is it not said, in the ardent language of admiration, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God;"* and *promised*† that we "shall receive the adoption of sons," and that "because we are sons, God would send forth the spirit of his Son into our hearts, crying, Abba, Father;"‡ that "if we are children, then we shall be heirs of God, and joint heirs with Christ;"§ that there is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit;|| that *all* things shall work together for good to them that love God;¶ that we are "more than conquerors through him that loved us;"** that *no separation* can be made between Christ and us, either by life or death;†† and that "all things are ours—the world, or life, or death."‡‡ Indeed, what is it simply to remember that our High Priest and Advocate with the Father, hath the dominion over all worlds, "the keys of hell and of death," can open the whole spiritual storehouse of heaven to the renewed soul on earth, as well as the gates of paradise to the separate, and of heaven itself to the re-embodied spirit; and is gone before us, "the first-fruits of them that slept," and "to prepare a place" for all his sheep that have heard his voice; that he will be there as well as here to welcome us; and that in the very waters of death we shall not be out of the reach of his "rod and staff."

"It was chiefly," continues our Author, "to this peculiarity in the Apostle's preaching that we are to ascribe under God the extraordinary success of his ministry. It was adapted to the state of man in all his wants and infirmities, and discouragements. It accorded with the sympathies of his nature, and opened an easy way to the heart. Hence, multitudes crowded to the standard of the cross;—they forsook their 'broken cisterns,' and came to these wells of salvation;—they asked, and the compassionate Saviour gave them the living water, which was in them a well of water, springing up into everlasting life.

"Thus, in the Apostle's hands, the system was complete; and it furnished him

* 1 John iii. 1.

† Rom. viii. 1.

‡ 1 Cor. iiii. 11.

† Gal. iv. 4.

¶ Rom. viii. 28.

‡ Gal. iv. 5, 6.

** Rom. viii. 37.

§ Rom. viii. 7.

†† Rom. viii. 39.

with all that the great masters of eloquence desired, in order to produce the most powerful effects. It supplied him with the most sublime doctrines for instruction; it suggested the purest and most cogent motives for action; and it presented him with every topic which could delight and animate the soul, and stimulate to the most arduous and magnanimous enterprises."

We would gladly accompany Mr. J. through every part of this excellent Sermon, and show how faithfully he delineates that spiritual life on which all these privileges are suspended—the nature and circumstances of repentance—and the true character of faith as "working by love, purifying the heart, and overcoming the world." But our necessary limits compel us to proceed to a few remarks on that part of the Sermon and Appendix to which we cannot yield an entire assent.

From the worst and most dangerous error which prevails respecting baptism,—that of resting in it (as the papists are taught to do, and as, we fear, many nominal Christians do practically) as a mere *opus operatum*, and having salvable efficacy in itself for all recipients,—Mr. Jerram seems to have been always freed by the general soundness of his religious views. Into another, much less dangerous, but at least equally prevalent error, viz. that regeneration, or the new birth, means that entire change of heart by which man is fitted for heaven, he appears, by his own candid statement, to have fallen. From this a deeper consideration of the subject has completely freed him; but to us he still appears to overlook the express language of Scripture, and of our Church, on the spiritual efficacy of the sacrament as a "means and pledge of an inward and spiritual grace given unto us."* This must still be matter of opinion; but it is matter of fact, that the greatest names which our Church knows among her sons, support our opinion on this point; and we shall be excused if, even in a review, we go into some detail of authorities.

The Church itself, we all know, after asserting that a sacrament has two parts, thus defines the inward and spiritual grace of baptism:—"a death unto sin, and a new birth unto righteousness, for being by nature born in sin, and the children of wrath, we are hereby made the children of grace." Bishop Jewell† says, "Baptism is our regeneration, or new birth, whereby we are born anew in Christ, and are made the sons of God, and heirs of the kingdom of heaven." Hooker, in his Ecclesiastical Polity‡, defines this sacrament as "challenging to itself the *inchoation* of those graces, the *consummation* whereof dependeth on mysteries ensuing;" and a little further adds, "It is not ordinarily God's will to bestow the grace of sacraments on any, but by the sacraments, which grace also they that receive by sacraments, receive it from Him, and not from them." Bishop Jeremy Taylor, in his Life of Christ,§

* Catechism.

† Apology, fol. edit. of his Works, p. 265.

‡ Book V, ch. 57.

§ Sect. 12, p. 199.

says, "*Then (that is in Baptism) God pours forth together with the sacramental waters a salutary and holy fountain of grace, to wash the soul from all its stains, and impure adherences.*" Bishop Burnet thus comments on the words of Christ to Nicodemus:—"Nothing in reason can be understood by the being born of water and of the spirit, but the being initiated by baptism, and *inwardly sanctified.*" The pious and learned Isaac Barrow affirms, that "it hath been the doctrine constantly, and with very general consent delivered in the Catholic Church, that to all persons, by the holy mystery of baptism duly admitted into the communion of Christ's Church, *the grace of God's holy word is certainly bestowed, enabling them to perform the conditions of piety and virtue then undertaken by them.*"* Bishop Horsley expressly teaches that "the ordinary gifts of the spirit, those moral influences by which every believer must be regenerated *in order to his being saved*, are conferred in baptism."† And the unexceptionably excellent Bishop Dehon, in his Sermons on Confirmation, thus alludes to this most interesting subject:—"The presence, and efficacious influence of the Holy Spirit, are that without which man sinks, the victim of his infirmities, into ignorance, and corruption, and spiritual death; and with which he rises, in proportion to his measure of it, and the constancy of its operation, to a nearer and nearer resemblance of the God who created him. This important gift, with the other mercies of the gospel, the Almighty covenants with Christians, *when they are baptized.*‡ Mr. Jerram indeed cites a higher authority§ than the Church, or any of her sons, for disconnecting Baptism and the change of nature, which all must undergo. But it will not weigh lightly with a man of his "excellent spirit," to be told as to the passage of Scripture from which he infers that "Repentance and faith are perfectly distinct from all that takes place in baptism, and form no part of what is there transacted or conferred;" that the pious and very learned Joseph Mede, Waterland, and Gloucester Ridley, each in a sermon on that very text, maintain, by elaborate, and, to us, most convincing arguments, the connexion between Baptism and the spiritual life, (which Mr. Jerram would ascribe *exclusively* to other and subsequent channels of the grace of God) in as firm and decisive a tone, as the other great authorities we have cited ground the same doctrine on the scripture generally.

We cannot look upon this point of difference from Mr. Jerram's views

* Vol. III. p. 526.

† Nine Sermons, p. 321.

‡ Sermons, Vol. I. p. 129.

§ Titus iii. 5. "After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration*, and renewing of the Holy Ghost." As Mr. Jerram observes, the term 'regeneration' occurs only in one other text, Matt. xix. 28, and as it is there clearly held by Bishop Middleton and the majority of commentators, to refer to a future state of being, that text cannot affect the question respecting Baptism.

as unimportant. Considering Baptism, as the Church teaches us, an ordinance of Him who is emphatically called "the true Light that lighteth *every* man that cometh into the world," we should expect that spiritual grace, of which it is the initiatory means, to be given without respect of persons to all. The trite objection to this is, that the lives of many who have been baptized prove them not regenerate, but destitute of faith, and given up to sin. "This only proves," says Bishop Dehon, "that there is nothing irresistible in the moral operations of God; that the covenant of His mercy and grace in Christ is conditional; and that in the performance of the condition we are perfectly free." And it confounds regeneration (which is the *beginning* of the spiritual life, a good seed which may be cultivated in good ground, or choked among thorns and briars, or find no root in stony places) with renovation, or conversion of the heart, which is the *completion* of the spiritual life. But the Church never so confounds them. When we pray in her public formularies for renovation, the prayer comes from those who are regenerate already;—"Grant that we, being regenerate, and *made* thy children by adoption and grace, may daily be renewed by thy Holy Spirit."* And in the instructive parable of the sower, above alluded to, though the seed bore very little fruit in some ground, and none in others, it was *the same seed in all*; and we are expressly told that this was intended to illustrate the kingdom of God. *Mark* iv. 5.

There is an inimitable passage in Bishop Taylor's Discourse on Confirmation, which our desire to heal controversies in the Church leads us to transcribe:

"Baptism itself, as to the external part, is not necessary indispensably; but baptismal faith, for the remission of sins in persons capable, that indeed is necessary. Christ does not say that the want of baptism damns as the want of faith does; and yet both baptism and faith are the ordinary way of salvation, and both necessary:—Baptism, because it is so by the Divine commandment, and faith, as a necessary means of salvation, in the very economy and dispensation of the gospel. Thus it is also in the other Sacrament. 'Unless we eat the flesh of the Son of Man, and drink his blood, we have no life in us:—and yet God forbid that every man that is not communicated should die eternally. But it means plainly, that without receiving Christ, as he is by God's intention intended we should receive him in the communion, we have no life in us. Plainly thus, without the internal grace we cannot live; and the external ministry is the usual and appointed means of conveying to us the internal:—and, therefore, although without the external it is possible to be saved, when it is impossible to be had, yet with the wilful neglect of it we cannot."

Mr. Jerram will excuse this digression, if we do not greatly mistake his character. We ought not to take leave of him without a word or two to prevent one obvious misconception of our remarks on this part of his Sermon. We feel that we have substantially the same end in view, and do not wish to lower his practical standard a single tittle.

The most orthodox writers of our Church, who have carefully maintained that regeneration takes place in Baptism fully and completely, have not been less anxious to hold up the doctrine of renovation, and conversion of the heart to God. Dean Stanhope says

"Turning to the Lord with all our heart, denotes a serious and unfeigned repentance; such a thorough and total change of desires and affections, as the Scripture calls a *new heart*, a *new spirit*, and that which renders the person, in whom it is found, a *new creature*. Without this we may have the *form*, but not the *power* of godliness. Nor could such conversion be lasting."*

And the venerable Jones of Nayland thus writes:

"The same baptism, which is sufficient to save an infant, is sufficient only to condemn those, who might, but never do get any farther. As the Christian advances in life, there must be other evidences of his spiritual union with Christ. For as by baptism he is born to a new state, so by faith, by a partaking of the other Sacrament, by prayer, and by a godly life, it must appear that he *liveth in Him* unto whom he was born again."†

And in the same Sermon—

"If any man have not the spirit of Christ, he is none of his: and certainly he is without the spirit, if he is without its fruit."‡

We have been led by the prevalence of indefinite opinions on this infinitely important subject, and by the undoubted fact that Baptism is under-rated, as a divinely appointed means of grace, by many conscientious ministers and members of our Church, into some departure from the strict character of Reviewers. We shall now conclude, with a sincere wish for the success of Mr. Jerram's pious labours, and with an expression of our confidence that, if these pages meet his eye, they will receive his impartial consideration.

ART. V.—*A Companion to the Altar, with Occasional Prayers.* By GEORGE A. E. MARSH, A.M. Minister of St. Mary's Chapel, Park Street, Grosvenor Square; and Evening Lecturer of St. Ann's Church, Soho. 18mo. 1s.6d. Hatchards, 1826.

WE are always glad to notice the publication of works of this kind, for we trust it is in this case, as in others, that the supply is regulated by the demand. It is, we think, quite unnecessary for us to enforce the duty of frequent communion, and the importance of adapting our prayers to the varying necessities of our condition. Be it, however, ever remembered, if we have power to remove the lets and hindrances which beset us in our christian course, it is derived from the flesh and blood of the Son of Man,* for from this source is our life! *If any man, saith the Apostle, love not the Lord Jesus Christ, let him be Anathema Maran-atha.*

Perhaps there is nothing against which a minister of the gospel

* Epistle and Gospel, vol. ii. p. 291.

† Vol. iii. p. 284.

‡ Ib. p. 391.

should more frequently warn his flock than *formality* in religion. We are all by nature too much inclined to rest satisfied with the bare outward performance of a duty; we are content if we go through the prayers of the Church with tolerable attention, and we lay our heads upon our pillows in security if we have repeated the accustomed prayer. But can he who takes up his cross daily, and endeavours to follow in the steps of his Master,—can such a one proceed onwards in his course without having frequent occasion to betake himself to his God in heartfelt prayer? Examining himself, not by the corrupt fashions and customs of the world, but by the pure Word, he discovers his particular sins, and seeks, by an appropriate application to the throne of grace, pardon and peace.

“Lord, suffer me not, I beseech thee, to satisfy myselfe with this, that I have once made some shew of humiliation and sorrow for my sins, but grant I may increase in the performance of these duties, and may every day run and enlarge my repentance for particular slips, growing still into a deeper detestation of my sins, and desiring with more and more earnestness, and striving to be renewed in the spirit of my mind; that so being cleansed from all filthiness both of the flesh and spirit, I may grow up unto full holiness in thy feare, through Jesus Christ. Amen.”—*A Helpe unto Devotion*, by Samuel Hieron, p. 203. 20th Edit. 1644.

Mr. Marsh, after an excellent Introduction, in which he shews the folly and inconsistency of those professing Christians who neglect the sacrament of the Lord's Supper, sets out the admirable service of our Church for that office, interspersed with a few short personal prayers for the communicant. We then find a collection of “Occasional Prayers,” adapted to those wants which the Christian most frequently experiences. We will extract one, and that which we think the best.

“FOR THE GOVERNMENT OF THE TEMPER.

“O Lord Jesus Christ, at whose all-ruling word the winds were silent, and the waves were still; subdue in me, I implore thee, all angry risings, all tumultuous inclinations, all that savours of a hasty, peevish, unforgiving and revengeful temper; and pour into my heart that most excellent gift of charity, which suffereth long, and is kind, which is not easily provoked, which hopeth, beareth, and endureth all things, Cause me to remember, day by day, thy peaceful precepts, and thy gentle life; that, in all my converse with the world, and, especially with those of my own family, I may not disgrace thy holy name, nor interrupt my brother's happiness by any violence in word or deed. Whilst I am passing through this vale of misery, let thy grace so prevent and follow me, that I may help others to bear their burdens, rather than harness them under the load; and that, when my journey is over, and my work of peace is done, I may be admitted to that kingdom in heaven, where nothing violent can ever enter, through thy merits, O blessed Saviour, to whom, with the Father and the Holy Ghost, be all honour and glory, world without end. Amen.” P. 64.

Mr. Marsh certainly deserves well of his flock for thus shewing them what should occupy their private meditations. May all who use this manual profit by its sober piety! May the same spirit guide both the hand and tongue!*

MISCELLANEOUS.

ON CHURCH BRIEFS.

MR. EDITOR,—The circulation of your miscellany embracing a highly reputable and very influential class of society, it becomes, I conceive, a suitable channel through which to offer a few remarks on the subject of the present system of Briefs.

Various efforts have been made from time to time to interest the public mind on this question, but hitherto with very inconsiderable effect. It is not with the hope of offering any very novel or striking suggestion myself that I venture to address you; my object is rather to solicit and draw forth the communications of other correspondents, and thus to excite more general attention to the subject.

I have lately had occasion to observe the entire inefficiency of the present system of briefs in some striking cases, and therefore cannot rest satisfied without attempting at least to effect a reformation in it. It is really grievous, Mr. Editor, to witness the entire apathy (not to say impatience and something approaching to the ludicrous) with which these customary appeals to christian liberality are now too generally received. The most affecting details of a case of need, involving the moral welfare of a large population perhaps, is listened to with the coldest indifference; instead of a large collection at the door, a solitary shilling too often graces the plate, the person employed to hold it appears half ashamed of his fruitless office; and in many cases even this ceremony is dispensed with altogether. "In my own parish (observes one writer on this subject) I am sure my congregation would at any time be willing to give double the sum usually collected to save themselves the trouble of hearing the briefs read: I myself would do the same out of my own purse in lieu of reading them, signing them, &c. and above all, disturbing the order and solemnity of public worship with their intrusion."

If such be the unpopularity of the present system, (and who can be ignorant of it?) and above all, if such be the inefficiency of it, by common consent, surely it is time that some measures should be taken to put it on a better footing, or to do away with it altogether, and substitute a better in its place.

Different suggestions have been offered for this end; some would have the public purse charged with assisting indigent parishes in repairing and erecting their churches under proper regulations and superintendence: some would have stated and general collections by authority; and the funds so raised placed at the disposal of the "Society for building and enlarging Churches," which already exists; only conferring on it extended powers. All are agreed, I believe, that the fees of office should be remitted; the necessary correspondence be conducted free of postage; and the money collected be accumulated in one common fund. Under such and a few other necessary modifications, perhaps, the present system might be allowed to continue with some hope of its answering the desired end; for, let the public only be convinced that their money, free from vexatious deductions, will really be applied to the purpose for which it was ostensibly collected, and the result cannot be a matter of much doubt. Who is there, moving in any class of

society above that of the artizan or common labourer, who would habitually pass the door without dropping at least a shilling or sixpence in the plate; and even the inferior classes would gladly leave their mite: and let any one make a calculation what might be expected from 10800 parishes on the lowest average he can reasonably fix, provided that the existing prejudices against the system of briefs were done away by its having undergone a thorough reformation.

But it is time for me to conclude; my object not being to enter into any details on the subject, but to invite those who are more conversant with such matters, to offer their suggestions through the medium of your pages. I am, Sir, your most obedient servant,

OYTIE.

NO 1.—STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

No consistent and rational servant of Christ ought to be an enemy to free inquiry. Error, indeed, may be so decked out by the specious arts of sophistry, as to mislead the public mind for a time; but free and unrestrained discussion will lead to its exposure, and truth will ultimately prevail. Yet the way in which some avail themselves of this liberty of discussion, cannot be sufficiently condemned. Instead of being actuated by a zealous and unceasing love of truth, many begin, continue, and end their inquiries with a determination to support their pre-conceived opinions. That this is no imaginary picture, lamentable proof may be found among the writers of the Unitarian sect. They seem resolved at all hazards to maintain their system; and when it does not naturally conform to scripture, they attempt, by various ingenious methods of torture, to make scripture conformable to it. For this purpose the text is altered at pleasure, the meaning of words is arbitrarily changed, the figurative sense is taken literally, and the literal figuratively; and the plain grammatical signification, if opposed to Sabellian notions, is explained away into mere Hebrew idiom, and oriental imagery. Arts like these, if exercised on productions merely human, might amuse the curious; but when applied to the volume of inspiration, must excite the regret and indignation of the pious. Nor will their regret and indignation be diminished by observing the pertinacious obstinacy with which the Unitarians maintain the dogmas of their heterodoxy. Though refuted again and again, they persevere in broaching the same tenets; and if compelled by the force of argument to give up some of their false glosses, they have recourse to others equally sophistical, yet equally consistent with their creed. The arts of perverted criticism, however, must at length be exhausted; when, being forced to repeat stale and unprofitable sophisms, they will only be able to wage a puny warfare against the citadel of the orthodox faith.

In the volumes before us, we have another attempt to prop up the tottering fabric of Unitarianism; and they largely abound with the arts and artifices which characterize the productions of the abettors of that hypothesis. A shallow literature, a confidence of assertion, and a mean servility to system, accompanied, it is true, with a plausibility,

well calculated to impose upon the unwary, are the distinguishing features of the Socinian writings of the present day. Nor do the four goodly octavos of Mr. Belsham furnish an exception. They exhibit the same faults which pervade the author's other performances, and which, as it should seem, are inseparable from his sect: faults of no common magnitude, and, what is more, unredeemed by any preponderating excellence, which might recommend his volumes to the attention of the scholar. To dilate upon what we consider their defects, or even briefly to point out all the passages which are liable to animadversion, would require a larger space than can now be afforded; and we should weary both our readers and ourselves with the almost endless exposure of what we cannot but deem predominating errors.

While, therefore, we feel it our duty to comment freely upon Mr. Belsham's work, we shall be studious of brevity; with a view to which we shall especially take care to avoid, as much as possible, all the *doctrinal* topics of controversy between the Orthodox and the Unitarians. Important as this controversy is, we shall not enter into it, since the discussion would not only exceed our limits, but be an unnecessary labour after the many able and satisfactory defences of the Established Creed which have recently appeared. Waiving, then, the consideration of *doctrines*, our comments will be chiefly of a *critical* nature; confining ourselves, in the accomplishment of this object, to general observations, and to the adduction of such examples as may be sufficient for their illustration.

The work which we propose to examine, purports to be a Translation of the Epistles of Paul the Apostle, with an Exposition and Notes. In giving an English dress to any production of antiquity, it is of the highest importance to ascertain the genuine text: and Mr. Belsham informs us, that "the first object of the author has been to attain, as nearly as possible, a *correct text*; and to this end he has generally adopted the text of the second edition of Griesbach, in whose accuracy and impartiality all biblical critics, of any consideration, are agreed: and he has, for the most part, carefully noted any material deviation from the received text; which deviations are indeed, comparatively speaking, not numerous." (Prel. Diss. p. xviii.) We are not disposed to dissent from this eulogium of Griesbach in general; and though it would, in our opinion, have been safer to adopt the received text, noticing in the margin the emendations approved by this distinguished critic, yet his second edition is perhaps of sufficient celebrity to justify the preference. But when the author assures us that "he has generally adopted the text of the second edition of Griesbach," we must be allowed to express some degree of hesitation. There are many deviations from Griesbach's text, either in the TEXTUAL LETTERS or the PUNCTUATION, (for he cannot be said to follow a particular text who frequently varies from the pointing of that text,) as must be apparent on comparing the following passages in the new version with Griesbach's edition:—Rom. i. 5, 13, 20, 32. ii. 17. iii. 6, 8, 22. iv. 1. v. 16, 17. vi. 1. vii. 1, 25. viii. 20, 35. ix. 1, 5, 11. x. 10. xi. 25. xiii. 11. xiv. 9, 10, 22. xvi. 4, 6, 25. 1 Cor. i. 23. ii. 1. iv. 8, 14. v. 7, 13. vii. 16, 17. viii. 2, 7, 8. ix. 22. x. 24. xi. 17. xii. 12, 15, 16, 28. xiii. 3. xiv. 11, 23, 24, 26, 34, 35. xv. 15, 19, 29, 39, 44.

xvi. 24. 2 Cor. iii. 2. v. 3. vii. 12, 13. viii. 14. ix. 4. xii. 9, 11. Gal. ii. 17. iii. 22, 29. iv. 25. v. 19. vi. 2. Ephes. i. 11. ii. 5, 16. iii. 6, 19. iv. 4, 20, 29. v. 27. vi. 9, 12. Phil. i. 28. ii. 12, 14. iv. 19. Col. i. 12. ii. 2, 7, 13, 21. iii. 13. iv. 8, 11. Philemon 4, 5, 9. 1 Thess. i. 2. ii. 7, 20. iii. 3. iv. 9, 11. 2 Thess. iii. 16. 1 Tim. i. 3. iii. 15. iv. 3. 2 Tim. i. 3, 18. ii. 7, 26. iii. 11. Titus i. 2. ii. 5. iii. 7. Heb. i. 3. ii. 7. iii. 6, 14. iv. 3, 4, 7, 8. vi. 1, 6. viii. 5. ix. 14. x. 2, 7, 8, 12, 20, 23, 34. xi. 35, 37. xii. 5, 7, 9, 20, 25, 26.

Whether, with this catalogue of deviations before us, implicit credit is to be given to the author's declaration, cautiously as it is expressed; that he has generally adopted the text of the second edition of Griesbach, we leave to the reader's determination. He had clearly a right to depart from Griesbach's edition, whenever such departure may be borne out by solid reasons. Highly as the merits of this editor are to be estimated, he was not infallible: his judgment appears to have been occasionally blinded by partiality; his classification of MSS. is, to say the least, very suspicious; and of course some of his emendations are founded on very dubious evidence: but we contend that, having professed to make Griesbach's text the basis of his translation, he was bound not to deviate from it *so frequently* as the above references shew him to have done. To profess to follow a certain text, and yet to be perpetually varying from it, is nothing better than a hollow pretence; it is holding out false colours: how then can the Author justify his numerous variations from Griesbach's text, after declaring in the outset that he has generally followed it? How can he reconcile such a proceeding with candour and fair dealing? How will he escape the severe censure to which the Editors of the "Improved Version of the New Testament" have been justly subjected, for professing to form their own upon the basis of Archbishop Newcome's Translation, while they deviate from it whenever it suits their purposes?

But this is not all; we shall further show that several of these deviations from the text which he professes to follow, so far from resting upon firm grounds, have not adequate evidence, nay, sometimes scarcely the semblance of it, to support them. We assert that he has adopted readings, not only contrary to the judgment of Griesbach, but upon testimony GLARINGLY DEFECTIVE. Bold as this assertion may appear, it shall be established by the most satisfactory proofs.

Rom. vii. 25. Griesbach's and the Received Text is *εὐχαριστῶ τῷ Θεῷ*, for which Mr. Belsham substitutes *ἡ χάρις τοῦ Θεοῦ*, which, says he, "is the reading of the Clermont and other manuscripts, and of the Latin Vulgate." Now the other MSS. are only two, and how can such weak testimony be opposed to that by which the received text is established? Griesbach properly rejects it, while he places *χάρις τῷ Θεῷ* in the inner margin as equal, or preferable to, common reading; whether with reason or not, it is not our business to inquire.

1 Cor. xii. 28. At the end of this verse, Mr. B. adds the words "interpretation of tongues," which, says he, "though wanting in the received text and in all MSS. are added in the Syriac and Vulgate versions." In adducing the Syriac or Peshito, he is mistaken, for it is the later Syriac or Philoxenian version in which they are found. What can be more uncritical than to adopt a reading, neither abso-

lutely required by the context, nor to be found in any MS.? It is sanctioned, indeed, by Bishop Pearce; but no name can establish error.

1 Cor. xiii. 3. For Griesbach and the received text *καυθήσωμαι*, Mr. B. reads *καυχῆσωμαι*, because "it is the reading of the Alexandrine and another MS. and of the Coptic and Æthiopic versions."—Also in chap. xiv. 23, 24, he drops the *ἦ* between *ιδιώται* and *ἄπιστοι*, because "the Vatican leaves out *ἦ* in this verse, and the Æthiopic version both in this and the succeeding verse,—and the sense seems to require these omissions." He should have added that the Vatican likewise leaves out *ἄπιστοι*; so that the Æthiopic is the sole authority for the omission of *ἦ*!—Again, chap. xv. 15, he omits the clause "if the dead rise not," because "it is wanting in the Clermont and other manuscripts, and in the Syriac version." The other MSS. are only two!—In ver. 19, also of the same chapter, he inserts *καὶ* at the beginning, because "Pearce begins the verse with *καὶ* or *εἰ* δὲ, which he thinks makes the sense easier, and supports by some authorities." The learned Prelate, it is true, does make such an attempt; but neither Wetstein nor Griesbach notice any various readings in the first words of the verse; and it can therefore be considered as only a conjectural emendation.—Also in chap. xvi. 24, instead of *ἡ ἀγάπη μου*, Mr. B. reads "the love of God," stating that the Alexandrine and another MS. omit *μου*. True; but it is quite insufficient authority for its omission; and for the insertion of *Θεοῦ* there is no external evidence worth mentioning.

2 Cor. iii. 2. For Griesbach and the received text *ἡμῶν*, Mr. B. reads *ὕμῶν*, because "*ὕμῶν* is the reading of one MS. and of the Æthiopic version;" as slight authority as can well be imagined. But "Mr. Wakefield pronounces it to be undoubtedly genuine, and Dr. Doddridge adopts it;" which is evidence quite enough for our learned author.

Gal. iii. 22. The words *Ἰησοῦ Χριστοῦ*, found in Griesbach and the received text, are omitted by Mr. B. because they "are omitted in the Æthiopic, and by Mr. Wakefield, and are not necessary to the sense." Surely such a reason was never before advanced for innovating upon the sacred text.

Ephes. iii. 19. Instead of the Griesbachian and received reading, "to know the love of Christ which passeth knowledge," Mr. B. says, "I adopt the reading of the Alexandrine manuscript, *ἀγάπην τῆς γνώσεως*;" and he renders it, "to know the exceeding love of the knowledge of Christ." Though this reading is supported by another MS. besides the Alexandrine, who but a Belsham would on such authority depart from the *textus receptus*?—Also chap. iv. 4, Mr. B. omits the words "of your calling," because "Mr. Wakefield drops *τῆς κλήσεως ὑμῶν*, on the authority of the Æthiopic version, which however is not noticed by Griesbach." This Editor was too judicious to notice a reading supported by such slender evidence. The Æthiopic version was highly prized by Mr. Wakefield, for he is perpetually appealing to it in the "Notes" to his "Translation of the New Testament;" but let us hear the opinion of one more capable of judging. "As we have no edition of the Æthiopic version, that is the result of a careful collation of manuscripts, we must never suspect the authenticity of a word in the Greek text, because it is wanting in the

Æthiopic."* But be the merits of the *Æthiopic* what they may, it is strange criticism to expunge words from the sacred text, against all other authority, merely because they are wanting in a single ancient version!

2 Thess. iii. 16. Griesbach and the received text is *διαπαντός ἐν παντί τρόπῳ*, (though Griesbach places *τρόπῳ* in the inner margin as a reading not to be despised, but inferior to the received text,) and it is correctly rendered in the public version "always by all means." But Mr. Belsham's rendering is "by all means, at all times," adding in the note, "so Mr. Wakefield; who, upon the authority of the Syriac and *Æthiopic*, leaves out *τρόπῳ*, and understands *καιρῷ*." Was there ever such a piece of carelessness and blundering? In the first place, Wakefield's version is not as here represented, but "every way at all times." Secondly, Wakefield merely says, "The Syriac omits *τρόπῳ*; the *Æthiopic* expresses time:"—why then should Mr. B. suppose that he "understands *καιρῷ*," since *διαπαντός* expresses time? Thirdly, both Wakefield's and his own version give the general sense of the received text, but Mr. Belsham supposing that it does not, supposes an emendation. Fourthly, allowing that some emendation is required, who, deserving the name of a critic, would adopt it on the sole authority of the Syriac, *Æthiopic*, and Mr. Wakefield?

Heb. x. 34. Griesbach and the received text is *ἐν οὐρανοῖς*, which Mr. B. omits, because these words "are wanting in the Alexandrine and Clermont manuscripts, and the *Æthiopic*, Vulgate, and Italic versions." But these surely cannot be allowed to outweigh the numerous testimonies to their genuineness. Griesbach indeed places his mark of probable spuriousness before them, but properly retains them, as the only evidences he cites for the omission are "*ἐν οὐρανοῖς* = A. D.* 17, Copt. *Æth.* Vulg. clar. germ. Clem." Yet Mr. B. omits to mention the MS. numbered 17, the Coptic version, and the versions "clar." "germ." with Clement of Alexandria; and, nevertheless, expunges the words on much less evidence than Griesbach thought insufficient. Such is the careless and flippant manner in which our author treats this important subject.—Again, chap. xi. 35, Griesbach and the received text is *ἐλάβον γυναῖκες*, for which Mr. B. substitutes *γυναῖκιν*, after his great leader Wakefield, whom he thus cites:—"This most elegant reading," saith Mr. Wakefield, "far beyond the reach of transcribers, is preserved by the Syriac translator." Of its elegance we shall be silent, as, to borrow a phrase which Mr. Wakefield has somewhere used, "it is scarcely Greek;" but we are bold to aver that it is doubtful how the Syriac translator read the text. His version is,—"They restored (*וְהָיָה* *they gave*) to women their children:" he might, therefore, take the Apostle's expressions as elliptical for *δὲ υἱ*, scil. *προφητῶν* ver. 32, *ἐλάβον γυναῖκες*, &c.* At any rate, it is altering the received text upon the authority of one version, which is almost the same as altering it upon conjecture.—Also in ver. 37, of the same chapter, instead of the received text *ἐπειράσθησαν*, *they were tempted*, he reads *ἐπειράθησαν* *they were impaled*, without necessity, and entirely upon conjecture.—Again, in chap. xii. 25, Mr. B. adds, *ὅμιν* after *τὸν λαοῦντα* upon the authority of "the Clermont manuscript, and of the

* Michaelis's Introduction, cap. vii. sect. 17.

* See Bowyer's Conjectures in loc.

Syriac version. He might have added of the versions "harl.* clar." had he not cited Griesbach with his usual carelessness. But with this addition, the evidence must be deemed, by all men of judgment, to be clearly inadequate to support the emendation.

The truth of our position must now be evident to demonstration, that MR. BELSHAM ADOPTS READINGS CONTRARY TO THE JUDGMENT OF GRIESBACH, AND UPON TESTIMONY GLARINGLY DEFECTIVE. But we will go a step farther, and assert, that HE HAS ADOPTED SOME APPARENTLY FOR THE SOLE PURPOSE OF SUPPORTING HIS CREED. An accusation of so grave a kind, it is granted, ought neither to be made, nor believed, without the most convincing proof; and we have no wish to be taken upon trust. We are desirous that our positions should only be so far credited, as they are substantiated by fact, and evidence, and sound argument. Feeling ourselves, as it were, under a moral obligation to state the grounds of the present charge, we beg the reader's attention to the proofs which we are about to adduce.

A strong, an irrefragable attestation to the Deity of Christ is given by the Apostle in Rom. ix. 5.—"Christ came, who is over all, God blessed for ever;"—the Unitarian, therefore, must get rid of it either by mistranslation, or by a various reading. Mr. B. chooses the latter; and instead of the textual $\delta\ \omega\nu$, he reads $\omega\nu\ \delta$, viz. "whose is the God over all, blessed for ever,"—adding, as his justification:—"This most probably is the true reading, agreeably to the judicious conjecture of Slichtingius, Whitby, and Taylor, though it is not authorized by any manuscript, version, or ecclesiastical authority; but the connexion seems to require it."!!! It is needless to add any comment. No person can seriously doubt the motive for this substitution of a conjectural reading, without the slightest evidence, except the urgency of the Socinian cause.*

Rom. xiv. 10. Griesbach and the received text is, "we shall all stand before the judgment-seat of Christ, $\chi\rho\iota\sigma\tau\omicron\upsilon$," which Mr. B. changes into "the tribunal of God," $\theta\epsilon\omicron\upsilon$. Griesbach, it is true, marks this as a reading not to be despised, but inferior to the received text: our author, therefore, does not adopt it without some evidence, though not nearly so strong as that for the common reading; but would he have rejected the received text, if it had not appeared to oppose the MERE HUMANITY of Christ? No one can hesitate about the answer to this question;—yet Mr. B. does not seem to have acted prudently in this alteration of the text,—for the Scriptures often declare that Christ will judge the world; but if, as Mr. Belsham's reading states, the judge of the world will be God, it clearly follows that Christ is God.†

St. Paul, in exhorting the Colossians to mutual forgiveness, observes, "even as CHRIST forgave you, so also do ye;" (chap. iii. 13.) a text clearly implying the Divinity of our blessed Redeemer, as is shown in the work to which we have just referred to; but Mr. B. substitutes $\kappa\epsilon\rho\iota\varsigma$ for $\chi\rho\iota\sigma\tau\omicron\varsigma$, because "the Alexandrine and Clermont manuscripts, and the Italic and Vulgate versions, read $\kappa\epsilon\rho\iota\varsigma$ instead of $\chi\rho\iota\sigma\tau\omicron\varsigma$." Had

* For a refutation of the conjectural reading $\omega\nu\ \delta$, See Bishop Middleton's *Doctrine of the Greek Art.* p. 456.

† See Holden's *Script. Test.* to the Divinity of our Lord, cap. v. § 42.

‡ *Ibid.* § 37.

he not cited Griesbach with his usual careless inaccuracy, he might have also adduced the Uncial MSS., Augiensis and Boernerianus;—yet even this authority Griesbach so little respects, that he does not notice the reading *Κυριος* in his inner margin. Need the reader be told Mr. Belsham's motive?

Heb. ix. 14, contains a declaration of the Personality and Divinity of the Third Person in the adorable Trinity,—namely, “Christ, who through the ETERNAL SPIRIT offered himself, &c.,” which Mr. B. accordingly converts into the “Holy Spirit,” by which the force of the Trinitarian argument may be more easily avoided. The evidence for *αγιου*, instead of the textual *αλωντου*, is so weak, that Griesbach does not deign to notice it in his inner margin: it cannot therefore be supposed that any person would receive it into the text, except for the sake of an hypothesis.

We may now put it to the candour of the reader, whether we have not satisfactorily made out our position, that Mr. B. has adopted readings *apparently* for the sole purpose of supporting his creed.

From the observations already made, it will be easy to form an estimate of our author's labours in that important branch of theology, biblical criticism. For how does the case stand as to this particular? He first declares that he has generally followed the text of the second edition of Griesbach, and yet he departs from it in almost every chapter. If a partial advocate might in some degree reconcile this with the *letter* of his declaration, he would find it a difficult matter to do so with its *spirit*; and it cannot be denied that such a procedure is incompatible with candour and fairness. Mr. B. moreover departs from Griesbach's edition, not only without adequate reasons, but for reasons *glaringly defective*; adopting readings, in some instances upon the weakest evidence, and in others upon conjecture, in defiance of every principle essential to the criticism of the Bible. And not only so; he assumes a liberty of altering the received text; as it should seem, *merely because* such alteration renders it more conformable to his creed. These are facts which, if we are not greatly mistaken, have been fully proved; and the necessary inference is, that Mr. B. either through prejudice, or want of knowledge, or want of judgment, is incompetent to the task of biblical criticism. Can it, then, be safe to trust, as a guide to the understanding of St. Paul's Epistles, those volumes in which are to be traced so many instances of presumption and temerity in altering the sacred text? Look also at the consequences if every one exercised, as every one would have an equal right, the same licentious liberty in emendatory criticism. The Bible would soon be accommodated to the varying tenets of various sectarians. Can any practice, therefore, be more deserving the severest reprehension? It is adulterating the word of God, and in a way the most dangerous. To add to, or to take aught from that Holy Word, is irreverent; to alter it to suit the perversity of human views, what is it but a species of sacrilege? He who thus tampers with the Sacred Writings, pollutes the very fountain of divine truth;—he sets up an idol of his own in opposition to the ethereal light of Scripture;—“yea, he maketh a god, and worshippeth it;—he maketh it a graven image and falleth down thereto.” (Isa. xliv. 15.)

EDUCATION OF THE PEOPLE.

Report of the Chaplain of Norfolk Jail.

THE virtue and happiness of the whole human race is the care of superior beings, but has never yet been the care of men themselves. The selfishness of human nature has generally postponed the interests of the many, to those of the few. In every age, and in every land, the vast majority of mankind have been consigned under the name of the vulgar, to contempt or oppression. Not only has every good thing in earth, air, and sea, been monopolized by the favourites of fortune, but the common benefits of knowledge have been withheld from the multitude, and even the holy light of religion has hitherto shone chiefly upon the summits of life.

Who that considers this can wonder at the crimes which infest society? who can wonder that weeds should overspread an uncultured soil? that oppression should provoke resistance and revenge? that the needy man should steal "to satisfy his soul when he is hungry?" And how have the rulers of mankind attempted to correct these terrible evils? Instead of removing temptations, and sedulously applying the restraints of religion and morality, they have had recourse to violence and terror, have enacted sanguinary laws, and sought to punish rather than to prevent offences. Yet the weeds have sprung up still ranker under the scythe; and the multitude of laws is sometimes a cause as well as a consequence of the multitude of crimes. Experience therefore, and the interests of society, call for a trial of other remedies. The most simple and obvious remedy is, to take away the motives to crime, where that is possible; and where it is not possible, to counteract them by opposite motives. The most general and powerful motive to crime is want, which can never, indeed, be wholly removed; but may be counteracted by motives far stronger than the fear of punishment. Such motives are supplied by the diffusion of knowledge, which not only lets in the influence of religion upon the heart, but illuminates the mind with that moral intelligence which is always favourable to virtue. Ignorance is the mother of evil, yet the mass of mankind have been sunk in ignorance for 6000 years; and some professing philanthropists there are, who maintain that they should be kept for their own sakes in the like ignorance for ever. We trust that a different principle is now established too firmly to be shaken; and that the tide of instruction will roll on till "the knowledge of the Lord shall cover the earth as the waters cover the sea." Knowledge is the natural enemy of vice; for the more a man knows of righteousness, temperance, and judgment to come, the more he will fear God: and the more he knows of the condition of civil society, and the inseparable connexion between public and private interests, the more he will respect the laws of man. Thus a great moral reformation may possibly—nay, probably, be effected in the world by very simple means. Thus the light of true religion may be diffused with a rapidity and success hitherto unknown; and higher degrees of virtue and happiness conferred upon his rational creatures, may vindicate the ways of God to man, even before this mysterious world shall come to its end.

Perhaps the reader would hardly suppose that we had been led into

these general and rather abstract speculations by so homely a document as the report of a jail chaplain to the county quorum,—yet so it is. The most important knowledge is often derived from common sources. The calendar of a prison is one important leaf in the book of human nature; for he who would make men virtuous, must know what they are when they are vicious—what bad passions have hurried them into crime—and what good feelings still remain in them for the moralist to appeal to. He must learn from themselves to what causes they ascribe their first deviations from the path of right; and how others in their condition of life may be best preserved from following them to ruin.

To the violation of the sabbath, and the want of Sunday instruction, the Chaplain thinks much of the ignorance and crime which we deplore must be attributed. How careful, then, should the legislature, how anxious should every individual be, to provide sufficient accommodation in our Churches.

We shall conclude with laying the whole document before our readers, observing only, that the views of the reverend writer are by no means new or peculiar, but are confirmed every day by the universal experience of those who are employed about jails and penitentiaries, or who have from any other motive given their attention to the important subject of crimes and punishments.

REPORT OF THE CHAPLAIN OF NORFOLK GAOL.

“To the Chairman of the Quarter Sessions of the County of Norfolk.”

“SIR,—In compliance with the Act of Parliament, I send you the following statement of the condition of the Prisoners confined in Norwich Castle, with other particulars connected with the duties of my office, and request you will lay the same before the Magistrates of Norfolk, at their present Quarter Sessions.

“It is with great satisfaction that I am enabled to state, that since my last report the prisoners have been in general orderly, well-behaved, and attentive to my instruction; that whatever individual cases of a contrary conduct have arisen, have immediately been checked by the constant and vigilant attention of the Committee of Visiting Justices, so as to prevent the evil influence of bad example from spreading; and that the present state of discipline exhibits evident proofs of the good effects to be derived from the plans of improved management adopted by the magistracy. Few prisoners leave the Castle without expressing to me, and with seeming sincerity, a determination to use their best endeavours to avoid being brought again into the same humiliating and painful situation. In many cases they give rational grounds for hoping that the resolution arises from an improved sense of duty; in others, they are evidently influenced by the irksomeness of the restraint and labour to which they have been subjected. Although the time, during which the New Gaol has been occupied, is too short to permit me with confidence to draw any general conclusions from the apparent effects of its discipline, yet so far as they can be traced or presumed, they are highly satisfactory. A very small number of the prisoners, committed since the introduction of the present system, have returned on account of fresh offences, and in no instance has this occurred, where either myself, or the gaoler, had entertained hopes of amendment; on the contrary, the cases of re-commitment have generally been confined to those who stand recorded in my journal as incorrigible.

I continue to receive great and very useful assistance from the appointment of a schoolmaster. The prisoners, with very few exceptions, have willingly availed themselves of the instruction offered them; and many, who, on entering

the prison were unable to read, and were ignorant of the very first principles of morality and religion, can now read a chapter of the Bible, and can repeat by rote a short system of moral and religious duties suited to their capacities. And it is not uncommon to hear this better class of criminals declaring, that had they known or considered these truths before, they should not have been brought to punishment. And here I cannot forbear stating the striking connection that exists between ignorance and crime in those prisoners who have come under my care. Of five hundred and ninety-three whom I have minutely examined, three hundred could not read at the time of their commitment; sixty-eight could read a little, but so imperfectly as to derive no real benefit from it: of the rest, sixty-eight could read moderately well, and one hundred and fifty-seven could read and *write*.—But this statement by no means exhibits the whole extent of their ignorance.—With the generality of these prisoners the awful sanctions of religion, the leading precepts of morality, those great revealed truths which are the only foundation of sound morality, were unknown to a degree far exceeding what I have ever found among an equal number of any other description of poor entrusted to my care.

“If it be objected that among the many incitements to crime which exist, it is unreasonable to attribute the whole, or any undue proportion of it, to this want of education, let it be remembered that the ignorance adverted to relates mainly to those great truths which are designed to guard us against crime; and surely it must with fairness be concluded, that this cause contributes in no small degree to its production. Closely connected, too, with this ignorance is the violation of the Sabbath; which in the performance of the duties of my office at the Castle, I find too many occasions to lament. Deprive a poor man of his Sunday instruction, and the occupations of the rest of the week must necessarily keep him destitute of all knowledge that is most useful in guiding him in the paths of rectitude. But so obvious is the effect which the mis-employment of the Sabbath has on the conduct of the poor, and so generally admitted is the fact, that I will not obtrude upon the time of the Magistrates much further than to state, that my ex-officio experience confirms the truth to an extent which I was not prepared to expect—that I find this the most common origin of crime—that a prisoner has seldom entered upon a criminal course till he has cast off his regard for this wise provision for religious instruction, and for keeping up a sense of God and of moral duty in the world—and that a large proportion of the offences committed against the laws of our country are either perpetrated or contrived on that sacred day, which was designed to afford leisure for a very different employment.

“I cannot, however, leave the subject without observing that most of the agricultural yearly servants and parish apprentices committed to the Castle are even more ignorant than the generality of prisoners.—Their masters frequently so employ them on a Sunday as to prevent their attendance on divine worship; and providing no other instruction for them, they must not be surprised that their servants violate duties they have never been taught to respect. Indeed these masters not uncommonly prosecute for offences that have their foundation in their own improper exactions and culpable neglect. In one particular I am very glad to perceive an improvement in this class of society.—The farmers of many parishes and districts, especially the more respectable part of them, have attended to the magistrates' directions respecting the time of paying their labourers; although many still continue the mischievous practice of settling with them on a Sunday. I must also beg permission to draw the attention of the magistrates to another glaring, and, I fear, increasing cause of the profanation of the Sabbath and its evil consequences—I mean the great irregularity of many of our public houses. Several cases have lately come under my notice, where the offenders have been suffered to get intoxicated in these schools of crime during the hours of divine service, and have gone forth to commit their offences whilst under the influence of their intemperance.

“I am unwilling to enlarge upon the bad consequences of another besetting sin of our peasantry, because they are generally seen and acknowledged; but

I cannot forbear observing, that Poaching leads more easily and rapidly to the perpetration of the higher crimes than any other incentive; and that the time and nature of the employment, and the desperate combinations that are entered into, create a greater ferocity of spirit than I have hitherto found in any other class of offenders.

"No part of the inquiries to which I am led in the performance of my duty at the Castle, is more interesting than those which relate to the causes and origin of crime; and conceiving that some benefit may arise from these investigations, I have been induced to pursue them with all the minuteness that my intercourse with the prisoners puts in my power. And although no new discovery may result from them, yet they may serve to confirm observations already made, and to strengthen truth by the aid of experience and facts. At all events, I hope the intention will be my apology for presuming to occupy so much of the time of yourself and the rest of the magistrates.

"I am, your obedient and faithful Servant,

"JAMES BROWN, Chaplain."

Norwich Castle, October 18, 1826.

BOETHIUS, LIB. III. MET. VI.

ALL mortal men on earth proceed
From the one same immortal seed;
All sprung at one great Father's will,
And one great Father rules them still.
He gilds the sun that gilds the morn,
He silvered o'er the moon's pale horn,
With stars he lighted up the sky,
And earth with man's bright galaxy;
High spirits of heaven he took, and then
Closed them awhile in shape of men:
Hence the whole human family
Are all of noble pedigree!
Why boast ye then your sire's proud race?
Beyond those sires your record trace,
Mount up along the ascending road,
And own your common Father, God.
Act fitting this thy high estate;
None truly is degenerate,
Save him who sinks himself by sin,
And proves thereby base origin.

U. A. I.

PSALM CXXI.

THE language of this Psalm is so simple and easy, that at the first view all comment may appear superfluous. We think, however, that in order to appreciate its beauty, the *subject* and *occasion* of the composition should be, if possible, clearly defined. Now in order to ascertain this, it is solely to *internal evidence** that we must appeal.

* It is well known how little light can be derived from the *titles* to the Psalms. Clarisse renders (שִׁיר לְמַעַלְלֵי) not inaptly "*carmen itineris*." It has been referred generally

It is submitted to the reader whether the following analysis appears to be substantiated by this test.

At the Dedication of the Temple (see 1 Kings viii. 41, &c. and 1 Chron. vi. 32, &c.) Solomon prays that God would graciously hear from his holy Temple, the pilgrim from a distant land, and the warrior who is personally absent from Jerusalem on military service, but who turns, during his prayers, towards the site of the Holy City, and is thus mentally present with the worshippers in its Temple. We suppose, then, the Psalmist to be an individual belonging to one of these two classes, probably the latter. He commences the hymn by declaring his resolution, during some distant, toilsome, dangerous march about to be undertaken, ever "*to lift up his eyes*," in the perilous hour, "*to those hills*" which were the residence of the GREAT KING, from whom, in the prayer of faith, he sought and expected aid. To confirm his faith, he then calls to mind that that being is no local deity, no "*God of the Hills*" alone, as the benighted heathen had called him, (1 Kings xx. 23,) but Jehovah, maker of heaven and earth, who can, therefore, hear and help his votaries, even when wandering in regions* remote from his terrestrial seat.

A second voice is heard suggesting consolation from other considerations, arising from the divine attributes. With the everlasting arms to support him, neither in slippery places nor in rugged paths shall he stumble or fall; with such an ever-wakeful sentinel, what enemy can surprise him? with such a sheltering rock the noon-tide heat of the desert shall not scorch, nor the cold moon with its noxious dewy mists chill his frame during the halt or bivouac, or mislead him by its feeble light during the nightly march.

Quale per incertam Lunam, sub luce maligna
Est iter.

The same voice finally dismisses the emigrant with the solemn benediction that Jehovah may preserve his outward and his homeward course.

Some such form of blessing is still used in the East when the caravan sets out. "At noon, (says Burckhardt) the camels were watered, and knelt down by the side of their respective loads. Just before the lading commenced for the final departure, the women of the tribe exclaimed, "*may you be blessed in going and in coming*." (See *Travels in Nubia*. London, 1819.

I will lift up mine eyes unto¹ those hills,

From whence will come my help.

My help will come from Jehovah, maker of heaven and earth!

to the return of the captives. Gesenius considers it to be so designated with reference to a peculiarity in its construction; namely, because each idea of the preceding line is found in the next repeated with amplification (e. g. help—aleep—guardian—shadow) that therefore the Psalm is called "*A Song of Steps or Degrees*." But, unfortunately, this is not the characteristic of *all* the Hymns.

- Though I assume the wings of the morning,
And transfer my dwelling beyond the western ocean,
Even there Thy hand shall gently guide me,
And Thy right-hand uphold me.—*Psalm cxxxix*. 9, 10.

¹ As if pointing to them, after the eye has fondly dwelled, in anticipation, upon their distant summits.

SECOND VOICE.

He will not suffer thy foot to² be moved;
 Thy guardian will not sleep.
³Remember! Israel's guardian ⁴sleepeth not, nor slumbereth!
 Jehovah will be ⁵thy guardian.
 Jehovah shall ⁶shelter thee from the south;
 The sun, by day, shall not hurt thee,
 Nor the moon by night.
 Jehovah will guard thee from every ill,
 He will preserve thy⁷ life.

Jehovah be thy guardian in thy going-forth and in thy returning-home,
 Now and through futurity!

S.

MASTERSHIP OF THE TEMPLE.

The Address of the Rev. THOMAS RENNELL, D. D. Dean of Winchester, late Master of the Temple, to the two Honourable Societies of the Inner and the Middle Temple, on his resignation.

GENTLEMEN,—His Majesty having been graciously pleased to accept my resignation of the Mastership of the Temple, during the long vacation, in consideration of my very advanced years, and growing infirmities, I take the earliest opportunity of attempting to express the sentiments of regard and respect which I feel towards the Members of your honourable Society, at this season of my separation from them.

Deep is my sense of the various instances of your uninterrupted kindnesses to me during the long period of my ministry among you. But my peculiar gratitude is due to you for your candid and cordial reception of my humble efforts to illustrate the evidences, and to vindicate the essential truths of our holy religion, before those who, by intellectual powers and habits, are so eminently qualified to form a sound judgment on subjects of such awful importance. If I could allow myself to suppose that my exertions and labours have, under the divine furtherance and protection, been blessed with success, I cannot but attribute it to my earnest endeavours to keep in constant view, and to exhibit in their full integrity, those primitive and fundamental scriptural doctrines by which the Church of England has substantiated the faith, the hopes, and the consolations of the gospel of Christ.

Permit me to add, that during my few remaining days I shall cherish a grateful recollection of those pleasant hours of social and instructive intercourse with the Members of your honourable Society,

² To vacillate or stumble.

³ Heb. Behold! — It is a word used to impress conviction of the certainty of an assertion.

⁴ Is not obnoxious to sleep,—no, not to the slightest slumber.

⁵ The tutelar God of the Jews nationally is also individually *thine own tutelar God*.

⁶ Heb. Shadow or protect thee on thy right hand. But it is well known that the Orientals, from the habit of referring to the East as *fronting* them, term the south the right hand, the north the left hand, &c.

⁷ (שׁוּבָה) Thy-own-self, thy very life, not “*soul*” in most places.

which I was permitted to enjoy during my residence at the Temple ; and that I shall ever consider the friendship which I was allowed to cultivate with many of the most eminent of your learned body, as the highest honour and privilege of my life.*

With my most ardent wishes and supplications that the choicest of the divine blessings, temporal and spiritual, may be vouchsafed to every Member of your honourable Society, I shall ever remain

Your most respectful and devoted servant,

Oct. 1826.

(Signed)

T. RENNELL.

REPLY OF THE INNER TEMPLE.

Inner Temple, Nov. 18, 1826.

DEAR SIR,—I laid before the Masters of the Bench, at our first Parliament, the letter in which you communicated your resignation, and must entreat you to forgive my having allowed incessant occupation and indisposition to interpose so long a delay in answer to it.

I am desired by the Benchers to express the deep feeling of regret with which they received the intimation of their loss of your powerful exertions and labours, from which the Society has derived such inestimable benefit during the long period of your ministry among us, and to lament the separation of an intercourse which has, for so many years, been so honourable and beneficial to the Society as a body, and so peculiarly gratifying to the individual members of it who have enjoyed the pleasure of personal intercourse with you.

That you may still long enjoy the consolatory reflection of having contributed, by a zealous and energetic discharge of the duties of your holy function among us, to the present comfort and future happiness of those who were committed to your charge, is the fervent wish of every member of our Society.

For the Benchers, allow me to express the feelings excited by the kindness of your last address to us, and the unfeigned respect and esteem with which we remain,

Your devoted and grateful Servants,

THE BENCHERS OF THE INNER TEMPLE.

W. HARRISON, *Treasurer.*

REPLY OF THE MIDDLE TEMPLE.

Middle Temple, London, Nov. 15, 1826.

VERY REV. SIR,—Your interesting letter to the Bench of this Society, on resigning the Mastership, has been received and laid before them in their Parliament Chamber. As their present treasurer, I am desired to acknowledge it, and am instructed particularly to express their sympathies for the infirmity which has occasioned your resignation, and their regrets at the consequence as well as the occasion.

They are all highly sensible of your efforts in the cause of religion during your ministry at the Temple Church, and humbly flatter themselves you have not exerted them altogether in vain. Their affectionate regards and best wishes will attend you in every situation, and those members of the Bench, who have been honoured with your per-

sonal intimacy, hope that opportunities for improving it may yet sometimes occur, or at least that such intimacy may not wholly subside.

For myself, I beg leave to add, that though it has not been my good fortune to have become your associate in private life, I entertain a corresponding esteem, with my brother Benchers, for your professional character and services; and am,

Very Reverend Sir,

Yours, faithfully and obediently,

(Signed)

SAMUEL MARRYATT.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Report for 1826.

WE have hitherto been prevented noticing this Report. We rejoice that it shews that a considerable increase has taken place, both in the receipts of the Society, and in the number of books distributed from its stores. The receipts of the last year amounted to £65,314, and the whole number of books and tracts issued in the year ending in June, 1826, was nearly ONE MILLION AND A HALF. In which number it is further gratifying to observe an increase of more than 60,000 in the Bibles, Testaments, and books of Common-Prayer, over those distributed in the preceding year. Some portion of this large increase has been produced by the liberal measures taken for the supply of the army; it being the wish of His late Royal Highness the Commander-in-Chief, expressed in regimental orders, that every British soldier who can read, should be furnished with a Bible and Prayer-book. But a regular annual increase may be observed to have kept steady pace with the exertions the Church has for some years been making, to meet the demand for additional places of worship in every populous part of the country.

New regulations have been framed for the government of District-Committees, by which additional facilities are afforded in the purchasing and distribution of the Society's books.

We are glad to observe that considerable progress has been made in that most important and necessary

measure—the revision of the religious books and tracts.

Our readers will notice that among the tracts admitted upon the Society's Catalogue during the last year, there are several Spanish translations of different portions of the New Testament. Spanish America, now freed from despotic rule, appears to us to offer a most extensive and interesting field for the dispersion of such tracts. The minds of men in that fine country are now opening to receive the light. We suggest, then, that the Society should consign a considerable number of suitable tracts to some respectable merchant for sale in that country. The experiment is not doubtful; for we happen to know that a small publication, consisting of extracts from the Spanish Bible, was exported from this country, and has met with a rapid sale. Surely, if the miserable thralldom of the heathen excites our commiseration, we should not neglect those who are under the dominion of an intolerant, and we fear we must add, an ignorant and licentious priesthood.

The Report details at considerable length the proceedings of the Society in India, under the superintendence of Bishop Heber:—though we are far from desiring anything like ambitious ornament in such a production, yet perhaps this part of the Report might have been rendered a little more attractive. With respect to the Native School Fund, it thus concludes:—

"It will appear from the foregoing statement, that the Society has appropriated nearly three thousand pounds out of the Native School Fund to the various purposes which have been enumerated; and has made itself responsible to a much larger amount for the expenses which its Committees may incur in promoting the education of the people in Hindostan. This considerable outlay has not been confined to one particular spot, but has been extended nearly in equal proportions to every part of the country. It is humbly but confidently hoped that a work which has been begun so well, will be carried on with the same spirit and success. Each succeeding despatch, and every fresh arrival from the East, furnish accumulated evidence to prove that education, and education alone, can overcome the prejudices of the heathen, and prepare the way for the reception of Christianity. And when this fact is understood in Europe, as completely as it appears to be understood in India, the Society may expect those important additions to its Native School Fund, which will enable it to answer the purposes for which it was formed."—p. 27.

The Report contains some interesting information as to the West-India Islands, particularly with respect to the education of the Slaves.

"Besides the model schools at Bridge Town, the Bishop of Barbados has adopted a plan for the general instruction of the black population throughout his diocese. He proposes to appoint one or more catechists in every parish, whose especial duty it will be to instruct the slaves under the direction of the Clergy, and with the permission of their respective masters. His Lordship has been so fortunate as to procure the services of several highly respectable persons in the situation of catechists; and the system is undoubtedly calculated to communicate religious knowledge, both to the adult and to the child, with greater rapidity and greater regularity than any that had been previously proposed.

"The result of the whole is encouraging—the Society has the satisfaction of knowing that the great work of promoting Christian Knowledge in the

West Indies has been auspiciously commenced, and trusts that its future progress will be accelerated rather than retarded."—p. 31.

Mortlake, Barnes, Putney, and Wimbledon District Committee:—Report for 1826.

After giving an abstract of the Parent Society's report, the Committee observe,

"Turning now to the brief mention of their own local concerns, the District Committee have to be thankful to the Great Author and Giver of all Good, for the success which has again attended their limited exertions during the year, which has now reached its close. It would probably not be supposed that the demand for books in any small district, consisting only of four parishes, would be so great in the second year as it was in the first. It has, however, exceeded it; and the Subscribers will have the satisfaction to see, that the Depository for books of religious instruction has not been opened, nor the Gospel offered to the poor, in vain.

"The Committee see much encouragement to their exertions, in the eagerness with which recommendations to purchase are sought by the poor, and the gratitude with which they are received. And they wish again to observe (though the observation must have been made by all, who have studied the best mode of assisting the poor) that, wherever there is any becoming feeling of independence, a man always sets a higher value upon that which he has purchased partly by his own means, than upon that, which has been gratuitously given him. However small his own contribution to its price may have been, still it is a something which greatly enhances the value in his eyes, and gives him an honest pride in the possession.

"The Committee will conclude this year's Report with expressing their earnest hope, that every one will feel pleasure in enquiring into the spiritual wants of his poorer neighbours, when he finds the means of relieving them thus placed within his hands."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

YORK DIOCESAN COMMITTEE.

WE rejoice exceedingly in being able to announce that a very numerous and respectable meeting was holden, on Wednesday the 14th ultimo, in the Vestry of York Minster, for the purpose of promoting the objects of this venerable and admirable Society, "in the City and Neighbourhood of York; and, as far as circumstances will permit, in other parts of the Diocese." We do indeed rejoice, that this movement has taken place in the ancient capital of the north; and we are confident that the example will not be lost upon the numerous wealthy and populous towns in that province. Let any one consider for a moment the extent and wealth of the northern dioceses, and then cast his eye over the list of subscribers to the Society, and he will be somewhat surprised at the smallness of their quota. Nay, were he a stranger to our land, he would be induced to suppose that these fair provinces were inhabited by some barbarous race, who knowing not the blessings of civilization and Christianity, were necessarily incapable of desiring to impart them to others. We subjoin the following to justify our observation:—

	Population.	Ann. Sub.
Halifax District . . .	90,000	— £7 7 0
Leeds	70,000	— 2 2 0
Hull	40,000	— —
Newcastle upon Tyne	40,000	— —
Shields, North & South	20,000	— 0 10 6
Liverpool	140,000	— 12 12 0
Manchester	140,000	— 1 1 0

Here then is a field in which the friends of the Society may labour, and let them but labour, and it will not be in vain.

But we must now proceed to detail the proceedings of the meeting. We may, however, first observe, that the Clergy formed the majority. We do not, indeed, regret that they are first and foremost in this and every good work, but we think that the laity might also be induced, with a little persuasion, to come forward with their aid in a cause which is not the cause merely of the minister, but of every member of the Church. Perhaps a

Vestry-room was not the most desirable place of meeting.

About half-after twelve o'clock, his Grace the Archbishop took the chair.

The Rev. Wm. V. Vernon, in the absence of the Archdeacon Markham, from indisposition, moved the first resolution. He said it was not his intention to enlarge unnecessarily upon topics respecting which the whole meeting entertained a common conviction, and felt an equal interest. When he proposed to form a Committee of the Society for the Propagation of the Gospel, he believed the question among them would rather be *why such a Committee had not been before established, than whether it should now be called into existence?* His answer to that question was, that there never had been before so strong and general a spirit of religious zeal in the country, to meet the object of this Society. It was not just to accuse the Church of having heretofore neglected these important interests; he would rather say, that they had now better materials on which to work in the improved feelings of the age, and he would add, that they were shewing every disposition to employ those materials to the best advantage. The Society, from its first institution in the time of King William, had been usefully engaged in maintaining religion in our colonies; but of late it had assumed a character of much greater importance. As it enlarged its list of subscribers, it had extended the sphere of its operations; within a few years it had doubled and trebled the number of its missionaries; within a few years it had sent forth those most efficacious of all missions, National Schools, into the remotest parts of our foreign dominions, and there were now more than a hundred of these in the American settlements under its protection; within a very few years a road had been opened to the gospel in India, and by the exertions of this Society, under the blessing of God, there was at length a rational prospect of diffusing the benefits of Christianity over the immense population of the East. The reverend speaker here adverted to the effects to be expected from the College lately founded at Calcutta, where persons to be engaged in missions would acquire a better knowledge both of the habits and dialects of the country than they could possibly obtain in Europe; and alluding to the attention which the Society were giving to versions into the Eastern tongues, said, that the Persian translation of the Scriptures, begun by the amiable Henry Martyn, was

upon the point of being completed by an accomplished scholar in the service of the Society; and that by the same means the Liturgy of the Church of England is now read in the language of Bengal. Mr. Vernon here read extracts from a letter which he had received from the secretary of the Parent Society, giving some interesting details of the Society's recent proceedings in India, and of the measures taken by it for the moral and religious improvement of the negroes on the Codrington estate at Barbados, a subject on which the speaker said there was a stain to be blotted out from the Christian annals of this country. After adverting to the great field of the Society's exertions, Mr. V. said, he had before alluded to the general spirit of religious zeal which now happily prevails. There was another spirit, in his opinion, secondary only in importance to that, a spirit which no man need be ashamed to own; a spirit which, he trusted, was still subsisting, and even gaining ground amongst us,—he meant a spirit of reasonable and steady attachment to the National Church. He was persuaded that that meeting would be unanimous in the opinion, that other things equal, the great and Christian object which they had in view would be most effectually promoted by moving towards it under the prudent direction of their ecclesiastical superiors in the Church; and with the powerful patronage of the civil authorities in the state. To this feeling the promoters of the meeting would have been greatly wanting if they had not, under his Grace's sanction, called upon the Diocese of York to come forward to the support of a Society which added to its intrinsic merits, that of having been so long and intimately connected with the Established Church. "Your Grace sees," Mr. Vernon concluded, "how the call has been met; and in looking at this numerous and respectable meeting, I feel great confidence, as well as great satisfaction, in moving this [the first] resolution."

The Hon. and Rev. Henry Duncombe, in seconding the resolution, said, he felt confident that the venerable Society for the Propagation of the Gospel in Foreign Parts required only to be known, to be supported; and its objects to be ascertained to be duly appreciated. For though it had been in active operation for upwards of a century, though it had been prosecuting its designs in many a distant clime, to many its existence seemed still unknown; and while other denominations of Christians had been transmitting annually large sums from this kingdom, and by the publicity given to their proceedings, and the comprehensiveness of their views, had

been enabled to extend their missionary zeal, the national church had not generally obtained the credit of supporting the Society whose cause we are now advocating. Far be it from him, however, to wish to impede the efforts of any Christian teacher, or to deprecate the labours of missionaries in any part of the uncivilized world. No! Christianity is their debtor. And who is there but must rejoice to behold the light of Christianity diffused through the regions of darkness? What Christian is there, who if he had it in his power, would attempt to obstruct the free course of the word of salvation; that it may run and be glorified in the earth? Rather let it be our object, to "provoke to emulation" the established church of this kingdom, and while efforts are making on every side to extend Christianity in our possessions abroad, let us enlist under the banners of our national church. Nurtured under her auspices, and deeply impressed with the blessings of her communion, let our prayers and our purses be offered to impart those blessings to others. Let it ever be recollected, that all that this Society does or strives to do, is in strict accordance with the principles of the Church of England—that the services are performed—the sacraments duly administered—the flock catechetically instructed, in true and perfect union with the Church of Christ as established in this kingdom—and that her ministers, instead of wandering as individual zeal may determine, and boasting of the number of their nominal converts in their course, have their sacred edifices to officiate in, and their own flocks to instruct—have themselves regularly received episcopal ordination, and in most places (with thanks be it spoken to the government of this country) are subject to episcopal superintendence and controul. It had been asserted, that this Society has of late years evinced a supineness and inactivity, very different from the zeal and perseverance displayed by those of a similar nature; but, before any one ventured to hazard so bold an assertion, he begged of him to turn his eyes to the places where she has been carrying on the work of conversion—let him look to America, which owes her church establishment entirely to her labours—let him look to the state of religion in the British Colonies and Settlements, and then let him inquire by whom their church was planted, and by whom it was watered—let him look to the state of India—and amidst schools and churches, and other religious edifices, he will there find raised from the funds, a vast and magnificent College, endowed for the maintenance and support of missionaries, to instruct them in the native

tongue, and otherwise to prepare them for the work of evangelists; a College which will stand for after ages, as an enduring monument of British liberality and piety. Without trespassing longer upon the valuable time of the meeting, he would venture to express a hope, that the period was arrived, when the eyes of all were opened to the necessity of subscribing to missions—when it would be generally acknowledged incumbent upon this nation, not only to provide for the religious instruction of the colonies which own her dominion, but also to extend, as far as in her power, the cause of Christianity over other parts of the universe—for the increase of population is such, as to be making demands upon this Society, which can only be answered by an increase of her labours, and an augmentation of her funds. He fervently prayed that the laity would be found as forward as the clergy in promoting the benevolent object of the Society for Propagation of the Gospel in Foreign Parts.

The Rev. John Overton then expressed to the Archbishop the unanimous wish of the meeting, that his Grace would accept the office of President of the Committee, to which the Archbishop replied:—"I beg to assure you, that I shall have great pleasure in complying with the request which has now been made to me, and in accepting the office of President of this committee. I have been in the habit, when I have been in London, of attending frequently the meetings of the Parent Society, and occasionally of presiding at them. It may therefore be in my power, from time to time, to furnish the committee here with information which may perhaps be found useful to them in the course of their future proceedings. I am unwilling by further remarks at this time, (and which indeed would be superfluous after the distinct manner in which the subject has been brought forward and explained) to detain you from engaging in the more important duties which are now to occupy your attention in consequence of the resolution which was first moved. I will only observe, that the venerable Society to which we belong comprehends so many laudable objects in its institution, as fully entitle it to the cordial approbation and support of every member of the Church of England. Those who have united themselves to it rejoice in making it the instrument of conveying the knowledge of Christianity to foreign lands, according to the doctrine and discipline of that church which they love, and which they are desirous to see established in every country on the face of the earth. We must all be aware, that the

field for successful exertion in this way becomes every day more and more extensive. It is to be hoped, therefore, that a proportionate income will be supplied to the Society, to enable it to meet such increased demand for its assistance, and to enlarge the sphere of its operations, and so, under the blessing of the Almighty, gradually to accomplish the grand purpose for which it was established."

Other resolutions were moved and seconded by Thomas Wilson, Esq., Rev. W. H. Dixon, and Rev. B. Eamsonson.

The Rev. Theophilus Barnes, Rector of Castleford, moved the 5th resolution. The Rev. gentleman said, he had very great pleasure in being at length enabled to come in contact with this Society, which he had never before been enabled to do: in joining this committee, he certainly could not desert the Church Missionary Institution, because he believed it had done much good, but every body would judge for themselves. He believed a call was now made upon the Society for Propagating the Gospel for increased exertion, owing to the Society for Promoting Christian Knowledge having transferred to it their foreign missions. The brother of the Rev. gentleman had recently returned from Bombay, where he was archdeacon; and he described the situation of India as very peculiar. It was difficult to get subscriptions in that country; and it was equally difficult to form committees, as the European inhabitants were never long settled in a place. He thought the erection of schools was the best way of extending Christianity in India, as he had very little hopes of converting the adult heathen; but in schools a large class of the population, the children of our soldiers, and other British subjects, might be educated, and kept from running riot in superstition and vice; and many of the heathen inhabitants would subscribe to schools, and send their children there, from a desire to give them a good education. There were also schools in Calcutta, supported by the ladies there, exclusively for females; and these he thought would improve female society, and give it a much higher tone. His brother had visited the Syrian church, with Bishop Middleton, where they were received with great cordiality. He stated his full conviction, that for the encouragement and maintenance of the Society's objects in India, there should be a Bishop in each of the three presidencies, and also in Ceylon. The Rev. Gentleman then pointed out Ceylon, Botany Bay, and Van Diemen's Land as affording wide fields for the exertion of this Society; in those countries there were great numbers of British sub-

jects, who could not hear the gospel, if it were not for such societies as this; and he felt the necessity of members of the Church of England exerting themselves to spread the knowledge of religious truth. Before he sat down, he could not refrain from expressing a hope that this committee would originate meetings at Leeds, Wakefield, Pontefract, and other places, to establish

similar committees, in order that the clergy might be enabled to come in contact with this Society.

A. Thorpe, Esq. seconded the resolution.

The resolutions being passed, thanks were then voted to his Grace the Archbishop, and the meeting separated.

We are happy to state, that upwards of 100% were subscribed at the meeting.

NEW BRUNSWICK.

We intreat the attention of our readers to the information which the last Report of the Society for the Propagation of the Gospel contains respecting the spiritual condition of this extensive colony, and especially to the following table, which exhibits at one view the most interesting particulars, contained in a Report made

to the Society for the Propagation of the Gospel, by the Venerable the Archdeacon of the Province. The document, from which the following table is formed, was originally compiled from official answers made to a circular, addressed to various persons, by His Excellency Sir Howard Douglas, the Lieutenant Governor.

PROVINCE OF NEW BRUNSWICK.

Counties.	Parishes.	Churches.	Clergymen.	Population.
York	Frederickton	1	1	1949
	St. Mary	—	—	972
	Douglas	1	—	1367
	Kingsclear	—	—	832
	Queensbury	1	—	716
	Prince William	—	—	545
	Northampton	—	—	568
	Wakefield	—	—	1010
	Kent	—	—	2297
	Woodstock	1	1	816
				11,072
Sanbury	Maugeville	1	1	484
	Sheffield	—	—	735
	Burton	1	—	1338
	Lincoln	—	—	670
				3227
Queen's County,	Gagetown	1	1	606
	Hampstead	1	—	723
	Waterborough	1	1	2023
	Wickham	—	—	1289
	Brunswick	—	—	
				4641
King's County..	Westfield	1	1	713
	Greenwich	1	—	744
	Kingston	1	1	1655
	Springfield	1	—	924
	Hampton	1	1	1559
	Norton	1	—	502
	Sussex	1	1	1833
				7930

Counties.	Parishes.	Churches.	Clergymen.	Population.
Charlotte.....	St. Andrew's	1	1	2263
	West Isles	—	—	700
	Campo Bello	1	—	509
	St. Stephen's	1	1	1673
	St. James's.....	—	—	453
	St. David's.....	—	—	1005
	St. George's	1	1	1446
	Penfield	—	—	558
	St. Patrick's	—	—	762
	Grand Manan	—	—	598
				9967
St. John.....	St. John	—	2	8488
	Portland.....	—	—	3043
	Lancaster	—	—	793
	St. Martin	—	—	583
				12,907
Westmoreland..	Dorchester	1	—	2737
	Sackville	1	1	1744
	Westmoreland	1	—	883
	Hillsborough	—	—	1152
	Monckton	—	—	342
	Boteford.....	—	—	174
	Salisbury	—	—	666
	Hopewell	—	—	1005
				9303
Northumberland,	Newcastle	—	—	1657
	Chatham	1	1	1452
	Ludlow	—	—	—
	Northesk	—	—	1443
	Nelson	—	—	1132
	Alnwick	—	—	—
	Carleton	—	—	1965
	Beresford	—	—	—
	Glerelg	1	—	836
	Saumarez	—	—	—
	Wellington	—	—	—
				15,829
Grand Total . . .				74,876

We have no occasion to add any observations of our own. The Archdeacon Best has stated the case so ably, that it will be sufficient to extract from the Report his concluding remarks:

"Upon a review of the foregoing statements and particulars," says the Archdeacon, "it will appear, that for the spiritual comfort and instruction of this province, containing 74,876 souls, to which are to be added 5,000 sent in too late, making altogether 79,876, in the principles of the Church of England, there are at present but sixteen resident clergymen, scattered over a space of country of upwards of 27,000 square miles; and twenty-six churches, some of which are in an unfinished state.

"The opinions upon the utility of employing Visiting Missionaries, as suggested by his Excellency, are in general favourable, although in some instances, where the writer is himself a dissenter, or biased by dissenting interest, they are, as may naturally be supposed, the reverse. But in no case is the measure opposed; and it would, no doubt, if properly and prudently arranged, prove of the highest benefit, not merely in the increase of the Established Church, but in the lasting blessings it would be instrumental in conferring upon hundreds who now wander, through necessity, in total ignorance, and upon many who are now the dupes of error and fanaticism. *The spirit of this flourishing province is undoubtedly a Church spirit; its own*

acknowledged members, who certainly form a majority over any single sect, are staunch and true, and those who may be said to have still their religion to choose, could not long withstand, even were they so disposed, the mild persuasive doctrines of the Established Church, when delivered with sincerity and diligence; and even the most prejudiced would, no doubt, in course of time, be brought to think more favourably of the Established Church, and perhaps eventually to choose the better part.

"But all must be done with caution and gentleness, and those who would be instrumental in working this good, must possess in an eminent degree a 'zeal according to knowledge,' which will manifest itself in a desire to christianize, rather than to gain proselytes to their own system of religion; for if they succeed in the former, the latter will be a natural consequence: it will be the surest way to secure the yet unformed, to confirm the wavering, and to soften the asperities of the openly dissenting.

"The people of this country, who gain a livelihood by their manual labour, for of the *lower order* there are none, are, in intellect and sagacity, far superior to those of the same stamp in the mother-country; they are for the most part shrewd and intelligent, and, generally speaking, well *versed* in the Scriptures, however faulty and deficient they may be found in the practice of the duties they enjoin. The argumentative powers of the roughest husbandman are oftentimes very ingenious, if not very great, in support of doctrines inconsistent with reason and Scripture, and it requires, on the part of his opponent, no slight exertion to confute him; and which, to effect, to any good purpose, must

not be done with a contentious spirit, but with a desire to conciliate; and after the example of the great apostle, endeavouring to "please all men in all things, not seeking his own profit, but the profit of many."

"In fact, the success of this most desirable undertaking will depend on the zeal and abilities of those upon whom the arduous duty may fall: who must not rest contented with making a mere formal visit to the districts unto which they may be appointed, that will end in an equally formal report, but both voice and heart must be lifted up, and engaged in unceasing endeavours effectually to benefit their fellow-creatures, and promote the glory of God. They must consist of men of mild and humble dispositions, who will assimilate themselves with the people amongst whom they may be sent, and endeavour to unite themselves with their interests and their hopes, and who, while they evince that 'lowliness of mind' in imitation of their heavenly Master, will at the same time, like him, maintain the dignity of their calling.

"A view of the present statement will at once shew the extent of the vineyard for labourers, in which the demand is already very urgent; many districts are actually in distress for want of their assistance, and wherever they are able, would gladly comply with the usual requisitions, and never could a prayer to Almighty God 'to send labourers into his vineyard,' be better timed than at this moment, and may He of his mercy and goodness now hear and assist us.

"GEORGE BEST,

"Acting Ecclesiastical Commissary."

Frederickton, New Brunswick,
27th April, 1825.

LITERARY AND PHILOSOPHICAL REPORT.

IN the *Courier Français*, there is a curious statistical account of the literature of France, in 1811 and 1825, drawn up by Count Daru, not including official papers or daily journals:—

In 1811, there were printed, SHEETS	
Legislation	2,831,662
The Sciences	2,214,303
Philosophy	410,298
Political Economy	131,133
Military Affairs	1,147,400
The Fine Arts	161,525
Literature	3,781,826
History	3,375,891
Divers Subjects, Alman-	
acks, &c.	1,885,869
Theology	2,509,752
Total ..	18,451,713

In 1825, the number had risen to—

SHEETS	
Legislature	15,929,839
Sciences	10,928,277
Philosophy	2,804,182
Political Economy	2,915,826
The Military Art	1,457,913
The Fine Arts	2,937,301
Literature	30,205,158
History	39,457,957
Different Subjects	3,886,973
Theology	17,487,037
Total ..	128,010,483

Reckoning eleven sheets to the volume, the difference in favour of 1826, amounts to more than ten millions of volumes. The number, for 1826, is one fifth greater than that for 1825.

Such is the change which has taken place in France, since the

reign of Buonaparte. Seven times more books are printed in 1825 than in 1811.

ROYAL SOCIETY OF LITERATURE. This Society has just made its first appearance in print, by publishing half a volume of its Transactions; and as considerable public interest is attached to such a work, we take a late minute to mention its contents. After the charter, list of members, constitution, &c. &c. there are, an important historical paper relative to Henry V. by Mr. Granville Penn; several curious papers on the origin and affinities of languages, by Mr. Sharon Turner; observations on the Euphrates, by Sir W. Ouseley; account of Palimpsest Manuscripts, by Archdeacon Nares; a MS. by Sir J. Harrington, communicated by the Rev. H. J. Todd, throwing much light on the period of Elizabeth and James I.; on a remarkable Coin of Metapontum, by Mr. Millingen; on Coins of Thessaly, by Colonel Leake; Codex of biblical and classical Greek MSS., Mr. Todd; a political-economical Essay, by Mr. Malthus; Edict of Dioclesian, fixing Prices of Articles throughout the Roman Empire, Colonel Leake; and a very interesting Essay, with above twenty plates, on rare Egyptian monuments and inscriptions, by the same gentleman and the Right Hon. C. Yorke. The bare enumeration of the subjects, and of the names of the learned and eminent persons who have discussed them, is enough to vouch

for this Part of their Transactions being worthy of a Society established by the King, and conducted on the most liberal literary principles.

LATIN MANUSCRIPT.—M. Angelo Mai, to whom bibliography* is already under so many obligations, has recently discovered, in the Royal Academy at Naples, the manuscript of an ancient Latin Treatise on Agriculture, remarkable for the purity of its style and the interest of its subjects. It is about to be printed.

ANCIENT MARBLES.—Dr. Buckland, the Oxford Reader in Mineralogy and Geology, has recently received a letter from Rome, announcing that the writer, Stephen Jarrett, Esq. of Magdalen College, has purchased a very valuable collection of marbles, &c. in that city, for the purpose of presenting them to the University of Oxford. This collection has been formed by an Advocate of Rome, Signor Corsi, during a residence there of many years, and consists of one thousand polished pieces, all exactly of the same size, of every variety of granite, sienite, porphyry, serpentine, and jasper marble, alabaster, &c. that is known to exist. The size of each piece, being that of a small octavo volume, is sufficient to shew the effect *en masse* of each substance it contains. As connected with the history and progress of the arts, its interest is of the highest order, as it affords examples of every variety of ornamental stone that was ever used in sculpture, or in the most luxurious architectural ornaments of ancient Rome; whilst, in relation to the sciences of mineralogy and geology, it presents such an instructive series of specimens of all the most beautiful varieties of rocks as is unex-

ampled in the world. Its value is still further increased by the circumstance of a descriptive catalogue of these specimens having been made and published at Rome, by the gentleman who formed the collection.

Reaumur used every spring to put his preparations into an oven made so hot as only not to burn the feathers or hair, which destroyed all latept insects. These insects are nocturnal, and begin to move just after twilight, in quest of proper substances on which to deposite their eggs. The walls should be examined in the evening, by which attention many of them may be destroyed. Examine the specimens frequently and carefully, to discover any insects which may have crept into them. Without this care, no application whatever will effectually preserve them.

CAST METAL PIANOS.—Every day the use of cast-iron is becoming more general; bridges are made of it: steam-boats; in England it is used for roads; and at Liverpool churches are built of it. Here, in Paris, we have lately pianos, the frame work of which is formed of cast-iron. The instruments have been brought to such perfection by MM. Pleyel and Co. that not only do they rival, but in many particulars surpass the best English instruments. The solidity of the frame-work is so great, that they seldom get out of tune; and the sound-board, relieved from those enormous pieces of wood with which it was formerly cumbered, in order to resist the strain, possesses much more elasticity, and seconds the vibration of the strings much better. The tone of these instruments is wonderful, both in power and mellowness; and the mechanism is so perfect, that it admits of the most delicate as well as the strongest touch. Indeed, we have no doubt that when they are known, they will put an end to the importation of foreign pianos. MM. Pleyel have also just obtained a patent for square pianos, with single strings. —*French Paper.*

SQUIRRELS.—It is a curious fact, that most of the oaks which are called spontaneous, are planted by the squirrel. The industry of this animal is directed to the purpose of securing him against want in the winter; with this view he is in the habit of burrowing in the earth, and depositing an acorn in the hole which he thus makes, and which he then covers up again. But as it is probable his memory is not sufficiently retentive to enable him to remember the spots in which he deposits every acorn, he, no doubt, loses a few every year. These few spring up, and are destined to supply the place of the parent tree.—*Times Telescope*.

TRANSMISSION OF SOUND.—"The extreme facility with which sounds are

heard at a considerable distance, in severely cold weather, has often been a subject of remark; but a circumstance occurred at Port Bowen, which deserves to be noticed, as affording a sort of measure of this facility, or at least of conveying to others some definite idea of the fact. Lieutenant Foster having occasion to send a man from the observatory to the opposite shore of the harbour, a measured distance of 6,626 feet, or about one statute mile and two-tenths, in order to fix a meridian mark, had placed a person half-way between, to repeat his directions; but he found on trial that this precaution was unnecessary, as he could, without difficulty, keep up a conversation with the man at the distant station."—*Parry's Voyages*.

POLITICAL RETROSPECT.

PARLIAMENTARY REPORT.—The business which is already proposed to be brought before Parliament during the present Session, is of a nature highly interesting. Mr. Peel has given notice of his intention to prosecute still farther his plans for reforming and simplifying the criminal law. The particular points to which he has this year turned his attention, are, 1st, The emendation and consolidation of the laws relative to theft. 2dly, Of those relative to malicious offences against property. 3dly, A bill to comprise all the statutes by which provision is made for recovering damages against the hundred; and, 4thly, The repeal of all those acts which shall be super-

seded or rendered unnecessary by the three former bills. It is to be hoped he will likewise make such amendments as shall for the future preclude the necessity of finding an innocent person guilty, in order that he may not be ruined by the fees due to the court in which he has been tried; a fact which has repeatedly occurred.

EMIGRATION.—A plan of emigration to promote colonization, and by it to relieve this country of what is called its superabundant population, has been proposed by Mr. Wilmot Horton. The principle of it, as applied to Ireland, is that of engaging each emigrant to enter into a recognizance to repay by instalments a certain portion of

the expense of his transport and location; as relates to England, the parish is to be allowed to pay one half of these charges from the poor rates. The colony which is to be their future domicile is Upper Canada, where those settled three years since, by way of trial, are said to be in very flourishing circumstances. That such a plan will contribute much to the rapid improvement of the colonies cannot be doubted. There is an equal probability that the welfare and comfort of the colonists will be promoted by it; but that it will be a cure for the supposed evil, if indeed it exists, can hardly be expected. That circumstances have deranged the natural locality of the population of this country is very evident; and that this fact has been increased, or its decrease hindered by the operation of laws intended for the benefit of the poor, but on very mistaken principles, no one can deny. That this country can maintain and employ, in seasons of average prosperity, a much larger number of inhabitants than she now contains, will appear evident to any one that will take the trouble to examine what the land is capable of producing, the labour it will require, and the employment to be derived from daily increasing markets. Facts, independent of all reasoning upon the subject, uniformly attest, that population is promoted, not injured, by encouragement to emigration; and if we are too populous, an expression which can only mean that our land contains more labourers than she can feed or employ, the remedy must be sought for in an increase of food and employment—no other can be effectually provided.

CATHOLIC EMANCIPATION.—But among the business which is likely to engage the attention of Parliament during the present Session, none can be more important than the intended application of the Roman Catholics to be admitted to offices of power. Should they persevere in this measure we hope they will experience a repulse as decisive as it is necessary. We cannot indulge the slightest feeling of hostility to this body as our fellow-subjects; but as members of the papal Church, every day's experience confirms most abundantly the imminent danger of admitting them to share in the government of a free Protestant state. The violent means pursued by the priests during the late elections; the indecent and savage expressions of joy at the death of the lamented Duke of York, because, as a peer of Parliament, he conscientiously opposed their pretensions; and which will probably be repeated over the sick-bed of the excellent Earl of Liverpool; the threats of civil hostility now uttered and maintained by their prelates, and particularly by Dr. Doyle, whose apparently meek and humble demeanour, whilst under examination before the House of Lords, late events have proved to have been assumed as a mask for political purposes, and which, now they have failed, are laid aside; the gross falsehoods openly asserted and maintained respecting the progress of the reformation at Cavan; all combine to warn every sincere protestant against the admission to power of the spiritual subjects of a hierarchy, which has never scrupled to employ any means, however base, for the accom-

pishment of her political exaltation.

CAVAN CONVERSIONS.—As we have been led to refer to the events now taking place at Cavan, we will just state, in addition to what is before the public, connected with that subject, that we have the most indisputable authority for saying, that in many parts of Ireland similar events would immediately occur, but for the bitter persecution to which every convert to the Protestant Church is exposed the instant he renounces popery. The union of a few truly independent men to protect the religious liberties of their countrymen, has been the sole cause why Cavan has been distinguished above other parts of Ireland by these transactions; and only let the same measures be pursued for the personal safety of the subject, and the reformation will proceed in that country with a rapidity, and to an extent, of which at present we cannot form any conception.

DUKE OF CLARENCE.—In consequence of a message from the King, the House of Commons has voted an increase to the income of the Duke of Clarence of 9000*l.* per annum, as being presumptive heir to the throne.

PENINSULA.—The events that have occurred since our last report have been generally favourable to the peace of Europe, and prosperity of our ally the Queen of Portugal. The bands of traitors have been dispersed; and, excepting one small body, which is said to exist in the north, and which, taking advantage of its situation amongst the mountains, threatens the adjacent districts with acts of violence, no armed force can be said to disturb the peace of the country;

small parties of marauders annoy the traveller, or plunder detached hamlets in some parts; but, with the former exception, to no greater extent than is universally experienced in every country that has had the misfortune to have been recently the seat of hostile movements.

The King of Spain has found it necessary to comply with the demands of Portugal and her allies, at least as far as relates to measures connected with the Portuguese insurgents. The state papers and orders issued by the Court of Madrid on this subject are couched in the highest and loftiest tone; such as might impose on the ignorant, and which may serve to conceal from itself its own weakness and danger; but which can only excite the smile of contempt from every considerate and well-informed observer of what is passing in the Peninsula. The terror felt by the rulers of that country is evinced by the tyrannical laws daily issued to suppress every expression of public feeling. In addition to those we have before noticed, one has lately been published, forbidding any mark of approbation or censure during any theatrical exhibition: not a sign even or a nod to a friend or relative in another part of the house, under pain of six years' service as a private soldier for the first offence, and ten years' confinement to the galleys for a second. The very issue of such a regulation speaks at once the dangerous state of the government, and the feelings of the people. A ministry composed of priests attached to an interest foreign to that of their country, and sacrificing the latter to the former, must ever be the worst possible

government; and feeling a consequent degree of terror, will pursue the harsh measures of the most odious tyranny.

PERSIA.—The latest accounts of the war between Persia and Russia received through St. Petersburg, state the Persian army to be intrenched in those defiles which render the frontier of their country, when defended by a few handfuls of men, almost impregnable. Here they purposed remaining during the winter season; and as the Russian General will scarcely venture to attack them whilst defended by obstacles so formidable, a cessation of hostilities must ensue, till the return of spring may enable him again to draw his enemies into the open country. The idea that our country is bound by her treaty with Persia to assist her against her enemies, and that England may by that means be involved in a war with Russia, is wholly unfounded. The treaty between the two nations is perfectly defensive: Great Britain engaging to subsidize Persia in case of a rupture between her and any power previously at war with the former country; and Persia engaging on her part to obstruct the progress of any enemy who may seek a passage through her dominions with the intention of attacking our territories in the East.

JAVA.—The existence of the

Dutch authority in this island seems at least doubtful: the hostile feelings excited by the severe oppression uniformly practised by the deputed Dutch Governments wherever they have been established, have, in the present instance, produced a war which threatens the most alarming consequences. The whole island, with the exception of Batavia, appears to be already in the hands of the natives. A force sent by the Chief Governor, under the command of his lieutenant, to check their advance upon the capital, was so completely destroyed, that the commander alone escaped to carry home the report of the disaster. It is stated that unless six thousand troops from Europe should arrive within three months of the date of the last dispatches, the island would be lost, and twenty thousand men would be required to recover it. The leader of the natives, who has displayed great talents in the conduct of the war, was educated at Calcutta, and is highly spoken of by those who were acquainted with him during his residence in that city. He was firmly attached to the British; but when the latter evacuated Java, he resolved to render his country independent, and the exactions of the Dutch Government soon furnished him with the means. Should he prove the Alfred of his country, it will not be the least blessing arising from the British occupation of it.

UNIVERSITY AND CLERICAL INTELLIGENCE.

OXFORD.

Degrees conferred, February 1.

B. D.

Carne, Rev. James, Oriel College.
Owen, Rev. Owen, Fellow of Jesus College.

M. A.

Coleridge, Rev. Edward, Exeter College.
Hawkins, W. Bentinck Lethem, Exeter Coll.
Lightfoot, J. Prideaux, Fellow of Exeter Coll.
Mearly, Rev. Richard, St. John's College.
Scobell, Rev. Edward, Magdalen Hall,

B. A.

Annesley, William, University College.
Bennett, W. J. Easley, Christ Church.
Butler, Charles Robert, Worcester College.
Collett, Kenrick William, Christ Church.
Fawcett, J. T. C. Christ Church.
Hale, William, Magdalen Hall.
Isaham, Robert, Brasenose College.
Page, Cyril William, Christ Church.
Tarbutt, Richard, Brasenose College.
Wall, John Whitmore, New College.
Walsh, J. H. Arnold, Balliol College.

*February 14.**B. D. and D. D. (by Accumulation.)*

Cookesley, Rev. John, Exeter College.

B. D.

Claxton, Rev. B. S. Worcester College.
Prodgers, Rev. Edwin, Trinity College.

M. A.

Hawkins, Rev. Ernest, Balliol College.
Kent, George Davies, Corpus Christi Coll.
Oakes, Rev. Charles, St. John's College.
Price, Rev. Thomas, Exeter College.

B. A.

Beckwith, Samuel, St. John's College.
Cave, Edward, Brasenose College.
Elwes, George Cary, Trinity College.
Gower, John, Magdalen College.
Heming, Thomas John, Christ Church.
Mackell, James, Brasenose College.
Nicoll, Charles, Exeter College.
Smythe, Patrick Murray, Christ Church.

*February 15.**B. C. L. (by Commutation.)*

Taylor, Rev. G. M. A. St. John's College.

M. A.

Woods, George Henry, Wadham College.
Wynter, Rev. Robert, Jesus College.

B. A.

Clay, James, Balliol College.
Day, John, Exeter College.
Jephson, C. D. O. Brasenose College.
Penn, Thomas Gordon, Christ Church.

February 22.

D. C. L.

Taylor, Rev. George, St. John's College.

M. A.

Daubeny, Rev. James, Brasenose College.
Johnson, Rev. J. Reynolds, Balliol Coll.

B. A.

Bekley, Henry, Exeter College.
Boyle, Charles John, All Souls' College.
Calvert, John Mitchinson, Oriel College.
Chambers, John David, Oriel College.

January 29.

The Election took place for a Margaret Professor of Divinity, in the room of the late Provost of Queen's, when the Rev. Godfrey Faussett, B. D. late Fellow of Magdalen College, was the successful Candidate. The numbers were as follow:—

The Rev. Dr. Nares, Merton College,	
Regius Professor of Modern History	33
The Rev. Dr. Shuttleworth, Warden of New College	19
The Rev. Godfrey Faussett, Magdalen College	42

Total 94

February 13.

The nomination of the Rev. Edward Cardwell, B. D. as a Delegate of the Press,

in the room of the Hon. and Right Rev. the late Bishop of Oxford, was unanimously approved of in Convocation.

The Rev. John Fox, M.A. Fellow of Queen's College, is unanimously elected Provost of that Society, in the room of the late Rev. Septimus Collinson, D.D.

Mr. Anthony Grant is admitted Actual Fellow of New College.

Mr. Charles Lewis Cornish is elected an Exhibitioner, on Mr. Michel's Foundation, at Queen's College.

The Rev. Lewis Sneyd, M.A. Fellow of All Souls', Rector of Headley in Surrey, and Chaplain to the Earl of Plymouth, is elected Warden of the above Society, in the room of the late Bishop of Oxford.

The Rev. John Lonsdale, B.D. Chaplain to the Archbishop of Canterbury, is chosen a Fellow of Eton College, in the room of the late Dr. Foster Pigott.

February 24.

Stephen Peter Rigaud, Esq. M.A. late Fellow of Exeter College, is admitted to the Professorship of Astronomy, on the foundation of Sir Henry Savile, vacant by the death of the late Abram Robertson, D.D. of Christ Church; and at the same time the Rev. Baden Powell, M.A. of Oriel College, was admitted to the Professorship of Geometry, vacated by Mr. Rigaud's acceptance of the Astronomical chair.

Mr. Robert Evans, Scholar of Jesus College, and Vinerian Scholar, is elected Fellow of that Society.

CAMBRIDGE.

Degrees conferred, February 9.

M.A.

Pipon, Reg. T. Earle, St. John's College.

B.A.

Garland, Lewis, Trinity College.
Sikes, Thomas, Queen's College.

February 2.

Dr. Smith's annual prizes of 25*l.* each, to the two best proficient in mathematics and natural philosophy among the Commencing Bachelors of Arts, are adjudged to Mr. Thomas Turner, of Trinity College, and Henry Percy Gordon, Esq. of St. Peter's College, the second and first Wranglers.

Mr. Comyns Tucker, of St. Peter's College, is elected University Scholar, on the foundation of Sir William Browne.

John Collyer, Esq. M.A. of Clare Hall, is called to the degree of Barrister-at-law, by the Hon. Society of Lincoln's Inn.

February 9.

The Norrisian Prize on the subject, "The Mosaic Dispensation not intended to be perpetual," is adjudged to Mr. Francis White, Scholar of Trinity College.

February 13.

The Master and Fellows of Peterhouse unanimously elected Henry Percy Gordon, Esq. (Senior Wrangler of the present year) Honorary Fellow of that Society.

The Rev. G. Skinner, of Jesus College, the Rev. J. Weller, of Emmanuel, and Mr. Platt, of Trinity, (who is deputy for the Regius Professor of Hebrew,) are appointed examiners of the Candidates for the Hebrew Scholarships.

Richard Thomas Lowe, B.A. of Christ College, was elected Travelling Bachelor, on the nomination of the Master of that Society.

PREFERMENTS.

KAYE, JOHN, D.D. Bishop of Bristol, to the Bishoprick of Lincoln.

LLOYD, CHARLES, D.D. Regius Professor of Divinity, to the Bishoprick of Oxford.

GRAY, ROBERT, D.D. Prebendary of Durham, to the Bishoprick of Bristol.

Atkinson, J. R. M.A. to the Perpetual Curacy of West Cowes; nominated by Rev. John Brecks, Vicar of Carisbrook.

Blanchard, John, jun. to the Vicarage of Lund, near Beverley, on the presentation of the Rev. John Blanchard.

Boulton, R. M. to be Domestic Chaplain to Lord Montagu.

Buchanan, P. to the Church and Parishes of Stickell and Hume; Patron, The King.

Burnaby, Robert, to the New Church of St. George, Leicester.

Cliffe, Loftus Anthony, to the Vicarage of Sampford-Arundel, Devonshire; Patron, W. Bellett, Esq.

Coldwell, William Edward, to the Vicarage of Sandon, Staffordshire; Patron, Earl of Harrowby.

Collins, O. L. to the Perpetual Curacy of Ossett, nominated by Rev. A. Buckworth.

Coventry, Thomas Henry, to the Rectory of Hill Croome, Worcestershire; Patron, the Lord Chancellor.

Croft, —, to the Vicarage of Hutton Bushell, Yorkshire.

Currer, D. R. M. A. to be Domestic Chaplain to Lord Downe.

Dawson, Henry, to the Rectory of Hopton, Suffolk; Patron, The King.

Dennis, N. R. to be Chaplain to the Forces.

Dodgson, Charles, M. A. to the augmented Curacy of Daresbury, Chester.

French, William, D. D. to the Rectory of Moor Monkton, Yorkshire; Patron, The King.

Hall, Charles, to be Domestic Chaplain to Lord Macdonald.

Halton, L. Miles, B. A. to the Rectory of Woolhampton, Berks.

Lupton, James, to the Vicarage of Black Bourton, Oxon; Patrons, Dean and Chapter of Christ Church.

Mildmay, Carew Anthony St. John, M. A. to the Rectory of Chelmsford.

Nares, Edward, D. D. to the Rectory of Newchurch, Kent.

Parker, H. to be Chaplain to the Forces.

Rowe, Samuel, to the Perpetual Curacy of St. Budeaux, near Plymouth.

Seymour, John Hobart, M. A. to be Chaplain in ordinary to the King.

Swanton, Francis, to the Perpetual Curacy of St. John's, Winchester; Patron, the Bishop.

Swete, William, to the Rectory of St. Leonard, Devon.

Thompson, Sir Henry, Bart. M. A. to be Chaplain to George Collins Poore, Esq. High Sheriff of Hants.

Vernon, John, to the Rectory of Shrawley, Worcestershire, on the presentation of the Executors of the late Thomas Shrawley Vernon, Esq.

CLERGYMEN DECEASED.

Cooper, H. P. Vicar of All Saints, Evesham, Worcestershire, and Perpetual Curate of Hampton, aged 51.

Hale, Henry, M. A. Rector of Orcheston, St. Mary, Wilts.

Harrison, William, M. A. Vicar of Winterton, and of Great Limber, Lincolnshire, aged 82.

Kelly, Sterling, M. A. one of the Senior Fellows of King's College, Cambridge, aged 45.

KING, Right Rev. WALKER, Lord Bishop of Rochester, Canon Residentiary of Wells, Prebendary of Peterborough, and Provincial Chaplain to the Archbishop of Canterbury.

Law, —, D. D. Archdeacon of Rochester, Rector of Westmill, Herts, and Easton Magna, Essex, aged 88.

Middleton, David, Rector of Crux Easton, Hants, aged 75.

Newby, Joshua, Rector of Haseley, near Warwick, aged 39.

PELHAM, the Hon. and Rt. Rev. GEORGE, Lord Bishop of Lincoln, D. C. L. aged 61.—This excellent Prelate was youngest son of the late, and brother to the present Earl of Chichester. He was born on the 13th Oct. 1766, and married, in 1792, Mary, daughter of Sir Richard Rycroft. He was consecrated Bishop of Bristol, in the room of Dr. Cornwall, in 1803; translated to Exeter, in the room of Dr. Fisher, in 1807; and on Dr. Tomline being translated to the see of Winchester in 1820, his Lordship succeeded him in the bishopric of Lincoln. His Lordship was also Clerk of the Closet to the King, and Canon Residentiary of Chichester. His Lordship was formerly of Clare Hall, Cambridge.

Pigott, William Foster, D. D. F. A. S. Fellow of Eton, Rector of Mereworth, Kent, and Clewer, Berks, aged 79.

Pyemont, Samuel, Rector of Linwood, Lincolnshire, aged 68.

Spray, —, D. D. Vicar Choral of St. Patrick's Cathedral, Dublin.

Surtees, Matthew, M. A. Rector of Kirby Underdale, Yorkshire, and Prebendary of Canterbury.

Till, John, Rector of Hayes, Kent.

CLERGYMAN MARRIED.

Allix, R. W. B. D. Fellow of St. John's College, Cambridge, to Jane, relict of the Rev. George White, LL. B.

LIST OF NEW PUBLICATIONS.

Answer to the Manifesto of the Christian Evidence Society. Published by the Society for Promoting Christian Instruction.

The Clerical Portrait: A Series of Letters addressed to a young Student intended for the Church.

The City of Refuge: a Poem. By Thomas Quin.

Treatise on the Divinity of Christ. By Rev. Joseph Taylor, M.A. Vicar of Snitterfield.

Old English Sayings newly Expounded. By Jeffreys Taylor.

Sermon in Aid of the Parochial School in the Parish of St. Luke. By Rev. W. Pritchard, Rector of Great Yeldham.

R. Becourt's Grave of Human Philosophies, or System of the Brains

Unveiled. Translated from the French, with Notes, by A. Dalmas.

Spalding on Feelings in Religion. Translated from the German by the Rev. A. B. Evans, A.M. Rector of Coln Rogers, &c.

St. Paul's Key to the Types of Gen. xxii.; a Sermon, by the Rev. John Edward Nassau Molesworth, A.M. Curate of Milbrook, Hants.

Review of a Pamphlet entitled, "Declaration of the Catholic Bishops, the Vicar Apostolic, and their Coadjutors in Great Britain." By the Rev. George Townsend, M.A. Prebendary of Durham, &c.

Selections from the Papers of Addison in the Spectator, &c. By the Rev. E. Berens, M.A.

NOTICES TO CORRESPONDENTS.

We have received "L. M. R." and "U. Y." on 1 John v. 16: we hope to be able to recur to the subject in our next Number.

"U. Y.'s" communication as to Dissenters' Marriages is rather fitted for the consideration of the Legislature than for our readers. Our object in our last Number was to inform Clergymen how they should act according to the existing law, not to discuss what the law should be.

We thank "U. A. I." and shall avail ourselves of his communications.—"E. B." is also accepted.

We must decline "J. G.";—also "Millenarius."—"Llewellyn" shall appear.

THE CHRISTIAN REMEMBRANCE.

APRIL 1827.

A SERMON

PREACHED BEFORE THE UNIVERSITY OF OXFORD.

2 COR. VI. 3, 4.

"Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God."

It is well known that mankind are always ready to discover plausible excuses for the neglect of duty, and to shift, if possible, their own individual responsibility on to the consciences of others. This tendency has been very generally illustrated in all states of the world by the prevailing opinions in the minds of the laity as to the qualifications and conduct of the ministers of religion. In our own times it is frequently evinced in the practice of those, who, whilst they rail loudly against the clergy, indulge their imaginations by extolling to the highest possible degree the requisites of the clerical character: in which practice it is not easy to see that real concern for the good of the Church, which would dictate serious efforts for the higher improvement of its ministers; but rather may be discerned an inclination to excuse the failings of self, by comparison with those of others, in whom more is presumed to be required, and also traces of a superstition (common to both the heathen and Romanist religions), which would ascribe to the sanctified agency of human ministers a kind of mediatorial influence, and repose that reliance on the merits of an erring fellow-creature, which is due, wholly due, to the atonement of the Son of God.

Omitting, however, the consideration of this fallacy as it affects the conduct of the laity, it may be well to observe what influence it has, and what influence it ought to have, on the conduct of the clergy: for if it be a fallacy extremely prevalent, founded on a very general propensity of human nature, and closely connected with obvious and momentous truths, as to the actual responsibility of the ministerial office, no doubt its consideration is well worthy the attention of those who either design to enter on the sacred office, or are already devoted to its pursuits. For our guidance in the inquiry we are furnished by St. Paul with the maxim of the text, that we give "no offence in any thing, that the ministry be not blamed; but in all things approve ourselves as the ministers of God."

As an apostle in the fulness of inspiration, he might, consistently with his habitual humility, assert this of himself, and of his holy coadjutors. But the assertion was made, not so much for the declaration

of their upright conduct, as for the pattern and guidance of ours. It cognizes to a certain extent the duty of considering the opinions of others, in the formation of rules for our own practice. We are to give no offence in any thing; that is, in all our behaviour to avoid shocking the opinions of the laity, or causing them to be scandalized at what they conceive to be our failings or faults,—and that for this very reason, that the ministry, that is, the gospel wherein we minister, the doctrine which we preach, and the ordinances whereof we are stewards, be not found fault with, or obstructed in its progress on our account. But, on the contrary, in all things we are to approve ourselves, to make ourselves acceptable and approved to others as the ministers of God.

It is clear, from the tenour of the passage in which this text occurs, that it refers, not so much to matters of doctrine as to the duties of active life, to those points in the character of a minister which relate to his conduct as a member of christian society, and to his duties as a minister of God. And in reference to these particulars only it may be observed, that high as the expectations of mankind may be on the subject, they fall short of that strict propriety in conduct and conversation, which is required in scripture of the christian minister. Ministers, however, as well as those who censure them, are children of a fallen parent, alike subject to the infirmities of the flesh, and to the inherent taint of a corrupt spirit; alike prone to err, and alike sure to fail of that perfection which is of all required in their several stations and circumstances. But though liable as other men to fall, it is required of them not to have entered on their office unless honest and zealous in their purposes of upright conduct; and however those purposes may have failed, it is required of them more than of others (on this principle of avoiding scandal) to preserve a propriety in so much of their conduct as may meet the public eye. Now such being the universal opinion of the laity, however much their standard of the clerical character may fall short of the true one; however it may be adopted to excuse their own failings; however it may be grounded on a fallacious view of ministerial influence;—still, as it is felt very generally to exist, it is found to produce very decided effects on the conduct and character of the clergy. There may be some so hardened as to defy it; but the greater part even of those who fail in christian duty, are forced by its agency into the adoption of a decent exterior demeanour: and thus the fear of man, acting where the fear of God has not availed, often saves the holy cause from scandal, sealing at the same time, more closely, the perdition of him who pleads it. Hypocrisy in various shades and degrees, once adopted, grows familiar to the scared conscience, and the offender almost deceives himself by the same plausible appearance which he wears in the eyes of his unconscious flock. He recites, with unhallowed lips, a liturgy that is fitted for the souls of saints to commune with the Saviour of the world; he preaches, with unsoftened heart, the gospel of love, the glad tidings of salvation, the Word that came down from heaven to guide men thither for ever; he ministers with unclean hands, he presses with his teeth, but eats not to his soul's health, that consecrated bread which is not, save to the faithful only, the nutriment of eternal life. He exists in perpetual apprehension of discovery, having chosen to serve the world

instead of his God, and conscious that his real character would be, if known, no less despised by the one, than it will be certainly and severely condemned by the other. Such cases are awful to contemplate, but it may be confidently hoped they are rare. They are to be ascribed to the state of public opinion, as to the ministerial character acting on the disposition of a person destitute of christian principle, but vicious and worldly minded. Their hypocrisy can in no degree be excused by the principle laid down in the text, because the maxim there given must be taken all together, not only as requiring us to give no offence, but to avoid it by the adoption of genuine zeal and piety as ministers of the most high God.

A more common case is that of a person who may have entered on the sacred office with resolutions firmly taken, with habits of good to a certain degree established, with a lively zeal for the promotion of God's glory, an eager desire to do good amongst his fellow-creatures, and yet with some one or more passions unsubdued, breaking out occasionally with renewed violence; or called forth into energy by novel circumstances, their strength not having been previously tried or known. Now it certainly is an anomaly that could not continue to exist, for a man to be indulging habitually in some known sin, and yet anxiously ministering as a christian pastor to the good and salvation of others. A true zeal for the honour of his Lord and Saviour would avail no less to the subjugation of his own passions, and to the devotion of his own heart, than to the conversion and edification of his flock; one way or other, sooner or later, the anomaly must cease: we cannot at once serve God as his ministers, and Mammon in our private capacities. Yet to a certain degree, there is reason to believe, something of the kind is not unfrequently felt; especially by those who, in the earlier stages of life, have felt stronger temptations in their private conduct, though not less lively anxiety for the good of mankind.

To those of us then who are conscious of personal offence, yet anxious to amend, and desirous meanwhile to fulfil to the uttermost our ministerial duties, the prevalent opinions of mankind on that subject will suggest the necessity of strict caution in our outward conduct; and the text may furnish us with a means of so observing that caution, as at the same time to avoid the mischievous effects of seeming what we are not.

It teaches us, that besides our general duty as christians, "so to let our light shine before men," and so to let them see our good works, as that they may "glorify our Father which is in heaven;"—besides this general duty, we have an especial obligation, as ministers of Christ, "workers together with him," to support that character which the world expects of us; nay, more, that which He requires. It teaches us, that iniquity on our part is a positive hindrance to the success of our ministerial efforts, and that whether secret or notorious; for it cannot be indulged in without a gradual corruption of principle, which, as it will make us careless of our own salvation, will soon render us indifferent to the good of mankind. A youthful zeal, and the charm of novelty, may give a fictitious temporary interest in ministerial employments, even where the heart is not right with God; and for a time there may seem to be a soothing, though melancholy satisfaction,

in extolling those mercies, or denouncing those warnings to others, which we have failed to listen to ourselves; but our case, if such be our case, is fast approaching to a confirmed hypocrisy, wherein the outward duties of the minister may be performed with a mechanical propriety, but are so far from yielding him satisfaction, that they are executed with reluctance and constraint. That love of man only can ensure a permanent and increasing interest in our ministerial duties, which is founded on our love of God, and zeal in the service of our Master; and then only shall we be faithful stewards of his mysteries, when our hearts are truly devout, and our lives obedient to his word.

And, further, the maxim of St. Paul, thus considered, will teach us, that in our attempts to attain this state, whilst the world, the flesh, and the devil, singly or jointly, are thwarting our endeavours, and drawing us into the commission of sins, acknowledged and repented of; yet it may be from time to time renewed, less heinously, perhaps less deliberately, less frequently, yet still renewed; the world ever varying its attractions, the flesh being weak, and our artful tempter incessant in his assaults. It teaches us, that whatever be our failings, however gross our offences, we have an especial obligation to conceal them. The sins that do most easily beset us may be in their own nature more or less heinous, or (what is quite a different consideration) they may be more or less scandalous in the eyes of the world; whatever be their nature, we are to take care that they shall not be seen. Besides our paramount duty of speedily destroying their root, in the unbelief of our own hearts, we have an additional duty of shrouding them, in the mean time, from the observation of the world. It is true that we thus run the risk of deceiving ourselves, and disguising our own iniquity in our own eyes; but this additional risk we must run, however dangerous; for we have dared already to take on ourselves the holy office, and whatever be our own danger, the ministry must not be blamed, the excellence of the gospel must not be impeached by our transgression.

It is true, that if discovered in our inconsistent conduct, we should be deemed hypocrites, and what is worse, whether discovered or not, we shall feel we are hypocrites, as long as we keep up this decent exterior, continuing to offend in our private conduct. But this also is part of our punishment,—to be reputed saints whilst we know that we are sinners—to hear the praises of our benevolence and pastoral fidelity, whilst conscious, perhaps, of “pride, vain-glory, or deliberate hypocrisy; of envy, hatred, or malice; of fornication, or some other deadly sin;”—to know that we are obnoxious to the name of “whited sepulchres,” and to feel in each testimony of the esteem of others, a sting the more bitter as that esteem is more high, and therefore more unmerited. These are some parts of the consequences of our conduct particularly entailed on transgression in a minister of Christ, and proving to him how inconsistent is the commission of sin, with all the circumstances of the duty he has undertaken. For every evil action, he entails on himself a new score of deceit, for every guilty habit a fresh need of detested hypocrisy. His sins never come single, never without this peculiar accompaniment, this dreadful alternative of scandal or disguise. The maxim of St. Paul will hardly allow him to take either side of it; and if in his frailty he transgress, and be driven to

disguise, the very shame and agony of his situation is designed to excite in him the more speedy repentance, and thus not only prevent the scandal for a time, but remove its future occasion by the permanent reformation of his character. So only can he fulfil the spirit of the apostle's rule, and so best avoid giving offence to man, by desisting to give offence to God.

To approve himself as the minister of Christ, is to be his final rule; to set before his eyes continually the divine pattern of Him to whose service and imitation he has been solemnly dedicated. His standard will thus rise far above the highest that human imagination can devise; and he will rarely have occasion to compute what his fellow-creatures will think of his conduct, whilst he is ever considering what his Maker will esteem of his motives. The painful necessity of concealment will cease, the tongue of slander will be silenced; the approbation of mankind, of conscience, and of God will be united, and their union honoured in the practical fulfilment of the spirit of the apostle's pattern, according to the eloquent enumeration with which he follows up the text before us: "By the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as *deceivers and yet true*; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

C. G.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Sermons of the Right Reverend Father in God, and constant Martyr of Jesus Christ, Hugh Latimer, sometime Bishop of Worcester: now first arranged according to the order of time in which they were preached, collated by the early Impressions, and occasionally illustrated with Notes, explanatory of obsolete Phrases, particular Customs, and historical Allusions: to which is prefixed a Memoir of the Bishop. By JOHN WATKINS, LL. D. In two Vols. London: Duncan, 1824.*

WE hardly know how to defend our tardiness in calling the attention of our readers to this edition of the Sermons of old father Latimer, which has now been before the public for nearly three years. The first collection of his discourses, at all approaching to completeness, it seems, was published in 1562, with a dedication to the Duchess of Suffolk, by Augustine Bernher, (the faithful Swiss servant of the martyr,) now prefixed to the second volume of the present edition. This was followed by two other editions, in 1584 and 1635 respectively. In 1758, an octavo edition appeared in two volumes, encumbered with prolix and impertinent notes; and, what is worse, exhibiting the text *improved* by the rejection of obsolete phrases, and peculiar allusions!

(Pref. p. iv.) It was high time, therefore, that the Protestant public should be in possession of a complete and faithful collection of the discourses of this venerable Reformer : more especially as he, and the other instruments of our great moral revolution, have recently been assailed by calumny "*in the imposing form of a History of England!*" Pref. p. vi.

The present editor has prefixed a copious Memoir, occupying 171 pages, "carefully drawn, for the most part from Fox, whose veracity, in spite of the abuse of Popish writers, is indisputable." It would be needless, even if our plan allowed it, for us to give a full abstract of the biography of Latimer ; or to tell at length the well-known tale of his conversion, his labours, and his sufferings. Nevertheless, there may be some among our readers who have no immediate or ready access to the means of refreshing their recollections respecting this single-hearted and heavenly-minded man ; and to whom a very brief notice of the leading particulars of his life may, therefore, not be wholly unacceptable.

"This Apostle of England," as he has been called, was the son of Hugh Latimer of Thurcaston, a husbandman of "right good estimation : " "a yeoman," (as he is called by Latimer himself in one of his sermons at court) "who had a farm of three or four pound a-year : and who was able and did find the King a harness, with himself and his horse. . . . I can remember that I buckled on his harness when he went to Blackheath field. He kept me to school, or else I had not been able to preach before the King's Majesty now. He married my sisters with five pound, or twenty nobles a-piece, so that he brought them up in godliness and the fear of God. He kept hospitality for his poor neighbours ; and some alms he gave to the poor. And all this did he of the said farm ! "

The promise of a ready wit tempted this stout and honest yeoman to make his son Hugh a scholar. At fourteen he was sent to Christ's College, Cambridge, where, having completed his degrees, he was admitted to the order of priesthood by the Bishop of Lincoln. He was then as good a catholic as could be desired. He was incomparably punctual and scrupulous in all "matters of breviary : " had serious thoughts of taking the cowl, from a persuasion that he should never be damned if once he became a friar : and was so shocked at the impiety of the new learning, that he actually feared that the end of all things was at hand ! Nay, so devoured was he by zeal, that he used sometimes to go and drive the divinity students out of the schools, because George Stafford, their reader, had embraced the doctrines of the gospel.

His conversion was effected by the mild wisdom and scriptural knowledge of Thomas Bilney, then at Cambridge. His intercourse

with that amiable man produced such an impression on Latimer, that "from that time forward, he began to smell the word of God, and to forsake the school doctors, and such fooleries."

His hostilities against the ancient abuses were now carried on with incessant activity, and in a manner which was sure to arrest the public attention. In his Sermons on the Card, by a sort of homely ingenuity, he made even the practice of card-playing subservient to religious instruction. When one Buckingham, Prior of the Black Friars, had attempted to prove the reading of scripture dangerous to the ignorant, from their probable perversion of its figurative language; Latimer exposed, with singular felicity of humorous illustration, the absurdity of such fears. "For example," he observed, looking to the place where the Prior sat, "when painters represent a fox preaching out of a friar's cowl, no one takes this for a real fox; but only as a caution to beware of hypocrisy, craft, and dissimulation." On another occasion, West, Bishop of Ely, wishing to judge of Latimer's preaching, came suddenly into St. Mary's Church while he was in his sermon. He paused till the Bishop was seated, and then, with remarkable composure and presence of mind, said, that a new and more honourable auditory required a new theme. He then proceeded, from the text *Christus existens Pontifex futurorum bonorum, &c.*, to set forth our Saviour as the true pattern of all bishops! From that day the Bishop practised with the enemies of Latimer to put him to silence.

Of the playfulness of his wit, an amusing instance was mentioned by Bishop Bonner, with great wrath. The Vice Chancellor of Cambridge, hearing of his opinions, was going to his chamber, with a view to his apprehension, or excommunication. Latimer, hearing his approach, cried out that he was sick of the plague; whereupon the dignitary fled, in sore apprehension of pestilence; little dreaming that *heresy* was the only mortal infection which tainted the abode of Latimer!

The machinations of the Bishop of Ely brought him at last before Wolsey. His examination, however, ended in the signal defeat of the malice of his adversaries. The Cardinal was so struck with his learning and readiness, that he declared that "if the Bishop of Ely could not abide Latimer's doctrine, he should nevertheless preach it unto his beard." He was accordingly discharged with the Cardinal's licence to preach throughout England; a privilege which he did not fail to use to the conversion and edification of multitudes.

In 1530, Latimer was appointed to preach, in the Lent season, before Henry VIII. on the recommendation of Dr. Butts, the physician. The King expressed high satisfaction with the sermon; and such was his natural love of honesty and plain dealing, that he patiently endured a very long and free-spoken letter, addressed to him by Latimer, in

which he warned the King against the legion of flatterers that lay siege to greatness, and protested against the suppression of the scripture in the vulgar tongue. This example of almost apostolic fortitude, has not, that we recollect, been imitated by any other bishop except Burnett; whose courageous letter of remonstrance against the despicable profligacy of Charles II. forms, perhaps, the most honourable passage of his life.

About this time Latimer was presented to the living of West Rington, in Wiltshire: and here his popularity soon became intolerable to the priests. By their contrivance he was summoned before the Archbishop of Canterbury, whose commissioners tendered to him a set of propositions which he refused to subscribe. Some trifling submissions, however, he made, which amounted to no recantation of opinions; and the King's mandate at last put an end to this contemptible vexation.

In 1535, Latimer was advanced to the see of Worcester, by the interest of Anne Boleyn. His episcopal labours, of course, were faithful and unwearied; but were shortly terminated by the famous Act of the Six Articles, which caused him to resign his bishopric in 1539. He was soon after sent to the Tower, for words alleged to have been uttered by him in disparagement of those articles. He remained there *six years*, but was set at liberty immediately on the accession of Edward VI. On the petition of Parliament, the restoration to his bishopric was offered him. This, however, he declined, on the ground of age, infirmity, and love of privacy. By Cranmer's invitation, he went to reside at Lambeth, where his time was chiefly consumed in hearing the complaints of the needy and the oppressed. His occupation is thus described by himself in his second Sermon before Edward VI. (vol. i. p. 110.)—"I cannot go to my book, for poor folks come unto me, desiring me that I will speak that their matters may be heard. I trouble my Lord of Canterbury, and being at his house, now and then I walk in the *gar ten*, looking in my book, as I can do but little good at it I am no sooner in the garden, and have read awhile, but, by and by, cometh there some one or other knocking at the gate. Anon cometh my man, and saith, Sir, there is one at the gate would speak with you. When I come there it is some or other that desireth me to speak, that his matters may be heard;—that he hath lain thus long at great costs and charges, and cannot once have his matters come to a hearing."

During the reign of Edward VI. the labours of Latimer were indefatigable. He was a frequent preacher, not only before the King, and at St. Paul's Cross, but in various parts of the country. At Court, he lifted up his voice with astonishing boldness against the vice, the corruption, and the oppression which grow to such rankness in "*high*

places." He spared no orders of men; his own least of all. In these days of refinement, we can scarcely image to ourselves the spectacle of a simple-minded, homely old man, surrounded by the greatest personages in the realm, ecclesiastical and secular, denouncing their abominations with the bluntest freedom of speech, frequently enlivened by caustic pleasantry;—holding up a mirror in which his audience might see "their form and pressure;"—and this, without any of the swellings of spiritual pride, or priestly arrogance, but in a manner that indicated the most perfect singleness of heart and purpose. All this while, however, he was treasuring up wrath against the day of wrath! Immediately on the accession of Mary, the "vengeful talons" of the Popish faction were upon him.

The citation of the Privy Council found him at Coventry. He received from one Careless, a weaver of that city, timely notice of the arrival of the pursuivant. But though he had six good hours before him, he employed them only in preparation for his journey, to the great astonishment of the officer, who found him in perfect readiness to depart, but who, having no orders for the detention of his person, left the citation, and went away. From this it is inferred by Fox, that the Council would have been glad of his escape from the kingdom, "lest his constancy should deface them in their Popery, and confirm the godly in the truth;" or, as the Editor conjectures, because they apprehended a commotion, from the persecution of one who was the object of such general veneration.

On passing through Smithfield, he exclaimed, "this place hath long groaned for me!" The next day, the 13th September, 1553, he appeared before the Lords; and, (in the language of the Minutes of Council) "for his *sedicious demeanor*, was committed to the Tower." It is probable that he had expressed himself with his customary bluntness, and freedom of speech; that their lordships chose to regard his behaviour as irreverent and contumacious;—and that they scrupled not to mark their sense of it, by calling it *seditious*;—an epithet which, he tells us himself, was evermore applied even to his preaching, by persons unable to endure the truth*. And yet from these words, Dr. Lingard has been pleased to infer, most unwarrantably, that he was imprisoned *on a charge of sedition*†—a statement which conveys the notion that Latimer had been engaged in some seditious and turbulent proceedings. We have here a specimen of the unworthy artifices employed to stigmatize our Reformers as men of a factious and revolutionary spirit.

His treatment in the Tower was brutally severe. His sense of it, however, was expressed with his usual light-hearted pleasantry. He

* Vol. I. pp. 118, 119.

† Ling. Hist. Engl. Vol. VII. pp. 270, 271.

sent a message to the Lieutenant of the Tower, that "if not better looked after, he should perchance deceive him." The Lieutenant of the Tower, in great alarm, hastened, for an explanation, to his prisoner, who replied,—“You look, I think, that I should burn; but except you let me have some fire, I am like to deceive your expectation; for I am like here to starve for cold.”

He was shortly after removed, together with Cranmer and Ridley, to Oxford, where his martyrdom was preceded by the mockery of a solemn disputation, in which the three Protestant sufferers, without communication with each other, without even the use of such books as they needed, were brought to defend the cause of the Reformation, against a host of the ablest champions, selected from both Universities.

Of the proceedings at Oxford, Fox has given an ample narrative, which is inserted at length by the Editor, and which it is impossible to abridge without destroying its effect. We cannot, however, forbear to give the picture of old Latimer before the Commissioners:—

“Last of all came Master Latimer, in like sort, with a kerchief, and two or three caps on his head, his spectacles hanging by a string at his breast, and a staff in his hand, and was set in a chair; for so was he suffered by the prolocutor. And after his denial of the articles, when he had Wednesday appointed for disputation, he alleged age, sickness, disuse, and lack of books, saying that he was almost as meet to dispute as to be a captain of Calais. But he would, he said, declare his mind, either by writing or by word, and would stand to all that they could lay upon his back; complaining, moreover, that he was permitted to have neither pen nor ink, nor yet any book, only the New Testament there in his hand, which he said he had read over seven times deliberately, and yet could not find the mass in it, neither the marrow-bones nor sinews of the same. At which words the commissioners were not a little offended, and Doctor Weston said that he would make him grant that it had both marrow-bones and sinews in the New Testament. To whom Mr. Latimer said again, “that you will never do, Master Doctor,” and so forthwith they put him to silence, so that where he was desirous to tell what he meant by these terms, he could not be suffered.” Pp. lx. lxi.

It is impossible to review these proceedings, without disgust and indignation at the coarse buffoonery and brutal violence of many of the popish doctors, to say nothing of their theological demerits. They were afterwards well, though very moderately, described by Ridley, in his account of the disputation at Oxford, A. D. 1554.

“I never yet,” says the martyr, “since I was born, saw or heard any thing done or handled more vainly or tumultuously than the disputation which was with me in the schools at Oxford. Yea, verily, I could never have thought that it had been possible to have found, amongst men accounted to be of knowledge and learning in this realm, any so brazen-faced and shameless, so disorderly and vainly to behave themselves, more like stage players in interludes, to set forth a pageant, than to grave divines in schools to dispute. The sornonical clamours (which at Paris I have seen in time past when popery most reigned) might be worthily thought (in comparison of this thrasonical ostentation) to have had most modesty. And no great marvel, seeing they which

should have been moderators and overseers of others, and which should have given good ensample in words and gravity; they themselves, above all other, gave worst ensample, and did, as it were, blow the trump to the rest, to rave, roar, rage, and cry out." P. cv.

A specimen of the pontifical logic and divinity, produced on the occasion, may be found in a Sermon, preached at Whittington College, in London, by Dr. Smith, one of the disputants, wherein he boasts of his victory over the Protestant champions. Having edified his audience by reading the legend of our Saviour meeting St. Peter, and causing him to turn back to suffer martyrdom, he proceeds thus:—

"My masters; you are in great errors concerning the blessed sacrament; and all your trust was in Cranmer, Ridley, and Latimer As for Ridley, I disputed with him myself at Oxford the other day; and I proved my argument thus: *Ille cui Christus obviavit Romæ, fuit Romæ: at Christus obviavit Petro Romæ: ergo Petrus fuit Romæ*: i. e. He whom Christ met at Rome, was at Rome; but Christ met Peter at Rome; *ergo*, Peter was at Rome. By this argument, I prove two things, and singular mysteries of our faith. First, that Peter was at Rome, against them that chatter Peter was never at Rome. Secondly, that if Peter met Christ bodily, as Abdias reporteth, and which I am sure is true; or else such an ancient and holy father would never have written it; then, consequently, he may be as well in the blessed sacrament, as he was met bodily. To this Ridley stood like a block, and finding himself convicted, answered nothing. Then said I, *Cur non respondes, hæretice, hæreticorum hæreticissime?* Did I not handle him well? Then he denied the minor, which I proved thus: Christ met Peter going out of Rome, and said, Good morrow, Peter, whither goest thou? Peter answered, Good morrow, good man, whither goest thou? Then said Christ, I go to Rome to suffer. What saith, Peter, I trow; unless I take my marks amiss, you are Jesus Christ! Good-Lord, how do you? I am glad I have met you here. Then said he to Peter, Go back and suffer, or else I must; *et pro te, et pro me*. When Ridley had heard this my proof, and Abdias his authority, a doctor ancient and irrefragable, he answered never a word. And thus I confuted Ridley in the audience of a thousand, and yet you say that Christ was never in earth since the ascension bodily. Believe with me, that he is under form of bread and wine. Let this argument of mine confound you as it did Ridley your chief champion." P. cix.

On the 16th October, 1554, Latimer and Ridley were brought to the stake together. The sufferings of Ridley were dreadfully protracted: those of Latimer were comparatively short. And thus "such a candle was lighted in England, as, by God's grace, we trust never shall be put out."

The memoir of Latimer's life is closed with some judicious and conclusive remarks in answer to the misrepresentations and perversions by which popish writers have endeavoured to disparage this admirable and primitive man. To the charge of sedition we have adverted above. The accusation (as the Editor justly observes) is fully contradicted by the whole tenor of his life and preaching:—and, more especially, by that splendid instance of his submission to the law, when he refused to avail himself of an opportunity to escape from the citation of the Council.

"Indeed the character of Latimer for singleness of heart, and for a total disregard of every thing but what he considered the obligations of conscience, was so eminently bright, that the attempt to depreciate it by covert insinuations and low reflections can only bring disgrace upon the spirit of bigotry in which they arose.

"Sincerity was the predominant feature of his mind, and it shone through all his conduct, as well when he was a zealous papist, as when he became an intrepid preacher of the gospel, in the face of his enemies, who were seeking his destruction on every side. When he became a bishop his honesty appeared in the freedom with which he treated the abuses of his order before the convocation; and of his disinterestedness he gave two proofs; one in submitting to deprivation and six years' imprisonment, rather than subscribe the six sanguinary articles, and the other in refusing to accept any preferment when Edward came to the throne. To crown all, how did Latimer tower above his indignant persecutors in the two conflicts at Oxford, where, though loaded with opprobrious epithets, he preserved the equanimity of his temper unmoved, nor could all the artifices of the popish advocates drag him into a disputation, the object of which, on their side, he knew to be victory and not truth." Pp. clxvii. clxviii.

"Let us compare the conduct of this heroic saint with that of his implacable foe, bishop Gardiner, who pandered in every thing to the vicious propensities of his master, and though a rooted papist in reality, scrupled not to write a book against the supremacy of the pope. When, in the next reign, he lost his bishopric, which he would have retained by his compliances, if he could, he exerted his utmost endeavours to embroil the kingdom in a civil war, and took an active, though secret part, in all the political intrigues, that had for their object the overthrow of the protestant establishment. How he deported himself, when he united in his own person the highest civil preferment with his bishopric of Winchester, our annals sufficiently show. Latimer knew the man, and was well aware of what he had to expect from him, in the event of his ascending again to authority. He was not mistaken: Gardiner stopped not short till he brought Latimer, old and poor as he was, with his friend Ridley, to the stake; but in less than a month afterwards the vindictive and proud prelate expired with this doleful expression, *Erravi cum Petro, at non flevi cum Petro!* "I have sinned with Peter, but have not wept with Peter." Pp. clxviii. clxix.

We have no room to dwell on the doctrinal sentiments of Latimer. One thing however is perfectly clear; he had no savour of Calvinism about him. We give the well-known passage from his seventh Sermon before Edward VI. as a proof that he rejected the Calvinistic doctrine of perseverance, and indefectible grace.

"I do not put you in comfort, that if ye have ~~the~~ the spirit, ye cannot lose it. There be new spirits start up now of late, that say after we have received the Spirit, we cannot sin. I will make but one argument: Saint Paul had brought the Galatians to the profession of the faith, and left them in that state; they had received the Spirit once, but they sinned again, as he testified of them himself: He saith, *corrupti estis bene*; ye were once in a right state; and again, *Recipistis spiritum ex operibus legis an ex justitia fidei?* Once they had the spirit by faith, but false prophets came, (when he was gone from them,) and they plucked them clean away from all that Paul had planted them in; and then said Paul unto them, '*O stulti Galati, quis vos fascinavit?*' 'O foolish Galatians, who hath bewitched you?' If this be true, we may lose the spirit that we have once possessed. It is a fond thing: I will not tarry in it." P. 207.

His views, respecting election, as expressed in his Sermon on Septuagesima Sunday, are equally decisive; but we have not space for their insertion. See vol. ii. pp. 422—425.

His persuasion, that the sacrifice of Christ was an universal propitiation, appears from his assertion that "Christ shed as much blood for Judas, as he did for Peter." And yet (observes the Editor) a modern Calvinist has endeavoured to enervate this pithy declaration, by a subtle distinction, from which the simple mind of Latimer would have revolted. "Not," (says the late Mr. Toplady) "that Christ actually died for Judas, *whose death was prior to that of Christ himself*; but that the Mediator's blood was as much sufficient to have redeemed Judas, as to have redeemed any other person, had it been shed for that purpose." The words we have printed in italics appear to us perfectly portentous: for they seem to imply that the benefits of redemption can belong to none but those who died subsequently to the crucifixion!

It has been said of Latimer by Burnett, that he was a "simple and weak man." We can scarcely imagine a more erroneous estimate of character. Simple, indeed, he was, in a sense which places him among the foremost of christian worthies. He had purity and integrity of heart, and genuine poverty of spirit, and an entire devotedness of all his faculties to one great cause. He was simple as all truly great characters are simple. There was no diversion of his faculties or affections to subordinate objects: no complication of motives: nothing to make the study of his character difficult or perplexing. In what sense he could be called weak, any one who peruses his life or writings must be at a loss to discover! That he had unconquerable strength of purpose is indisputable. That he was weak in intellect or attainments is obviously untrue. There existed, no doubt, in his day, some men of more capacious minds, and more profound erudition: And when he was worn out with age, and toil, and imprisonment, he may have been less equal to the vexation and worry of a polemical conflict, than others whose powers were less exhausted. But there is in his whole history no indication of a want of mental vigour and accomplishment. On the contrary, his learning was, to say the least, highly respectable; and his understanding remarkable for its activity and force. And then he had about him a vivacity and cheeriness of heart which no adverse circumstances, or personal privations, could repress. It is this quality which gives to his character its peculiar complexion and charm. It shews itself sometimes in sallies of pleasantry, which, at the present day, might undoubtedly be thought to degrade the ministrations of a divine. But in his time the public taste was not sufficiently chastened to reject these modes of exciting and detaining attention: and the cheerful and guileless spirit from which they sprung was peculiarly fitted to endear him to all ranks of men; and to make him, what he was, one of the most effective and popular instruments for achieving our deliverance from the yoke of papal superstition.

The Sermons of Latimer, of which we now have a complete edition,

must always be regarded as invaluable documents. They present us with a lively representation of the manners, the habits, and the vices of the time. They help us to form a notion of the state of society in its transition from the corrupt faith to the reformed. They contain, moreover, many of the elements of that style of preaching, which is best fitted, in all ages, to rouse the attention of rude and unlettered hearers. There is about them much of that keenness and vivacity, without which, as Baxter remarks, no book or sermon ever does much good to common, ignorant, and ungodly people. We apprehend that a preacher, desirous of preparing himself for a useful and awakening ministry among the lower classes, would do well to study these compositions. We, of course, must not be understood to recommend an unreserved adoption of his quaintness, and occasional grotesqueness of expression, his unsparing introduction of stories and anecdotes, and his indulgence in colloquial licence, and desultory sallies of humour. But his plain and homely vigour, his happiness and force of illustration, and his simple and practical wisdom, are well worthy of imitation, and might be infused with the greatest effect into our instructions from the pulpit.

In one respect, indeed, his example is to be shunned: he seems to be seldom under the control of any thing like method. His discourses are often rambling, and not always faithful to the text. For instance, his first sermon on the Card, is on the question addressed to the Baptist; "Who art thou?" And the chief use he makes of these words is, to apply the same question to each individual Christian, and by the answers which it must draw forth, to establish the doctrine of man's depravity, consequent upon the Fall!

We had noted down a variety of passages for quotation, as specimens of his power as a preacher; but our limits forbid their insertion. That he was potent and searching will appear by some extraordinary instances of the effect produced by him in obtaining the restitution of dishonest gains. The fact is related by himself in a sermon before Edward VI. in the following words:—

"I have now preached three Lents. The first time I preached restitution: 'Restitution, quoth some, what should he preach of restitution? Let him preach of contrition, quoth they, and let restitution alone; we can never make restitution.' Then, say I, if thou wilt not make restitution, thou shalt go to the devil for it. Now choose thee either restitution, or else endless damnation. But now there be two manner of restitutions, secret restitution, and open restitution; whether of both it be, so that restitution be made, it is all good enough. At my first preaching of restitution, one good man took remorse of conscience, and acknowledged himself to me, that he had deceived the king, and willing he was to make restitution: and so the first Lent came to my hands twenty pounds to be restored to the king's use. I was promised twenty pound more the same Lent, but it could not be made, so that it came not. Well, the next Lent came three hundred and twenty pounds more. I received it myself, and paid it to the king's council. So I was asked, what he was that thus made restitution? But should I have named him? Nay, they should as soon have this

weasant of mine. Well, now this Lent came one hundred and fourscore pounds ten shillings, which I have paid and delivered this present day to the king's council: And so this man hath made a godly restitution. And so, quoth I to a certain nobleman that is one of the king's council, if every man that hath beguiled the king should make restitution after this sort, it would cough the king twenty thousand pounds, I think, quoth I. Yea, that it would, quoth the other, a whole hundred thousand pounds. Alack, Alack; make restitution for God's sake, make restitution; ye will cough in hell else, that all the devils there will laugh at your coughing. There is no remedy, but restitution open or secret, or else hell.

"This that I have now told you of, was a secret restitution. Some examples hath been of open restitution, and glad may he be that God was so friendly unto him, to bring him unto it in this world. I am not afraid to name him: it was Master Sherington, an honest gentleman, and one that God loveth. He openly confessed that he had deceived the king, and he made open restitution." P. 239.

We are informed by the Editor, that the first of these penitents was John Bradford, the Martyr:

"That worthy man had been employed as secretary to Sir John Harrington, treasurer and paymaster of the English forces in France; and while in that department had connived at some acts of peculation to a considerable amount. On leaving the army he became a student in the Temple, but by hearing Latimer his mind became so impressed with a sense of religion that he gave up the law, made restitution for the wrong in which he had participated, and entered into orders. As a preacher he became not less popular than Latimer himself, for which he was brought to the stake by Bonner on the first of July 1555." P. xlii.

The following is a fair sample of his most serious manner. It is from his third sermon on the Lord's Prayer.

"This kingdom of God is double, *Regnum gratie et regnum glorie*, 'The kingdom of grace, and the kingdom of glory, honour, joy, and felicity.' As long as we be in this world, we be in the kingdom of grace; when we are gone, then we shall come to the kingdom of glory. For as long as we be here, God sheweth himself unto us by grace; he ascertaineth us, through his Spirit, of his favour, and so he reigneth within us by grace. But when we be once gone, then we shall see him face to face; which we cannot as long as we be here. For he exhibiteth himself unto us, not so plainly as he doth unto his angels, which be with him in the kingdom of glory. Therefore when we say, 'Thy kingdom come,' we desire of God that he will help us to this perfect kingdom, that he will deliver us out of this troublous world, and give us everlasting rest.

"I fear there be a great number in England, which if they knew what they meant in speaking these words, 'Thy kingdom come,' they would never say them. For they are so given to the world, and so set their mind upon it, that they could be content that there should never be any end of it. Such worldlings, when they say these words, 'Thy kingdom come,' they pray against themselves: for they desire God to take them out of this world speedily, and yet they have all their delight in it. Therefore such worldlings when they say, 'Thy kingdom come,' either they mock God, or else they understand not the meaning of these words. But we ought not to trifle with God; we should not mock him; he will not be despised. *Quicquid petimus, ardentius petamus, tanquam cupientes habere*. 'Let us pray heartily unto him, desirous to have the thing wherefore we pray.' But the customable impenitent sinner cannot say, from the bottom of his heart, this prayer; for he would have no end of this worldly life, he would have his heaven here. Such fellows are not meet to say, 'Thy kingdom come;' for when they do, they pray against

themselves. Therefore none can say this petition but such as be weary of this world; such faithful folk would have him to come speedily, and make an end of their miseries. It is with the Christians, like as it is in a realm where there is a confusion, and no good order; those which are good would fain have a parliament; for then they think it shall be better with them, they trust all things shall be well amended." Vol. II. pp. 36, 37.

We must now take leave of old Father Latimer. Blessings on his memory, for a true, honest-hearted, and intrepid soldier of Christ! "for whose most painful travels, faithful preachings, true carefulness for his country, patient imprisonment, and constant suffering, all the whole realm of England hath great cause to give unto the eternal God most high laud and praise.*

ART. II.—*Systematic Preaching recommended:—A Sermon by the REV. EDWARD HAWKINS, M. A. Fellow of Oriel College, Oxford. Rivingtons, 1827.*

THE author of this sermon has been known to the world for several years, and very deservedly known, by a "Dissertation upon the Use and Importance of unauthoritative Tradition." Those who were acquainted with the dissertation were almost unavoidably led to hope, from the thread of the argument pursued there, that the writer had some further design, and would follow it up by a second dissertation on the subject now before us. Many who expected this will regret when they find themselves put off with a single sermon, printed, it should seem, at no greater length than it was preached. Indeed we have no hesitation in saying that Mr. Hawkins would have done but justice both to himself and each of the topics now mentioned, if the sermon had been a large dissertation, and the dissertation a volume.

We quite agree with Mr. H. in recommending systematic preaching when judiciously explained, and we would add, when sufficiently restrained. This, or nearly this, has been done, in the sermon before us when it is thoroughly looked into, and if every part has its due weight given to it. But we are inclined to think that the author has erred in not considering enough on what debatable ground he was getting; in short we know, from our own observation carried to a considerable extent, that he has been very greatly misunderstood, perhaps we ought rather to say, misinterpreted by those who have not taken the pains to understand him. His very title is objectionable. Persons who have strong prepossessions on the subject against systematic preaching, and very many such there are, are prejudiced at once against a work in which it is abruptly said to be *recommended*: they take for granted that the writer means to approve what perhaps it is one of his objects to

* Aug. Bernier's Dedication, Vol. II. p. xi.

discommend. The consequence is, that every thing they read, in the work confirming their prejudices clings to them, and that which should correct them is passed over slightly, and goes for nothing. This is particularly the case with the work of a person like Mr. H., who thinks much better than he writes; or who at least does not seem to have the skill of throwing the light upon his ground to the best effect, that is, strongest where it is most wanted. We cannot therefore but wish that it had occurred to himself to entitle his sermon, *Systematic Preaching considered*, rather than, "*Systematic Preaching recommended.*" We are sure that by this means Mr. H. would have gained a more unbiassed attention from many persons; who, as it is, have read his work with prejudice, and so without profit: and it need hardly be added, that these are the very persons who most need to be brought to attend to the considerations he has offered to them. Now to prevent such misconceptions, and to remove them, we beg to observe very emphatically, that the whole tenor of Mr. H.'s discourse is not to recommend what is commonly understood by systematic preaching, but to dissuade from that which is altogether *unsystematic*: it is not to send us back to the dry compilations of Ursinus Usher, or Wollebius; but simply to lead us to preach the Word of God, as he himself says, "with integrity, that is to say, with the omission of no one of the leading doctrines of Christianity;" and also in such a manner as "to unfold religious truth completely and comprehensively."

Mr. H. explains himself on this head in the following terms:—"I would presume then to recommend what might be termed *systematic preaching*—not, of course, the preaching a dry systematic divinity, and certainly not imparting mere inoperative knowledge; for the one would be an unsound, and the other a useless method;—but so much attention to system and order, in the course of public instruction, as may best conduce to edification, and introduce every species of religious knowledge with the best effect, and most permanent influence upon the heart and life of the hearers." From this passage, and still more from the tenor of the whole discourse, it may be seen that the author blames any thing like a strict and constant unremitted system of preaching; that he is quite as aware as any other person can be, that what is too methodical grows formal, that what is forced must be dry, and that what is both dry and formal must soon become altogether unedifying and most offensively tedious. In fact it is plain, that what he wishes to introduce into our preaching is nothing more than GENERAL METHOD, and OCCASIONAL SYSTEM; yet these by no means in such a degree, but that quite consistently with them the preacher may deviate as events arise, as circumstances require, or even as his own taste may lead. The harmony and regular course of nature are not broken in upon or destroyed by the vicissitudes of weather; in spite of all these changes, frequent

as they are, a system may be seen continually going on, and the great beauty of the interruption is only the more seen by the method, and of the method by the interruption. It is only this sort and degree of system which Mr. H. seems to desire, and we do not see how any lover of truth can help desiring the same thing under the same limitation. In another branch of the sermon, Mr. H. is led by the course of his argument to support his own opinion by the opinion and practice of some of the great authorities in our own Church. We are sorry that he did not think of adding out of Walton's life of him, the great weight of Bishop Sanderson's opinion upon the same subject.*

"All grammar scholars (says this venerable man) that are often shifted from one to another school, learn neither so much, nor their little so truly as those that are constant to one good master: because by the several rules of teaching in those several schools, they learn less and become more and more confused; and at last so puzzled and perplexed that their learning proves useless both to themselves and others. And so do the immethodical, useless, needless, notions that are delivered in many sermons make the hearers; but a clear and constant rule of teaching us what we are to know, and do, and what not, and that taught us by an approved authority, might probably bring the nation to a more conscientious practice of what we know and ought to do."

The circumstances of our own times render the precise method, which the Bishop has recommended, undesirable; but it is easy to see, that in spirit and ultimate meaning, his weighty judgment gives sanction and authority to the method of preaching we are considering. It is worth remarking, also, that the celebrated Archbishop of Cambray, in the third of his dialogues upon preaching, has given some very sound and useful observations in confirmation of the same views. In short, whatever may be objected on other grounds, there can be no question but that Mr. H. has antiquity fully on his side; and perhaps it may be a matter deserving consideration, whether the grandeur and completeness of the elder writers as divines, did not, in a great degree, arise from this very circumstance. There is scarce one of them whose remains do not shew that his mind was in a continual progress, and that he was endeavouring to lead his hearers to the same gradual advancement: they appear to be habitually travelling onward, not along the beaten path of a common road, but simply with reference to certain grand objects; and therefore, though they are all passing in a certain determined way, and guided by known beacons, they still find ample scope for the most beautiful variety of individual discovery. And it is remarkable, that among the moderns, also, the most deservedly esteemed authors of sermons have written in a series; pursuing a general

* It is to be regretted that almost, if not quite all the modern editions of Walton's *Lives*, except those by Dr. Zouch, have been taken from the earliest impressions of the work, and not from those which were afterwards corrected and enlarged by the author. By this mistake they are without this interesting passage, and in other respects greatly defective.

object through a set, as well as the particular one of each separate discourse.

Most of the *objections* against this systematic preaching are considered by Mr. Hawkins in the latter part of his Sermon, and he has answered them as satisfactorily as could be looked for in so short a compass; and they who object to his method must not continue to do so without first giving his answers a free, fair, and full examination. In one respect, however, we think the writer has been guilty of an oversight: he has not sufficiently guarded against those faults of which almost every one will find himself in danger who follows the systematic method. There is great risk of being too much led away by it from Scripture, and of being forced too far out of sight of it by a current, or rather a vortex, of our own raising. There is great cause to be upon our guard, lest the completion of our method should interfere too much with the actual and present wants of our hearers. There is danger, also, lest our theory should spoil, or at least impair, the simplicity of the Gospel. These and many other cautions deserve to be brought forward by a writer like the present, and considered, not in the light of objections brought by opponents, but as cautionary hints to friends. And we think that if Mr. H. had given more weight to these difficulties, and discussed them, as he is very able to do, he would have made his little work far less open to objection, and much more practically useful than it is. In short, as we said before, let him by all means enlarge it; let him break it into separate chapters, under the many different heads connected with it; above all, let him be more clear and full in the examples by which he intends to illustrate it. Let him bear in mind, that there are two sorts of persons to whom he must aim to be useful—clever men, who are prejudiced against system; and less able men, who can with difficulty understand it, and scarcely at all practise it. If the author should follow up the subject, and complete it, with a just reference to the opinions of judicious friends, and injudicious adversaries, we have little scruple in foretelling, that he will give a turn, and a most wholesome turn too, to the whole style of our preaching, and be remembered, by and bye, as one of the most useful writers of his generation.

ART. III.—*A Sermon preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at their Anniversary Meeting in the Parish Church of St. Mary-le-Bow, on Friday, February 15, 1827. By the Right Reverend CHARLES JAMES, LORD BISHOP OF CHESTER.* London: Rivingtons, 1827.

As Christians and as Churchmen, we have ever taken a most lively interest in the concerns of the Society for the Propagation of the

Gospel:—as Christians, deeply impressed with a sense of the duty incumbent upon all, who hold the faith of Christ, to cooperate zealously with their fellow-believers in endeavouring to communicate to others the spiritual blessings which it is their own high privilege to enjoy;—as Churchmen, fully persuaded that to disseminate the system of doctrine and discipline established in the Church of England, is most effectually to promote “the truth as it is in Jesus,” to raise up the surest barrier against superstition on the one hand, and fanaticism on the other. Into a consideration of the causes which have for many, too many years cramped the energies and confined the exertions of the Society, we shall not now enter. Suffice it at present to say, that whatever grounds of complaint there may have been on this head, (and we are by no means disposed to think lightly of them,) or to whatever quarter they may appear to be chiefly applicable, they are every day becoming less and less; and we had much rather look with grateful satisfaction upon the present, and cheering anticipation to the future, than dwell with gloomy and unavailing regret upon the past. The Society is now steadily and continually gaining ground, in the number and efficiency both of its establishments abroad, and of its friends and supporters at home. In our very last number we had the satisfaction of recording the formation of a Diocesan Committee in the capital of the great and opulent county of York; and we confidently hope, that early and numerous will be the calls upon us for similar records. There is, in the mean time, one material impediment to the Society’s progress, to the removal of which (for, though happily no longer prevailing as heretofore, it has by no means ceased to exist,) we are anxious in every possible way to contribute,—we mean, *the want of publicity*. Strange as it may appear, the Society is still, comparatively speaking, little known. Even the general collection in aid of its funds, by virtue of the King’s Letter, which could scarcely have failed of conveying some knowledge of its constitution and designs to the members of the Established Church, seems to have made an impression too faint, in a large proportion of cases, to be productive of any permanent results in its favour. Yet publicity is absolutely necessary for the effectual prosecution of the great purposes for which it was incorporated; it is the very element in which it must live, to have a healthy, vigorous, and active life, and not to be “dead while it liveth.” The work of evangelism is a public one, and cannot be “done in a corner;” and that the means of its advancement may be supplied, the Society’s readiness to undertake it must be published from one end of the United Kingdom to the other. This is a case to which the injunction, to “let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven,” is strictly and strongly applicable. We are very far from desiring that a cause so holy should be desecrated, by having

recourse for recommendation to that system of *puffing* which characterizes the age. We only wish, that the Society should not be wanting to itself, and to the interests with which it is identified, in the use of any worthy and legitimate means, of bringing its claims fairly and fully before the public. Among these means the Anniversary Sermon holds a conspicuous place: and it has long been a matter of regret to us, that this sermon, coming always from one of the highest dignitaries of our Church, should be preached, not only in a part of the metropolis very unfavourable to the attendance of those, among whom the Society might hope to find its most powerful supporters, but on a day, too, when the great body of the people are occupied with secular cares, and engaged in their ordinary avocations. But never was this feeling more forcibly or painfully awakened in us, than on the occasion of the Anniversary which has just gone by, and which has given rise to our present observations. The Sermon of the Bishop of Chester, now before us, is most worthy both of its author and its subject; and what higher meed of praise can we award to it? And when we call to mind, too, the impressive earnestness, and simple pathos, which characterized its delivery, and the effect which that delivery produced, we do indeed heartily regret, (a regret, we know, in which we are not singular,) that it was not heard in the Cathedral of St. Paul, and by all those who would have been at once best qualified rightly to appreciate its merits, and abundantly to answer to its call. God forbid that we should so far forget what we owe to ourselves and to the public, as to pollute our pages by panegyricizing any man from a regard to his station in the world. But, as the friends of virtue and religion, we cannot suffer the fear of incurring this suspicion to withhold us from availing ourselves of the present opportunity, to pay our humble, but honest tribute of admiration and gratitude to a prelate, who devotes the strength of his talents, and the treasures of his learning, exclusively to the exercise of his high and holy functions; a prelate, whose unremitting zeal, and indefatigable diligence in the discharge of his duties, both episcopal and parochial, command the respect even of those who hold no communion with the Church which he adorns. To the example which he has set in his *parish*, by the establishment of a numerous District Committee, in aid of the funds of the Society for the Propagation of the Gospel, we would now more especially call the earnest attention of all who may have it in their power to become, in a similar way, instrumental to the extension of the Redeemer's kingdom upon earth.

But it is time that we proceed to a more particular notice of the Sermon, the title of which stands at the head of this article. That we are enabled to notice it thus early, is owing to the honour--we believe unprecedented--which was paid it, of a request for its *immediate* publication, without the usual delay, till it could appear together

with the Annual Report of the Society's proceedings. That this arose, in part, out of the peculiar circumstances of the period, we are well aware; but that it is to be attributed, in a no less degree, to the singular excellence of the discourse itself, we are equally certain: and greatly shall we rejoice, if, by any remarks of ours, we can contribute to the success of this measure; if we can at all assist in remedying, through the medium of the press, the defect of publicity in the pulpit.

The Bishop takes for his text, the declaration of our Saviour, Matt. xxiv. 14. "This Gospel of the kingdom shall be preached in all the world, for a witness to all nations:" upon which he observes, that it is "at once a prediction, a command, and a promise." He then proceeds to remark, that,

"In tracing the progress which has been made towards the accomplishment of this prophetic command, we meet with some difficulties, which deserve the serious consideration of those who are engaged in forwarding its final completion. One of the most striking peculiarities in the annals of Christianity, is the contrast between its rapid propagation during the first age of the Church, and the tardy advances which it has since made towards that universal empire, which, in the fulness of God's appointed time, we know that it is destined to attain. While the religion of Jesus Christ was not only unprotected by the temporal power, but opposed and persecuted by the princes and rulers of the earth; and while the philosophy and learning of the civilized world were ranged under the banners of its adversaries; it grew, and flourished, and struck root, and spread out its branches, *from sea to sea, and from the river unto the ends of the earth*; uniting under its shade the most opposite descriptions of persons, who thronged to it for shelter by thousands and tens of thousands; and not one or two converts at a time, but great multitudes were daily added to the Church. But when a sufficient attestation had been given of the divine authority of the Gospel by its mighty growth and prevalence; when its further propagation was left to the ordinary means of human piety and wisdom, strengthened as these were, in the course of a few years, by the sanction of sovereign power, then did it advance with a continually retarded pace; and the tide which had flowed so rapidly, first became stationary, and then began to ebb."—Pp. 3, 4.

We have here an important, and at first sight it may seem, a perplexing consideration. "There is reason to think," says a learned and pious layman, writing towards the close of the last century, "that there were more converted by the Apostles in one day, than have since been won over in the last thousand years."* But this fact, so far from being an argument against, is strongly in favour of the divine origin of our faith. For, if we confine our view to merely human and secondary causes, what good reason can we give, why the pagan of the present day should be less accessible to the evidences of Christianity, than the idolaters, with whom the Apostles, and their fellow-labourers, had to contend? Looking at the motives for and against conversion in each case, we should surely have been led to expect a result the very reverse. Again, the author just quoted, adverts to "the rapid

* Bryant, Treatise upon the Authenticity of the Scriptures, and the Truth of the Christian Religion.

progress of the Gospel among the Jews," in the early days of the Church: "bigotted and averse as they at first were, the Jews still remain: but how seldom is it that we now can make a single proselyte," a statement which, we fear, the effect of the late extraordinary endeavours for their conversion will not materially invalidate. How then are we principally to account for this great, this striking contrast? Doubtless, by concluding with the layman, that the astonishing success of the first preachers of the Gospel "was effected by signs and wonders; and that upon these evidences, God founded his Church:" or, as the Bishop of Chester more fully expresses himself, that,

"Lamentable as this difference is to all who desire the extension of their Master's kingdom, it is nevertheless an attestation of its divine origin; and therefore a pledge of its final triumph. Contrasting the rapid propagation of the Gospel, on its first appearance in the world, under every conceivable disadvantage, with the slow, uncertain progress of its empire, from the time when all the resources of human power and wisdom were engaged in its cause; who can fail to recognize the distinct and powerful interposition of Him, who is truly said, with reference both to the first rudiments of the Christian Church, and to the entire scope of its history, to have *chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty?*"—P. 6.

But lest the *whole* of the difference between the two cases should be resolved into the single circumstance of the presence or absence of super-human aid, and thence an argument should be drawn against any efforts for the propagation of the Gospel in the present day; the Bishop, after some further acute and judicious remarks upon this part of his subject, goes on as follows:—

"In what light then are we to regard these remarkable features in the history of the Church? Not, surely, as presenting motives of doubt, or grounds of discouragement; but as illustrating the power and wisdom of God, in planting the Gospel in the world; and as teaching us a salutary lesson of the weakness and folly of men, in neglecting to cherish and cultivate the precious plant; or in taking unauthorized and unwarrantable methods of forcing its growth. The different degrees of success which crowned the labours of the first preachers of the word, and the efforts of later missionaries, are matter of instructive consideration, if we look to the causes of the difference, not merely the super-human causes, but those which lie within the scope of men's ability and choice; the zeal, and activity, and prudence, of the apostles and apostolical men; the simplicity and purity of their doctrine; and that strong presumptive proof of its truth, which succeeding ages have unhappily weakened, its practical influence upon the lives and manners of its professors. It was the absence of one or more of these principles of success, which in after times retarded the evangelization of the world; for where there is not a combination of all these, there the divine blessing cannot reasonably be expected upon an attempt, so little qualified to stand the test of that fire, *which shall try every man's work, of what sort it is.*"—P. 8.

By the notice of another remarkable "peculiarity in the history of the Christian Church," namely, "the unhappy success of those enemies, who have wrested from it no inconsiderable part of its territories, and

consigned to a more gross and hopeless darkness, regions which once rejoiced in the fulness of the Gospel day;" the preacher is led to

"point out the duty incumbent upon those, who aim at promoting the substantial prosperity of Christ's Church, to make, in the first instance, a due provision for such of its branches as are without the appointed means of edification and grace; and are consequently in danger of a gradual dereliction, first of the ordinances, then of the moral duties, and lastly of the belief of Christianity."—Pp. 9, 10.

The mention of the Society is then naturally introduced:—

"Upon this wise and prudent principle were conducted the earliest operations of this Society, the first objects of their charitable care having been, as they deserved to be, those distant and neglected members of our own Church, who 'wanted the administration of God's word and sacraments, and seemed to be abandoned to atheism and infidelity, or to popish superstition and idolatry.' Listen to the pathetic language, in which its aid was invoked by settlers in America, more than a century ago: 'A poor unhappy people, settled by God's providence to procure, by laborious industry, a subsistence for our families, make bold to apply ourselves to God, through that pious and charitable Society, his happy instruments to dispense his goodness in these remote parts, that, as his goodness has vouchsafed us a moderate support for our bodies, his Holy Spirit may influence you to provide us with spiritual food for our souls. Our indigence is excessive, and our destitution deplorable, having never been so blessed, as to have a person settled among us, to dispense the august ordinances of religion; insomuch that even the name of it is almost lost among us. But how should people know, having learned so little of God and of his worship, and how can they learn without a teacher?' "—Pp. 10, 11.

After reminding us, that, "to form a just estimate of the good which the Society has effected, compared with the straitness of its means, we should contrast the present state of the Church in our North American colonies, with its desolate and almost apostate condition a century ago;" the Bishop thus strongly states as well the particular merits of the Society in this respect, as the general obligation laid upon every Christian government, and every Christian individual, both to provide for the religious instruction of their fellow Christians, and to promote to the utmost the deliverance of 'their fellow men from the darkness and abominations of heathenism.

"That religion subsists in any degree of purity, either of doctrine or discipline, in our North American possessions, is almost, if not altogether, the praise of this Society. That they still continue to depend upon it for the supply and the support of a ministry, is also the Society's praise; but a reproach to the state; which ought long ago to have placed the interests of religion, in those dependencies of the empire, beyond the chances of an eleemosynary and precarious support. *But the kingdoms of this world are not yet become the kingdoms of our Lord and of his Christ.* The time is not yet arrived for a full and free acknowledgment of the truth, that the first duty of every government is the maintenance and promotion of Christianity; and that the true greatness, and the true stability of every country, are to be measured by the degree in which it answers the ends of its being and station in the world; and is subservient to God's eternal purpose of the sanctification and salvation of mankind.

"Nevertheless, the duty incumbent upon a Christian government, of providing for the religious instruction of its Christian subjects, who are themselves destitute of the means, is a duty which cannot be denied, however the acknowledgment of it may be evaded. But the conversion of unbelievers, and the extension of the spiritual kingdom of Christ, is a work, from a direct interference with which the state may possibly claim an exemption. Yet it is the Lord's work, and must be done: and since it is of such difficulty and magnitude as to surpass the single efforts of individual charity, it becomes the legitimate object of a voluntary association. Voluntary, I term it, inasmuch as the tie which binds it together, is not one of legal obligation: but surely there is a moral obligation, of the strongest kind, laid upon every Christian, to promote the good of souls, and to second the merciful designs of God in the redemption of mankind: an obligation binding upon the conscience, and powerfully constraining the heart of every one, who knows the value of that unspeakable gift which he himself has freely received; and rising in sacredness and strictness, according to the closeness of his connexion with those who are *ignorant and out of the way*. How vast, then, how awful a responsibility rests upon the head of those who have the mastery over thousands, nay, millions of benighted heathens, in either hemisphere, for the purposes of domination or of wealth, if they oppose, or but negligently and reluctantly second, the efforts which are made to rescue from the depths of ignorance and the abominations of idolatry, and to place within the pale of salvation beings, who, like themselves, are objects of redeeming love, and are as capable as themselves of being made *fellow-citizens with the saints, and of the household of God*.

"Not that I would describe the government of a Christian country as exonerated from the duty of pursuing the grand object of evangelization, even beyond the limits of its territorial possessions, whensoever the Providence of God appears to call for its exertions, by facilitating and prospering its intercourse with heathen people. For are we not bound to believe, that the whole economy of the divine government, whether it be viewed with reference to the character and fate of nations, or the fortunes and duties of individuals, is so regulated, that all the movements of the vast machine, complex and intricate as they may be to human eyes, are tending in harmonious concert, or due subordination, to the fulfilment of that grand scheme of mercy, which was decreed before the foundation of the world? And if so, are those nations of the earth performing their allotted tasks, which attain to high degrees of glory and prosperity, and possess, by God's appointment, a commanding influence on the current and direction of human affairs; and yet make no considerable efforts to spread abroad the knowledge of the Gospel, nor employ the advantages entrusted to them to those high and holy purposes, which are first and last in the counsels of Him who ruleth the kingdoms of the earth?" P. 12—14.

How peculiarly this duty presses upon ourselves as a nation, and how much remissness in the discharge of it we have to answer, is next most impressively urged: and then our attention is at once fixed upon that quarter, to which the eyes of all who take an interest in the progress of religion, are, especially at the present period, turned with more than ordinary anxiety.

"I would direct," says the zealous and powerful advocate, "this inquiry with peculiar earnestness of application, to our relations with that vast empire which has sprung up in the East, like the seed which is cast into the ground, and springeth and groweth up, men know not how. Has either part of the obligation, incumbent on a Christian country, been adequately fulfilled; the providing for the spiritual nurture and steadfastness of those who are already believers, or the bringing of the heathen into the fold of Christ?

"It is only of late, that the rulers of that prodigious empire have opened their eyes to the necessity of planting in those regions, where Christianity can afford to dispense with none of her means or aids, a religious establishment, formed after that model, which the apostles themselves stationed in the midst of an unbelieving world. From that moment it may be said of our Indian possessions, that the Lord *hath planted a vineyard there, and built a tower, and let it out to husbandmen, and at the season He will send his servants to receive the fruit; and we are persuaded not in vain.*" P. 16.

We cannot deny ourselves the painful pleasure of extracting a part at least of the eloquent and affecting eulogy, pronounced by Bishop Blomfield, upon those two illustrious servants of God, whose lot it was to offer the first sacrifices of self-devotion in the toilsome and perilous pre-eminence of the Indian Episcopate.

"It was the peculiar felicity of that Church, rather, I should say, it was of God's providential appointment, that its first rulers and nursing fathers were two men, singularly gifted and qualified for the work which it fell to their lot to perform. To the enlarged wisdom, the sagacious discernment, the sound discretion, the steady perseverance *through evil report and good report*, the uncompromising firmness, the calm and steady piety of him who laid its foundations, and planned its outworks, and delineated, with the eye and the hand of a master, the provinces of its officers, a just and well-remembered tribute has been rendered from this place. How little did we think, while listening with mournful interest to that eloquent expression of deep regret and cheering anticipation, that within four short years the melancholy theme was to be resumed, and the second Indian bishop spoken of as one called to his account. Yet it is doubtless within the recollection of some who now hear me, that when that lamented servant of God addressed his parting words of promise and encouragement to the venerable Society, which had long watched over and fostered the Protestant Missions in India, a sentiment of foreboding mingled itself in the minds of many with that of rejoicing and hope, *lest they should see his face no more.*

"They beheld in him an ardent zeal for God's glory and the salvation of men: a spirit of unqualified self-devotion; an unreserved dedication of himself to the holy cause which he had taken in hand; a willing and deliberate sacrifice of personal ease and comfort, both in possession and in prospect; a singleness and fixedness of determination to *spend and be spent* for the Gospel; the concentration upon that single object of all the powers and resources of a mind unusually gifted by nature, and perfected by education; an apostolical simplicity of heart and manner; and an almost apostolical eloquence: all this they saw, and rejoiced in the abundance of those graces which bespoke *the man of God thoroughly furnished unto all good works.*

"But when they considered that *this treasure was in earthen vessels*, and that the full and satisfactory discharge of the duties which he had undertaken, was beyond and above the scope of individual strength and opportunity, yet not above the enterprise of a spirit like his; and when they remembered, how fatal a proof had just been given of the utter disproportion between the labours of the Indian episcopate, and the provision made for their discharge, they felt an irresistible presage of evil. And how have both their hopes and their apprehensions been realized!" P. 18—20.

May those who have the power, have also the will, to supply the grievous deficiency, which is the subject of the appeal that follows:—

"And others, no doubt, may be found, to run the same career of usefulness and hazard. But is it not the duty of those, in whose hands Providence has placed the means, at once to increase the usefulness, and to diminish the

hazard of the episcopal office in India, by sending forth more labourers into a harvest, the gathering in of which exhausted the vital energies of a Middleton and a Heber? Shall the advocate of Christian missions suffer this opportunity to pass, without expressing an earnest hope, that the spiritual claims of millions of benighted subjects, the sacred interests of the Gospel cause, the loud and deep expression of opinion from a Christian people, may at length and for ever preponderate against the sordid calculations of a secular policy, and the deadening influence of that worldly wisdom which *careth for none of these things*, but regards all modes of religion with equal indifference; and that, as far as human means can be effectual, *the word of the Lord may have free course and be glorified* in that country to which so vast a debt is due?

"In the mean time, whatever efforts may result from an awakened zeal or an enlightened wisdom in the government of India, enough, and more than enough will remain to be attempted in that country by the united endeavours of Christian associations."

The words, both of encouragement and of admonition, which conclude the Sermon, we would gladly have laid before our readers. But we forbear, from a fear, not of exhausting their patience, but of diminishing, by too large a foretaste, their inducements to make themselves acquainted with the whole of this most excellent and seasonable address. To the power and authority of its arguments and exhortations, we presume not to add any thing. To contribute to their increased circulation, is all that we desire; fully persuaded as we are, that where worldly-mindedness and indifference have not closed up all the avenues of conviction, they cannot be heard in vain.



ART. IV.—*Lux Renata: a Protestant's Epistle, with Notes, by the Author of "Religio Clerici."* Pp. 63. Mawman and Rivingtons. London. 1827.

WE are not of the number of those who consider that a serious injury is done to the sacred cause of Christianity by the public controversial discussion of its tenets, even although that public controversy lead to the exercise of a zeal not always "according to knowledge," in those whom their talents and research have amply qualified for the important duty of defending the faith from the aspersions of its opponents. We cannot but admit, with an able writer of the last century, that "opinion whether false or true, whether founded on evidence or raised by prejudice, stands equally unshaken in the tempests of commotion, and sets at defiance the flames of hostility and the sword of persecution;" but we also agree with him in thinking, that "a man, convinced of the truth of his own tenets, wishing the happiness of others, and considering happiness as the certain consequence of truth, is necessarily prompted to extend his opinions, and fill the world with proselytes." We do not hesitate to pronounce Mr. Southey such a man—not indeed

influenced by so wild an ambition as literally to fill the "world with proselytes;" but "convinced of the truth" of his own religious principles, and sincerely anxious for the "happiness of others," and "considering that happiness will be the certain consequence of truth," he is necessarily prompted to "employ the whole weight of his inquiring mind," his great talents, and the fruits of his laborious research, in instilling right principles of religion into the minds of men—in awakening their thoughts and hopes to a subject in which all are so nearly and dearly interested—and, *therefore*, in detecting the errors and exposing the deformities that have mingled with the growth of Christ's religion. Mr. Southey publishes an elaborate work expressly for the benefit of the young. He advances no argument or assertion that is not founded upon history. The truth is necessarily unwelcome to those whose errors it brings to light, and the consequence is, a long, long reign of controversy—a defence that but betrays the weakness of its cause, and leaves unshaken the position of the assailant. But does evil necessarily result from all this? In our opinion, certainly not to the Protestant cause. A host of unbidden theologians rush to his aid, who would have firmly stood without their alliance; but new strength is given to the hallowed cause by every new adventurer; a fresh wound accelerates the discomfiture of the Romanist already "tottering to his fall;" and we are much mistaken if a securer peace do not ensue to the children of the Reformation from the lettered struggle that has purchased it.

Among the lesser lights that circle round the greater luminary, (for Mr. Southey must be considered their "magnus Apollo,") we may appropriately class a newly-discovered star, the "*Lux Renata*"—the poem that has given rise to the foregoing observations. Prose, with his deliberate and measured march, smiling at his feeble opponents, having seized the strong-hold of the adversary, Poetry is at hand with her lighter step to traverse the field of victory—to tell in peaceful strain what weapons were employed, and, yet more, to commemorate the skill and courage of the conqueror, for the benefit of coming generations.

We will first briefly glance at the object of this "Protestant's Epistle," and then inquire into the claims it has upon our attention, as a specimen of his poetical powers. We care not what garb instruction wear, or metrical or more severe, so it come within the province of our Christian supervision. As no means are left untried in this golden age of literature, whereby a proper religious bias may be given to the public mind, so should no efforts on our parts be wanting to make the public acquainted with such truly Christian purpose.

We pass over the observations, with which the poem commences, on the ungenial nature of his subject for the light livery of the muse,

and the argument with which he meets the objection, on the wider diffusion of knowledge in the present than in times of yore—and hasten to the more professed object of the "*Lux Renata*," which is, to trace to their fountain-heads the facts which Mr. Southey's "*Book of the Church*" has detailed, and thus to confirm the "entire accuracy and fidelity" of that "interesting work." The rise of the Papal power—the sources of its aggrandizement—the abuses of its supremacy and its ambition—are the earliest and most obvious subjects that court the attention of the muse. These are followed by allusions to the "camp-bred Julius II."—to the something *more* than "*playfulness*" which Mr. Southey records of Hildebrand—to Leo X. and his days of gold—

————— "days, indeed, of gold ;
 "Days, when Salvation's scrip was bought and sold."—P. 23.

Hence to Luther and the Reformation in England, accompanied by some very sensible observations (and to us very just) upon the character of Henry VIII., and the tendency in modern writers to palliate the crimes of that heartless adulterer, as if there were any fear of danger accruing to the holy cause, from the admission of guilt in the royal instrument employed. On the same principle, the Author tells us, we might pronounce "Pilate a just judge, and Judas a faithful disciple, lest Christianity should be disparaged by the wickedness of those who brought about the great event, consummating the scheme of redemption."

Still following the course of Mr. Southey's parent stream, the Author awhile arrests his steps, to throw a pitying glance on Katherine, the "widowed consort, the disceper'd Queen"—on "Anne Boleyn," who

"Won loftier converts by her sportive vein,
 Than ever bowed to Learning's sober train."—P. 29.

but "on whose slender neck" the "rude axe" notwithstanding fell ;—then leads us onward to the reigns of Edward VI. the "reforming king," and of Mary, the persecuting Mary—paying the well-merited tribute, as he passes along, to the whole "army of martyrs," confirming by their sufferings the Reformed faith—hence, "beyond the sunshine of Eliza's sway," to the martyrdom of the First Charles, and the lawless and loose life of the Second. We think with our Author, that a great deal of mischief is done to the hallowed cause of Christianity, by the misappropriation of terms. Alluding to the words of Mr. Fox, who boldly pronounced the Second Charles a "bad man and bad king," the Author's opinion coincides with our own, that they convey a much fitter character of him than that of the "merry monarch." The instructions given by the Royal prisoner to the Prince of Wales, earnestly enforcing upon him a due reverence for the church in which he had

been educated, are quoted from the "Eikon Basilikè," and given in a note.

The abdication and exile of James the Second—the diminished power of the Romanists, though her doctrines remain unchanged—are then briefly noticed; and, with some reflections on the forces *at present* arrayed against the Establishment—on "factious" orators and "subtle" historians—the necessity for caution, and the prophecy of eventual triumph to the Reformed faith, the poem concludes.

Thus it will appear, that the Author has embodied a great deal of information in a very narrow compass; and his ample notes will satisfy the reader, that he has been at some pains to track Mr. Southey to his source. He has paid a well-merited compliment, in one of his earliest notes, to the urbanity with which the "great apostle" of the Romanists, Mr. Butler, has conducted the controversy: nor are we aware that he has himself abandoned the conduct which he approves in others. But we promised to give a specimen or two of the powers of the poet, and, for this purpose, select the Invocation to the Martyrs (p. 40):

"Joy to that holy army! These have trod
Through toil and anguish to the throne of God.
Their thirst the Lamb from living founts supplies,
And wipes all tears for ever from their eyes.
With palms, from Eden gather'd, decks their hands,
And clothes in robes of white his martyr'd bands.
For not with mourning wail and funeral cry,
Nor e'en with manlier sorrow's stifled sigh;
Nor the fierce zealot's unadvis'd disdain,
Fired by some passing fever of the brain;
But meek, though stedfast, fearless, though resigned,
They tempted not the trial, nor declined.
Age heard the summons, and, in glad retreat,
Pillow'd his head beneath his Saviour's feet:
With quicken'd step the abiding city gained,
And leap'd the barrier which from bliss detained;
Counting each drop of blood which from him run,
Bequeathed in legacies of love to man.
Such were the hopes which lightened Hooper's pain;
Such prompted Latimer's prophetic strain.
'Cheer thee, my brother,' was that old man's cry;
'The light we kindle dies not when we die.'
Youth with like promptness to the call replied,
And dash'd life's scarcely-tasted cup aside;
And, while its freshest sweets his lips impress,
Preferred the wholesome draught of bitterness.
Mark, too, with willing but reluctant care,
What hands the bidden robe of death prepare!
Hands, which, before to-morrow's sun shall part,
Must fold the desert of a widow'd heart.
The babe, unconscious smiling at her breast,
Further's the task, and speeds the fatal vest.
That vest avouches, as it yields to flame,
A father's purity, a mother's fame.

She weeps not o'er it : tears would but profane
 The holy bond which frees her love from stain,
 And dim the bright assurance of her mind,
 Man cannot sunder those whom God has joined."

We have selected this and another apostrophe, as well because we consider that they prove the Author to be "at home" in composition, as that they are more easily detached from the poem than any other passages of equal length. This is a subject which comes home to our bosoms : without the aid of eloquent periods or harmonious verse, we can enter deeply into the sufferings of these victims of the Marian persecution. The cruel vices of bigotry are arrayed in all their deformity before us, and we hail the Reformation as indeed

"An angel vision from according heaven."

We are not quite sure that we approve the serio-comic style which the Author has, in some few instances, adopted. We hold with him, indeed, that it is not enough to "teach all the truth;" we must also "teach as men will hear." Poetry, even satirical poetry, may be considered a timely relief to the worn and wearied reader, inundated as of late has been the field of literature with the overflowings of (we had well nigh said *prosy*) theological disputants. In the hands of a master, as in the instance before us, poetry lends a freshness to the contest, and abundantly reconciles us to a "twice-told tale," even to the "*decies repetita*:" but is it not below the dignity of the subject, and of him who so well knows how to wield it, to have recourse to such similes as the following, which we have italicized?

"When some Milesian Tully mounts the form,
 Gruff roars the thunder, rudely pelts the storm;
 Flash after flash, the fierce invectives blaze,
 Brute bolts, chance scatter'd, launched but to amaze.
So rosin'd lightnings gleam across the stage
When pantomimic blasts on pasteboard rage."—P. 55.

We could better have dispensed with the allusion to the "Milesian Tully" altogether, than to see his declamations illustrated by such *scenic* simile as the above.

Again, in p. 58, where the recollections of the Author's "boyhood," as we gather from a note, have furnished him with a somewhat trifling, and, as it appears, rather an inapt illustration—alluding to Dr. Lingard's misrepresentations respecting Ridley, the poet exclaims,

"Mute and confounded at the scene we stare,
 And ask what history this is? when and where?
 So meets the gaze of some astonish'd clown
 That sportive piece, *the world turn'd upside down.*
 Awhile ———"

But we will not deprive the reader of the pleasure of tracing this illustration to its close: he will not fail to perceive that it is conveyed

in verse, whose feebleness accords but ill with the dignified march of the rest of the poem, and is but little calculated to redeem the poverty of the *far-fetch'd simile*.

We are afraid the Author will think we have made "open war" upon his illustrations, if we adduce another example of bad taste—the "æther bending from Olympus' side;" (p. 33.) He has forestalled our criticism, but not disarmed it. His *conscience* has certainly anticipated our conclusion; and notwithstanding the reasoning with which he endeavours to defend the introduction of such a mythological personage, in a *Protestant's Epistle*, we are decidedly at issue with him. The quotations from Lucretius, Æschylus, and Euripides, are as "out of place" as the "bending æther" in the poem. Nor are we more disposed to admit the authority of Milton in justification of the present offence against good keeping. We do not intend to dispute the fact that Milton has "enriched his subject," occasionally, "by borrowing from the treasure-house of mythology;" but we sometimes tolerate in a "sleeping Homer," what we are indisposed to overlook in a less-gifted bard. The Author of the "*Religio Clerici*" and the "*Lux Renata*" is too good a scholar and a poet to suppose we use the illustration offensively.

We are anxious to quote one or two additional passages, which we find marked for approbation, before we bid adieu to the Author; and we are not sorry that we have reserved them for the conclusion of our notice, as we are desirous to convince him that the merits of his little work far outweigh the defects to which, in the impartial exercise of our censorial duty, we have drawn his attention. The following is his tribute to the memory of the young King Edward VI. (p. 34):

"O! lost too early, blessed beyond thine age,
Prince, patriot, saint, and statesman, child, and sage!
In thee prophetic rapture so foretold,
Sucklings and babes the power of God unfold.
From beardless lips rich strains of wisdom flow,
Unknown to hoary heads and locks of snow.
Though death the canker eat into thy spring,
Long before ripening suns their summers bring,
How rich the fragrance which, ere being fails,
From the crushed blossom piety exhales!
In yonder guardian walls, fair nurse of youth,
Who first bade science minister to truth?
Who poured the balm, the pillow smooth'd in (for) those,
Where pain, no longer hopeless, meets repose?
Who whisper'd mercy to the soul's despair,
And open'd yon gates for penitence and prayer?
Go, count what centuries of conquest weigh
Poised with the few brief years of Edward's sway!
Yet not for thee, blest shade! must tears be shed;
Fair flower! transplanted to a fitter bed!
Weep we for those who cheerlessly remain,
While night encompasses their ark again;
And mock'd ———"

But we have not space to follow the Author in his just and poetical allusions to the characters of "blood and fame," that marked the reign of the unsexed Mary. Those were days of fiery persecution, permitted for the merciful purpose of ushering in that glorious day of reformation, (the dawning day of comparative peace to Christianity,) under the blessings of which, our faith has been cleansed from dark and dangerous errors, and our human nature rendered more averse from deeds of cruelty and bloodshed. The work of reformation is now spreading rapidly, and converts springing from a soil, of late deemed the least favourable to a fruitful produce. May the Lord of the harvest prosper the efforts of the Protestant labourer, and give peace to a divided country, by "turning the hearts of the disobedient to the wisdom of the just."

It is very difficult to do justice to a work so limited as this, without extending our notice to an undue length—undue, not as respects the goodness of its intention or the merit of its execution, but with reference to the claim that other subjects have upon our pages. Thinking as we do that Mr. Southey's "Book" (including of course his unanswerable *Vindiciæ*) cannot be too generally read,—proving, as it most convincingly does, the errors that obscured the Christian Church before the Reformation,—we are thankful to this new "Protestant" Champion for his very pleasing "Epistle," for thus reviving our recollections of former gratification and former instruction: he has proved an agreeable and well-informed companion in this visit to our old acquaintance—nor have we experienced less pleasure from having had *music* on our march.

ART. V.—*The Living and the Dead.* By a Country Curate. Post Octavo, pp. 379. Knight, Pall Mall East, 1827.

BATING some inaccuracies of style—a confused and injudicious arrangement—here and there an affectation of sentiment—and an occasional dash of levity which we cannot reconcile to the graver tone of the major part of the volume,—we have no hesitation in pronouncing the "Living and the Dead" to be the work of a very promising writer. There is in it such an abundance of good feeling—a spirit of piety so deep and unbroken, and at the same time so simple and unassuming, that it is impossible to rise from its perusal without a thorough conviction, that the author's heart and feelings are in unison with his calling.

The following is the beautiful manner in which the author describes his entering upon and quitting his "first parish:"

"Monday, June 5, 1820.—The Ordination over, my papers delivered, and my fees paid;—my parting bow made to the Bishop, and my grateful acknow-

ledgments offered to his Chaplain—I had nothing to do but proceed to my parish. I rode slowly, for my heart was full. What a change in feeling—in sentiment—in profession—had a few hours produced! ‘The vows I have pronounced are sacredly binding, and can only be cancelled by death. Of the commission which I have voluntarily undertaken, how paramount the importance—how ceaseless the responsibility!’ Thus musing, I had reached the boundary of the parish. It was the close of a lovely summer’s day. The birds were singing their evening hymn to their Great Creator—the peasant was returning from his toil—the last rays of the sun were taking leave of the surrounding landscape with a smile—and all nature wore that look of sabbath stillness which we can fancy prevailed when God rested from his labours, and ‘saw that it was very good.’—This, then, is ‘MY CHURCH!’ Here am I to remember and obey that solemn injunction—‘Occupy till I come.’ What, though poverty be the prevailing feature of the scene! Still *here* is a flock of Christ; still *here* are souls destined for immortality—souls of which I have voluntarily undertaken the spiritual charge; for which I must render a fearful account; and of which, O that I may be able at last to say—‘of those which thou hast given me have I lost none!’ . . . “Sunday Evening, December 11th.—I have preached my last sermon; my career of duty is closed; and I am about to quit my little, quiet, united parish for ever. Let me analyse my feelings. I find them to be a mixture of anxiety and regret. Have I done my duty to the very best of my ability? Have I prayed to be directed and supported from above? Can I look back upon this scene of my labours with tranquil composure, and forward to the great day of account with humble hope? This has been my first parish; and though the discharge of my duties has been accompanied by errors and imperfections—omissions and neglect—what would be my feelings were I sure it would be my last? Fifteen months ago and I—there is something awfully impressive in the rapid and perpetual flow of time. To eternity the stream is ever tending as a river to the ocean. Individuals, families, nations float for an instant upon its surface; and are speedily borne away to that absorbing gulf whose dimensions no eye can measure, and over whose misty surface no wreck is seen.

“‘Eheu! fugaces Posthume, Posthume
Labuntur anni:’

“Ah, Horace! fascinating is thy style, and flowing are thy numbers, but—there is no ‘Eheu’ for the CHRISTIAN!”—Pp. 4, 5, 52, 53.

The following passage is in a different style of excellence. It is taken from a tale of the most fearful interest, entitled the “Wages of Sin.”

“In one of my solitary rambles through the Park, I found a little boy, cold, hungry, and almost destitute of clothing, watching with the most earnest solicitude, and weeping over a dying mother. She was a soldier’s wife, who, having lost her husband, was returning to her native village, when disease and want had arrested her progress. She was indeed fast hastening to her final home. Her little companion—I should rather say, comforter—was a noble, manly-looking boy, of five years old, with a face which had, without exception, the finest, softest, sweetest expression I ever saw. He was sitting by her side with a look of childish, helpless anguish; and the tone in which his little clear voice murmured, ‘Don’t cry, mother, don’t cry,’ as he wiped the damps of death from her brow, touched a heart, cold, churlish, and insensible as mine. She was carefully removed to the house. Every remedy that experience could suggest, every comfort that wealth could procure, was afforded her. It availed but little. Death would not be cheated of his prey; and his approach became hourly more perceptible. The little mourner watched every turn of her disorder with a glistening eye and quivering lip—sat hour after hour with his little hand clasped in hers—and when the last struggle came on, and

we forcibly excluded him from the chamber, he fixed himself on the step outside the door—enquired in faltering accents of all who entered or quitted the apartment—and as each reply became more hopeless than the former, wept in silence. When we told him of his poor mother's death, he refused food. No delicacy we could offer could tempt his appetite. He sat by the coffin in childish sorrow, and mourned as one that would not be comforted."—Pp. 143, 144.

The following sketch of the late lamented Rennell is full of delicacy and truth :

"A door, at the upper end of the apartment, was suddenly thrown open, and the bishop entered followed by his chaplain. There are few who have ever witnessed Mr. Rennell's discharge of any of his high and important duties, who would not willingly be present at a repetition; and still fewer who, having once seen and heard, could forget him. As an examiner, the easy dignity of his manner—the forbearance, and placidity, and patience with which he listened, corrected, and explained—the facility with which he descended to the intellectual level of those around him—the humility of the Christian which so beautifully tempered the attainments of the scholar—and the unassuming kindness with which he tranquillized the anxious, encouraged the diffident, and confirmed the wavering, are beyond all praise. Yet his greatest charm as an examiner is still unnoticed. It consisted in the solemnity, and sacredness, and spirituality which he breathed around the scene—in the tone of deep religious feeling which he gave to the whole service—and in the sincere and ardent, though unaffected, piety which characterized his bearing throughout. It was evident he thought and felt that an ordination was a service of the most hallowed nature—that its results 'spoke to time and to eternity'—that incalculable was his responsibility who 'should lay hands suddenly upon any man'—that desperate and deplorable beyond description, must be his case, who would attempt to dedicate to the service of his God a carnal, sensual, and divided heart."—Pp. 244, 245.

The personal sketches in the volume, though bearing the attractive titles of "MR. BENSON," "ARCHDEACON DAUBENY," and "JOANNA BAILLIE," we have purposely passed over, because we are decidedly of opinion that private feelings are to be consulted as well as the gratification of public curiosity. We hold that there are certain limits to the received maxim—that public men are public property.

We would willingly find room for the short but masterly article on the "Riches of the Church," and a *bon mot* or two from the "Wealth of Nature;" but our limits will only allow us to recommend the work to our readers, and to express our hopes that we may meet with the author again at no very distant interval.

MISCELLANEOUS.

UNIVERSITY DEGREES.

• ALL degrees were originally given by the crown; and though the present right of giving them is prescribed for by the University, yet that prescription must be presumed to be founded upon a right derived by authority from the crown; so that a person advanced to the degree of a Doctor, &c. may be esteemed to be advanced by the king. There

were no degrees among the Grecians or Romans, nor among the first Christians; they began about the twelfth or thirteenth century, and have been since attended with great privileges and profits. *Universitas* is the proper Latin word for *corporation*. A learned man of this University (Cambridge) told me that there were no degrees granted there until the University was a corporation.

The seminaries for the education of youth were usually in the cathedrals of the churches of the first Christians.—*Per Mr. Justice Fortescue, 8 Mod. Rep. 163.*

No. 2.—STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

HAVING finishing the comments which we deemed it proper to make on the text adopted by Mr. Belsham, our attention must now be directed to the translation itself, of the execution of which a correct judgment cannot be formed without knowing the object at which the author aimed; and of this we are informed in the following paragraph:

"In *translating*, the author has endeavoured to exhibit the true meaning of the apostle, in plain, simple, and intelligible language: and, with this view, he has made no scruple of availing himself not only of the words of the Public Version, which are often the best that can be chosen, but of all other versions to which he has had access, whether those of Pearce or Chandler, of Doddridge or Worsley, of Newcome or Wakefield, or any other which has fallen in his way; not even excepting the liberal translation of Dr. Harwood, which, though generally affected and in bad taste, sometimes hits upon a happy phrase. So that the translation here offered to the public might perhaps with greater propriety be called an eclectic or select version, than a *new* one. And in very many instances, after having introduced into the text the word which was judged preferable, the translations of other critics have been given in the notes, leaving the reader to his own judgment in the selection." — *Prel. Diss. p. 19.*

This statement of the author's object in translating, is clear and unobjectionable. He who attempts a new or improved version of the sacred Scriptures, is bound to avail himself of the labours of his predecessors, and to cull from them those phrases which appear to express correctly and happily the sense of the original. The supreme importance of the inspired writings demands this in the translator, with whom it ought to be a paramount object to discover the truth, not to display originality. He should be particularly solicitous to vary as little as possible from the phraseology of the authorised version, which is unrivalled for purity of diction and a commanding simplicity of style. Considering the venerable character it has acquired in the eyes of the people by long and reverential use, as well as its intrinsic excellence, it ought to form the basis of every new attempt. Of this Mr. B. is aware, as should seem, from the above extract; but has he applied this sound principle to his own translation? As the question is of no small importance, it may be worth while, in order to decide it, to compare a few passages in both versions, and we select a part of the first chapter of Romans.

PUBLIC VERSION.

VER.

1. Called to be an apostle, separated unto
2. Promised afore
5. By whom
6. Among whom are ye also the called of Jesus Christ
7. To all that be in Rome, beloved of God, called to be saints
8. First — your faith is spoken of throughout the whole world
9. God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing
10. Making request, if by any means now at length I might have — to come unto you
11. I long — to the end that ye may be established
12. That I may be comforted together with you by the mutual faith both of you and me
13. That oftentimes I purposed to come unto you, (but was let hitherto) that I might have some fruit.
14. To the Greeks and Barbarians
15. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also
16. For it is the power of God unto salvation to every one that believeth
18. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men

BELSHAM'S VERSION.

VER.

1. Invited to be an apostle, separated to
2. Promised before
5. Through whom
6. Among which are ye also invited by Jesus Christ
7. To all in Rome, who are beloved of God, invited, and holy
8. In the first place — your faith is celebrated through the whole world
9. God whom I serve with my spirit in the gospel of his Son, is my witness how incessantly
10. Entreating that by some means I might now at length — to visit you.
11. I earnestly desire — for your establishment
12. That *while I am* among you we may be comforted together by our mutual faith, the faith both of you and me
13. That I have often purposed to come to you, though I have been hindered hitherto, that I might gather some fruit
14. To Greeks and Barbarians
15. So that I am ready, according to my ability, to preach the gospel to you also who are at Rome.
16. Because it is the power of God to salvation to every one who believeth.
18. The anger of God from heaven is revealed against all ungodly and unrighteous men

If the reader will be at the trouble to examine these citations, he will find that Mr. Belsham has varied from the received translation in most, if not all of them, though he coincides in sense; and the same system of departure from the authorized version is continued throughout the work. It continually differs, even when no alteration is made in the meaning. If it be wrong, as all sober-minded men agree, to desert the standard version, except for the sake of exhibiting more correctly the meaning of the inspired writers, how can the author vindicate such an incessant change of accustomed phraseology, where no change is made in the general import of the terms? Can he avoid the inference that the fact of such constant and needless variation, a fact which cannot be denied, betrays either an obliquity of judgment, or an overweening self-confidence, or both, the effects of which are adverse to all fair inquiry, and particularly hostile to the investigation of sacred truth? We put it to the learned, we put it to every man of sound understanding, whether they can tolerate any version of the New Testament, that perpetually and unnecessarily deviates from the phraseology of the authorized translation, which is in the hands of all who

can read the English language, which multitudes regard as little less than sacred, to which the public ear is familiarized, and to which the mass of British protestants appeal as the source of inspired truth?

We are far from contending that the English translation is absolutely perfect; nor do we wish to repress any well-meant efforts to improve it; but every judicious person will join us in reprobating the ill-judged presumption of altering the language of that translation when it represents the true signification of the original. The pretence of elegance of style is idle in the extreme. Nothing can justify a departure from the received version, but its unfaithfulness; Mr. Belsham's translation, however, in almost every verse, exhibits a new, yet equivalent language. Nor is the bad taste displayed throughout compensated by any superior clearness, or any new light thrown upon the sacred original. The author, indeed, declares that "he has endeavoured to exhibit the true meaning of the apostle, in plain, simple, and intelligible language." A laudable design truly; but his endeavour, it may be confidently affirmed, will appear to the great majority of his readers, a complete failure. To us the language which he has employed seems any thing but "plain, simple, and intelligible." While the received translation is distinguished by an elegant simplicity, a pervading perspicuity, an ancient, but venerable idiom, the "eclectic version" is characterised by qualities directly the reverse, by a style awkward, confused, perplexed; and while it betrays a perpetual labour to restrain the apostolic sense to serve the purposes of heterodoxy, it is not unfrequently ambiguous, obscure, or unintelligible. We shall quote a sample.

"Rom. i. 17. For therein the justification of God by faith, is revealed to faith."

"Rom. viii. 3. For what it was impossible for the law to do, because it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, *hath done*, he hath condemned sin in the flesh, so that, &c."

"Rom. xv. 15, 16. Nevertheless I have written to you, brethren, putting you in mind, somewhat freely, in part, because of the favour which is given me by God, that I should be a minister of Jesus Christ to the Gentiles, officiating in the gospel of God, that this oblation of the Gentiles may be acceptable, being sanctified by the Holy Spirit."

"1 Cor. x. 18. Are not they who eat of the sacrifices communicants with the altar?" And verse 20. "I would not that ye should be communicants with demons."

"1 Cor. xi. 17. I am about to give you a charge, without any commendation, because you assemble together, nor for the better, but for the worse."

"1 Cor. xiii. 6. Rejoiceth not in iniquity, but rejoiceth together with truth."

"2 Cor. viii. I speak not by way of command: but by the diligence of others, approving also the genuineness of your love."

"Heb. ii. 9. But we see Jesus, who was made a little lower than the angels, that he, by the gratuitous goodness of God, might taste death for every man, for the suffering of death crowned with glory and honour."

This is a sufficient specimen; but the perplexity, the false taste, the continual departure from the sublime simplicity of the public version, are mere trifles compared with Mr. Belsham's want of fidelity as a translator. In this respect he has no superior, scarcely a rival, among that bright fraternity, the editors of the "Improved Version of the New

"Testament." The "Eclectic Version" we venture to pronounce an unfaithful representation of the apostolical meaning. It is easy to perceive, through the thin disguise, an unremitting effort to pare away all the essential doctrines of Christianity. Whatever passage in its plain and obvious sense supports the orthodox faith, is, in open contradiction to all the canons of criticism, distorted to a different meaning. From beginning to end may be perceived a palpable attempt to compel the apostle, by means of the rack and torture, to give evidence in favour of Socinianism. In this the author accords with Wakefield and the Improving Editors, whose versions are absolute travesties of the inspired original: yet if we were called upon to point out the very worst, we should probably lay our finger upon that of Mr. Belsham. In it the most affecting sentiments of the apostle, and the loftiest doctrines of Christianity, are seen confused and distorted through the mists of Unitarianism. And not only does it misrepresent the leading articles of evangelical belief, but it is **GROSSLY UNFAITHFUL** in passages where the peculiar creed of the author cannot be supposed to have had any influence upon the translator; and that, too, so frequently from one end to the other, as leaves no room for the plea of pardonable inadvertence.

The charge of unfaithfulness is one of the deepest die that can be preferred against a translation; for, if fully proved, there is no way of avoiding the conclusion, that it is not what it pretends to be, a true representation of the original, and that, consequently, it is unworthy of any confidence. Other faults may be redeemed by various merits, but this admits of no excuse. Such a charge, therefore, should not be lightly advanced, and we are confident we have not made it upon light grounds, some of which we shall lay before our readers, requesting them to judge candidly between us and the accused. In discharging this part of our duty we shall generally avoid instancing the texts in controversy between us and our adversaries, and select our examples from such as do not involve doctrinal points. But this must be reserved for a succeeding number of our journal.

CIRCUMCISION.

MR. EDITOR,—I shall be obliged by your insertion of the following observation and queries; perhaps some of your correspondents may favour you with such explanations as may be generally acceptable to your readers, but particularly so to, Sir, your obedient servant,

Feb. 20, 1827.

LLEWELLYN.

During the period that the Israelites endured bondage in Egypt, they carefully observed the rite of circumcision divinely imposed upon them; whilst passing through the wilderness they entirely neglected it, until after they had passed over Jordan, (see Josh. ch. v.) when this seal of the ceremonial law was re-established by Joshua.

How does it consist with the legal and typical character of Moses, especially after the awful warning he had received for omitting to circumcise his own son, to have suffered this neglect? and how does it consist with that of Joshua, the type of the Saviour, by whom that covenant was fulfilled and abrogated, to have been the minister to revive it?

1 JOHN V. 16.

WE have received several communications respecting this text, the length of which prevents us inserting them entire: we propose, therefore, to give our own opinion, as briefly as possible, but, at the same time, freely availing ourselves of the remarks of our correspondents.

We are always inclined to distrust those interpretations of the Scriptures, which can only be obtained by elaborate and ingenious criticism, by marshalling and torturing words. The language of the Scriptures was surely meant to be taken in its plain and popular sense: and if a passage so taken be unintelligible, the difficulty must arise from the nature of the subject, our ignorance of customs or events alluded to, or a corrupted text.

St. John, in the verses preceding the above text, is speaking of the confidence which results from a just faith in the Son of God. "This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us." This is a general proposition, and surely a plainer one cannot be enunciated. The apostle then gives an example. "If any man see his brother sin a sin not unto death, he shall ask, and he shall give life to him,—to those who sin not unto death. There is a sin unto death, I do not say that he should pray for it."

The expression, "a sin *not* unto death," we understand as equivalent to our Saviour's declaration, "all manner of sin and blasphemy," which shall be forgiven unto men. St. John, indeed, expressly declares he used it in this sense, "all unrighteousness is sin, and is sin *not* unto death." v. 17.

"The sin unto death," we think, must be referred to the sin against the Holy Ghost, which shall not be forgiven."

Our authorised version refers 'ask' and 'give' to different persons. If this be correct, the context manifestly shews, that the nominative to 'give' is God, or the Son of God. So evident, indeed, is this, that we are greatly astonished that Halsallensis should for one moment entertain the conceit of the German commentators, that 'a magistrate' must be understood as the donor.*

There is only one other word in this text, which seems to require explanation, that is, '*life*;' and upon this word, we think, hangs the only difficulty which exists; for if it mean "eternal life," it must be admitted, the efficacy of prayer is here carried farther than any other part of Scripture would warrant. We think, however, this difficulty is solved by St. John himself in this very chapter. By life, we understand *spiritual* life,—having a saving faith in Christ,—obeying the godly motions of the Spirit in righteousness. The apostle commences the

* If 'ask' and 'give' be referred to the same person, a correspondent well observes, "perhaps an authority cannot be quoted for rendering *δωρε*, shall procure or obtain;—but nothing can be plainer, than that 'shall give,' as here used by the apostle, means, shall procure or obtain, and nothing else. It makes no difference in the meaning of the passage, whether 'shall give' refer to the person who 'shall ask,' or whether God or any one else, of whom it may be supposed life is asked, be introduced as the person who shall give; in the last case the meaning is, that God, or the person petitioned, shall give life in consequence of the petitioner asking;—in the other, that the person asking shall procure, through his asking, life for the person on whose behalf he intercedes:—'shall ask and shall give'—cannot mean more, if referred to the same person, than shall give by means of asking, and this is neither more nor less than shall procure."

- chapter thus: "Whosoever believeth that Jesus is the Christ, *is born of God.*" Again, in the 12th verse, "He that hath the Son hath life." And how is this *life*, this belief in the Son, to be obtained? St. Paul tells us: "No man can say that Jesus is the Lord, but by the Holy Ghost."

It is, perhaps, unnecessary to cite passages, to shew that this meaning of life is not uncommon in the Bible. After Moses had declared to all Israel the counsel of the Almighty, he said unto them, "Set your hearts unto all the words which I testify among you this day; which ye shall command your children to observe to do, all the words of this law. For it is not a vain thing for you, because it is *your life.*" Deut. xxxii. 46, 47. The father of the returning prodigal thus justified his joy; "It was meet that we should make merry and be glad; for this thy brother was dead, and is *alive* again." Luke xv. 32. St. Paul perpetually uses "*life*" and "*death*," to describe our spiritual state. "To be carnally minded is *death*, but to be spiritually minded is *life* and peace." Rom. viii. 6.

Considering the text in question in this light,—and it is no new or curious interpretation that we offer,—where is the difficulty? Surely no one will deny, that our Almighty Father has in every age of the world, and under every dispensation, mercifully promised to listen to the prayers of his faithful servants. Abraham prayed unto God, and God healed Abimelech, and his wife, and his maid-servants. Gen. xx. 17. The petitions of Moses, on the behalf of a stubborn and rebellious people, were oftentimes granted; and when he cried unto the Lord, Miriam was healed; though she was leprous, white as snow, and though she was as one dead, of whom the flesh is half consumed, when he cometh out of his mother's womb. Numb. xii.

Under the christian dispensation we have the testimony of an apostle, that "the prayer of faith shall save the sick; and the Lord shall *raise him up*; and if he have committed sins, they shall be forgiven him." James v. 15. Is it inconsistent with this to hope that "the prayer of faith" may induce a merciful Father to continue, to an erring brother, the influence of his Holy Spirit, that it may not, by his sin, be grieved and quenched, and for ever withdrawn, to give him *life*?

Having thus taken the words of the text above, in their common acceptance, we have deduced a sense consistent with the general tenor of Scripture.—It would then be a waste of time to weigh the merits of the various interpretations, which have been wrung from it, by the perverse torturing of commentators. We prefer adopting, in conclusion, the excellent remarks of a correspondent.

"If the foregoing explanation is correct, it places in a most impressive point of view, the grand christian method of dealing with our erring brethren; and it shews, perhaps, why many controversies end no better than they do. They who write well, sometimes do not pray enough. Hence the best weapon in their quiver is not used; and the arrows they do shoot abroad, are much more poisoned than they need or ought to be. Prayer for those in error or sin, has many ways of effecting a happy result upon them; undoubtedly, in the first place, by calling in the co-operation of God's Holy Spirit; and certainly in no unimportant degree, by subduing our own spirits, and leading us to speak the truth in love.

The end of the whole matter is,—*confess your faults one to another, and pray for one another, that ye may be healed. The urgent prayer of a righteous man availeth much.*"

PSALM CXXXVII. (PARAPHRASED.)

By Babel's streams, beneath a stranger's sway,
We sat to weep a bitter hour away;
And as remembrance wildly swept along,
Thy woes, O Siop! swelled to every tongue.
Our useless harps hung murmuring to the wind,—
Harps, that had left their happier notes behind!
Yet from those broken strings the insulting foe
Bade the soft melodies of Zion flow:
O! vain demand! can Judah's mournful hand
Pour strains of gladness in a foreign land?
Mute be my touch, forgotten all my art,
When Salem lives not in my recreant heart;
Palsied my tongue, if any joy of mine
Can steal one thought from dearer Palestine.
Weep with me, Edom, faithless brother, weep;
Deem not that heaven's avenging arm can sleep;
Deem not unheard in Judah's bloody hour
Thy traitor curses mocked each falling tower.
Thou, too, shalt weep o'er all thy glories gone!
Thou, too, shalt fall, unhappy Babylon!
Dim thro' the mists the birds of carnage spread
Their sable wings around thy fated head.
And blest the man, that teaches thee to know,
In thine own blood, the deepness of our woe:
That, as thy children feebly plead in vain,
Keeps his stern path, and glories in the slain.

F. B.

LAW REPORT.

Free, D. D. v. Burgoyne, in the King's Bench. Construction of 27 Geo. III. c. 44. s. 2. — Limitation of the time for commencing certain suits in the Ecclesiastical Court.

THE defendant (Burgoyne) commenced a suit in the Ecclesiastical Court against the plaintiff (Free). The plaintiff now applied to the Court of King's Bench to prohibit the Ecclesiastical Court from proceeding in the suit. (5 *Barn. & Cress.* 400.) The circumstances of the case appear in the judgment of the court, delivered by ABBOTT, Chief Justice.

"This was a proceeding in prohibition, founded upon the statute 27 Geo. III. c. 44. s. 2. which limits the time for commencing certain suits in the Ecclesiastical Court. The declaration states, that the defendant, in October 1824, against the form of the said statute, drew the plaintiff into a plea in the spiritual court, concerning the crime of fornication and incontinence, alleged to have been committed by him in the years 1810, 12, 13, 14, 15, 17, and 22. Looking at the title of the libel it is clear, that it was not exhibited against

him for that offence only, but for neglect of divine service on divers Sundays ; for using the porch of the parish church as a stable ; for converting to his own use and profit the lead on the roof of the chancel of the church ; for refusing, and neglecting, and delaying, to baptize or christen divers children of his parishioners ; for refusing and neglecting to bury divers corpses, and for requiring illegal fees to be paid to him for baptisms and burials. As to those parts, it is clear there must be a consultation. Then we come to the construction of the statute 27 Geo. III. c. 44. s. 2., by which it was enacted, 'that no suit shall be commenced in any ecclesiastical court, for fornication or incontinence, or for striking or brawling in any church or churchyard, after the expiration of eight calendar months from the time when such offence shall have been committed ; nor shall any prosecution be commenced or carried on for fornication, at any time after the parties offending shall have lawfully intermarried.' It has been contended before us, that this statute extends to the clergy as well as the laity ; and we think it does, as far as they and laymen are on the same footing ; that is, where the object of the suit is reformation of manners, or the soul's health : but that it was not intended to limit the time for proceeding against a clerk, *as such*, for deprivation. Such a suit is not frivolous or vexatious ; it is not within the mischief or object of the statute. Reformation of manners is not the object, or at all events not the only object of this suit. The first article of the libel sets forth, that by the ecclesiastical laws and canons of the Church of England, all clerks and ministers in holy orders, are particularly enjoined and required to be grave, decent, reverend, and orderly in their general deportment, and to abstain from fornication or incontinence, profaneness, &c. 'under pain of deprivation of their ecclesiastical benefices, suspension from the exercise of their clerical functions, or such other ecclesiastical punishment or censures as the exigency of the case and the law thereupon may require and authorise.' The second article states, that the present plaintiff is a priest or minister in holy orders of the Church of England. These articles shew that one at least of the objects of the suit was to procure the deprivation or suspension of the plaintiff, a species of jurisdiction which the ecclesiastical court has no opportunity of exercising over laymen. Now, in other temporal matters, such as forgery of orders, there cannot be any proceeding against a layman as such ; but if he has obtained a benefice, he may be sued in the ecclesiastical court in order to his deprivation, according to *Slader v. Smallbrooke*. We think, therefore, that as to the charge of incontinence, the ecclesiastical court may proceed for the purpose of deprivation, and our judgment will be, that the prohibition stand as to proceeding upon the charge of fornication, with a view to reformation or the soul's health, but that there must be a consultation as to proceeding upon that charge for deprivation or any other punishment. This course was adopted in the case of *Townsend v. Thorpe*, which was a proceeding against a parish clerk, who was charged with several offences punishable in the temporal and not in the spiritual courts ; yet it was held, that there might be proceedings against him in the spiritual court in order to deprive him of his office, and as to that a consultation was granted. Objection has since been made to that case, on the ground, that the ecclesiastical court had no authority to suspend or deprive a parish clerk. Perhaps that objection is well founded, but the rest of the case has never been questioned, and is an authority for our present decision." Consultation awarded as to all but proceeding for incontinence with a view to reformation.*

Free, D.D. afterwards sued out a writ of error to the Exchequer Chamber, but the Court of King's Bench have decided (5 *Barn. & Cress.* 765), that no writ of error lies in this case.

* The result of this judgment is, that the cause is returned to the Ecclesiastical Court to be there determined, except with a view to reformation.—See the proceedings upon prohibitions explained in 3 Blackstone's Comment. p. 113.

THE CHRISTIAN'S WARFARE.

SOLDIERS, sworn to fight, are we,
 Yet we own no earthly vow—
 Who the secret mark may see
 That we bear upon our brow?

Outward armour we have none,
 What could steel to us avail?
 Never hath the sunbeam shone
 On our hidden coat of mail.

'Tis not to the trumpet's sound
 That we move in muster'd host,
 Silence holds its reign around
 When the battle rages most.

Worse than mortal foes are our's;
 Foes whose numbers are unknown,
 "Principalities and powers,"
 Of a nature not our own.

Wearied we may seek repose,
 But they slumber not nor sleep,

'From the onset to the close
 An unfailing watch they keep.

On the plain of human strife
 If the wounded warrior lie,
 Anguish ends at least with life,
 'Tis his privilege to die!

But if we the contest yield,
 Refuge vainly we may crave,
 Dark may be the battle-field,
 But still darker is the grave.

On our arms should victory shine,
 All the praise and glory due
 To a Leader we resign,
 Whom no living eye can view.

Mighty Leader! from above
 Thy confiding soldiers see,—
 Cheer us with one smile of love,
 We shall more than conquerors be!

C.S.B.

To the Editor of the Christian Remembrancer.

COLLEGE TESTIMONIALS.

DIVINITY LECTURES IN THE UNIVERSITY OF CAMBRIDGE.

"There seems to be less scrupulousness in collegiate bodies, as to signing a solemn declaration of a man's fitness for the ministry, than there is in individual clergymen: whereas, there ought to be as much, at least, if not more; for their certificate has more the appearance of a solemn and weighty attestation. How grave and learned men, in their corporate capacity, can set their hands to that which each individual of them knows to be false, I cannot imagine."—BISHOP BLOMFIELD'S *Primary Charge*, p. 29, *note*.

BELIEVING, as we do, that the most effectual way of attacking an abuse, whether existing in our religious or civil establishment, particularly if it be of long standing, is, by a patient, and careful, and impartial examination, into the particulars of the case, by inquiring into the cause of the evil, and tracing it to its source; we propose to consider somewhat in detail the subject of testimonials required to be produced by candidates for holy orders.

There is hardly any thing which the prelates of our Church in their charges have endeavoured more strongly to impress upon their Clergy than the importance of such testimonials; urging them, by every motive, to a careful and conscientious discharge of their duty in that respect. Nor have they been sparing in their animadversions upon the universities for their negligence in this matter; and, indeed, if it be really true, to the full meaning of the words, that "grave and learned men, in their corporate capacities,"—the masters and fellows of the various colleges of our universities—"can set their hands to

that which each individual of them knows to be false," our bishops have good reason for complaint, and may reasonably expect that some steps should be taken to remove this flagrant evil ; and whether it be true or not to its full extent, if it be confidently asserted, and generally believed by the Clergy, it can only have the effect upon them of inducing them to perform the same duty themselves with less scrupulousness than they otherwise would do. We, therefore, have made inquiries respecting the manner in which college testimonials are granted, and the qualifications requisite in order to obtain them ; but as our information has been principally collected in Cambridge, we would be understood as referring more particularly to that University.

The regulations respecting testimonials, differ in some degree in different colleges ; but what we give will be sufficient as a general description of them.

Testimonials are granted by colleges in their corporate capacity, and have the college seal affixed to them, according to the 34th canon ; and they are generally signed by the master, dean, and tutor, each of whom is understood to have an absolute negative. They describe the person, to whom they are granted, as Bachelor of Arts, or Student of Civil Law, and are nearly in the same form as the testimonials usually given by three beneficed Clergymen for the same purpose, except that they do not, in general, contain the clause, " that they believe in their conscience that he is qualified for the office of a deacon." If the person who applies for testimonials has taken his degree of B. A. or has completed the necessary residence, and performed the exercises required for the degree of LL. B. and has also discharged his college bills, testimonials are granted to him in most colleges, that being considered sufficient qualification. In some colleges, indeed, we understand, that there is an examination, which must be undergone before testimonials are granted ; but we do not believe that this is much more than a matter of form, except where the person applying for testimonials has neglected to pass the examinations, to which he is subject in college while an undergraduate, to the satisfaction of his examiners, in which case more strict attention is paid to the examination previous to the granting of testimonials. Also, where a person has been rusticated or admonished, by the college, or his conduct has not been satisfactory to the master, or tutor, a threat is sometimes held out, that if he does not conduct himself better for the future, he will not be allowed to have testimonials : but the instances in which these threats are put in force are very rare.

This is the information which we have been able to collect respecting college testimonials ; and in inquiring whether some improvement cannot be introduced into this system, whether it cannot be rendered more efficient for the purposes for which it was originally intended, we will consider testimonials in the first place as testimonials of *good behaviour*, and afterwards as testimonials of *learning*.

With respect to testimonials of good behaviour, there is an important distinction to be made between testimonials given by private clergymen and those given by colleges. When a candidate for holy orders applies for testimonials to three clergymen, it is not necessary that he

should apply to three particular clergymen whose business it is to superintend his conduct, but to any three beneficed clergymen; and any person to whom application is made may refuse to sign the testimonials, on the ground that the applicant is not sufficiently known to him, and nevertheless three beneficed clergymen may be found who are able conscientiously to sign the testimonials. With respect to colleges the case is very different. There are four distinct parties concerned in granting college testimonials. 1. The college in its corporate capacity. 2. The master. 3. The dean. 4. The tutor. And these four parties must all consent to the testimonials: which certainly attaches a greater degree of importance to the testimonials, but at the same time it places the persons who grant them in a very different situation from the persons who grant private testimonials. The master of a college cannot refuse testimonials to a student of his own college, on the ground that he is not sufficiently known to him; for the very circumstance of his not being known to him is, as far as it goes, a reason in his favour; for if he had offended against the regulations of the college, he would have brought himself into the notice of the master; and the same observation will apply in some measure to the dean, tutor, and fellows. Any clergyman who is applied to in his private capacity may even refuse testimonials without assigning any reason at all. But college testimonials are not the testimonials of any number of the fellows in their private capacity; the granting of testimonials is an act of the college in its corporate capacity, the letters testimonial are to be, as the canon expresses it, "under the seal of some college of Cambridge or Oxford," and, therefore, any person who conducts himself according to the rules established for the government of this college, is entitled to testimonials of good behaviour; and any fellow of the college who may object, is bound to assign a reason for refusing to grant those testimonials which must either be got from the college or not be obtained at all. The master and fellows of a college cannot, when a candidate for holy orders applies to them for testimonials, sit down and consider, (as a private individual can), whether the conduct of A. B. has been such, from the time he first entered college till he took his degree, as to justify them in certifying that he is well qualified for the office of a deacon. All that they have to consider is, whether he has conformed to the regulations of the college; and if he has conformed to those regulations, he is entitled to testimonials of good behaviour; and if he has not, his offence ought to have been taken notice of at the time when he disobeyed the laws of the college, and he ought, if the offence required it, to have been entirely removed from the college, or at least to have been informed that testimonials of good conduct would not be granted to him. Therefore, considering the nature of college testimonials, it is not to be expected that they should contain the clause "and we believe in our conscience that he" (the applicant) "is qualified for the office of a deacon." And neither the 34th canon, nor any other of the canons of 1603, require that college testimonials, or even that any testimonials for holy orders, should contain that clause. The King's injunctions to the archbishops in 1694, contain the following clause:

"That the part of the thirty-fourth canon which relates to giving certificates

concerning the lives and manners of those who are to be ordained, be strictly looked to. And that the bishops lay it on the conscience of the clergy, that they sign no certificates, unless upon their own knowledge they judge the persons to be duly qualified."

From which many persons are led to imagine, that the 34th canon requires that the certificates should state, that the persons who sign them believe that the applicant is duly qualified. But this is a mistake. However, even in the above clause, nothing is said that can apply to college testimonials. But the letters sent by the Archbishops of Canterbury to the bishops of that province do direct,

"That you admit no letters testimonial on any occasion whatever, unless it be therein expressed, for what particular end and design such letters are granted; nor unless it be declared by those who sign them, that they have personally known the life and behaviour of the person for the time by them certified; and do believe in their conscience, that he is qualified for that order, office, or employment, to which he desires to be admitted. That in all testimonials sent from any college or hall in either of the universities, you expect that they be signed as well as sealed; and that among the persons signing, the governor of such college or hall, or in his absence, the next person under such governor, with the dean or reader in divinity, and the tutor of the person to whom the testimonial is granted, (such tutor being in college, and such person being under the degree of Master of Arts) do subscribe their names."

And hence it is, that the forms of testimonials made use of by most colleges, contained, some years ago, a clause stating, that they believed in their conscience that the person was qualified for the office of a deacon; but this clause has gradually disappeared from the forms in use in the different colleges, and at present we do not know that it makes a part of any of them; and that it has so disappeared, notwithstanding the attempts which have been made by the archbishops and bishops to induce them to retain it as part of their forms of testimonial, is highly to the credit of the colleges. If they did certify that they believed the person qualified for the office of deacon, the reflection of the Bishop of Chester upon them would be strictly true in many instances; but we think the learned prelate has pushed his argument rather too far. His Lordship appears to reason in this manner:—That all persons who sign college testimonials of good conduct for candidates for holy orders, are bound to certify *upon their own knowledge*, that the persons are duly qualified; that even if their certificate does not contain this clause, yet, as it ought to contain it, and is made use of for the same purpose as if it did, they are certifying falsely, unless upon their own knowledge they judge the persons well qualified; and therefore he concludes, that grave and learned men set their hands to that which each individual of them knows to be false. But the colleges are not bound to draw up their testimonials according to the form prescribed by the archbishop; it is enough that they should certify all which the canon requires should be certified in such cases, and that what they state be strictly true. A bishop indeed may require any form of testimonial for ordination which he thinks proper, but we presume that a bishop will only require what may reasonably be performed; and if he thinks it necessary that every candidate before ordination should produce a certificate of good conduct, stating that the persons who sign that certificate believe in their conscience the person

qualified for the office of a priest or deacon, let him not require that colleges should grant such certificates in their corporate capacity, but let the candidate apply to some persons to whom he is well known, either to some of the fellows of the college, or to some clergymen with whom he is acquainted, or even to any other credible persons, and let the bishop be satisfied with such a certificate, in addition to the college certificate of good conduct. Had the bishops, instead of pressing upon the colleges a form of testimonial which they could not conscientiously make use of, endeavoured to induce them to improve the discipline of the colleges, it is probable that the testimonials would have been of more value. However, it is satisfactory to observe, that the attention of both universities has been directed to the improvement of their discipline, and that already some good has been done; and it may reasonably be expected, that if the object is pursued with honesty, patience, and firmness, much good will result both to the universities and the church. With respect, therefore, to testimonials, considered as certificates of good behaviour, our opinion on the whole is, that the only change for the better which can be expected, is that which will arise from the gradual improvement in the discipline of the universities, together with the various colleges which they contain.

But considering testimonials as certificates of the progress which the person who receives them has made in his studies, and of his qualification, in that respect, for the office which he is about to undertake, we believe, that regulations may be made so as immediately to produce a very considerable effect. If the colleges were to have examinations, which they required every person to pass, who wished to obtain testimonials, we are of opinion that much good would be done, but we think that this could be carried into effect much better by the universities.

At present, candidates for holy orders are required by the bishops who ordain them, to produce certificates of their having attended the divinity lectures in their respective universities. In the university of Cambridge, these lectures are given by the Norrisian Professor; and we have ascertained by inquiry (indeed, it is too notorious for there to be any doubt on the subject,) that out of the whole number of persons, who are obliged to be present at his lectures, there are scarcely ten or twelve at any one time, who appear to be paying the least attention to what the professor is reading to them; and consequently, these lectures may be considered, in their present state, as entirely useless,—so much so, that it would be the duty of the bishops, if they rightly understood the state of the case, either to urge upon the University of Cambridge, the necessity of some improvement in those lectures, or to desist from requiring a certificate that a certain number of hours have been uselessly consumed. We do not say this with a view of casting a reflection on the professors, for they have done every thing in their power, both to render their lectures useful, and to enforce attention to them, and the present professor more particularly; but, as yet, without the least success. One cause of this failure is, that the Norrisian Professor is bound, by the will of the founder of that professorship, to read over a considerable part of Pearson on the Creed, during each course of his lectures; and without underrating the merit of Pearson, we may fairly say, that his book on the Creed is not well adapted to be read in public

lectures by a professor of the university. But there is another, and a greater cause, why these lectures produce no good effect. These lectures are not followed by any examination: the professor only certifies, that the persons have attended his lectures; he is not required to examine them, and to ascertain that they have reaped any benefit from what he has delivered to them.*

Instead of the present divinity lectures, we would suggest, that lectures might be given on the following plan. That a lecturer be appointed, whose duty shall be to give lectures in the subjects which are usually made the subjects of examination for deacons' orders by most bishops or their chaplains, *and in no other subjects whatsoever*.† That he be required to give a certain number of lectures each term. That he have examinations in the subjects of his lectures at certain fixed times. That all persons who have attended a certain number of his lectures, be allowed to go into any of these examinations. That if they pass the examination satisfactorily, they receive a certificate of having attended the lectures, and passed the examination of the lecturer in divinity. And should the University of Cambridge establish lectures on this or any similar plan, we presume that the bishops would give effect to such lectures and examinations, by requiring that every candidate for orders, from that university, produced a certificate of having attended the lectures and passed the examinations. The lecturer might be nominated by the Regius Professor of divinity, and appointed by a grace of the senate; and hold his office for three or four years, and after that be capable of being re-appointed; he might be assisted in his examination by one or two masters of arts, of whom he might have the nomination, the appointment being by grace of the senate. And that the university might not be put to any expense, all persons, on receiving their certificate, might be required to pay a certain fee, out

* We are inclined to think, but we speak doubtfully, that our correspondent ascribes too much to the want of an examination. This at least we know, that the divinity lectures at Oxford are not followed by any examination; yet they are willingly attended by an attentive body of students: so popular indeed are they, that the professor, before he grants his certificate, does not require any proof from the individual that he has attended the requisite number. The divinity lectures at Cambridge, have long been a disgrace to that university; to the great bulk of the hearers they are useless. It is absurd to object that much information *might* be derived by the students from hearing Pearson on the Creed and the lectures of the professor,—the fact is otherwise. We cannot make men for the system,—let us then endeavour to make a system for the men. We think one radical defect in the present divinity lectures is, that they are too extensive and too learned. The object of the university, we apprehend, is not to make her sons theologians, but to give them, together with the principles of their faith, such a proportion of liberal knowledge, that they may bring a well-trained mind to whatever pursuit they may follow in after life.—*Editor*.

† The lectures given by the Oxford Regius Professor of divinity to undergraduates, consist chiefly of hints by which they may profit in their private studies, pointing out the course they should pursue, and directing their choice as to books: this plan has proved very acceptable, and we believe also profitable. The course comprises twelve lectures. We purpose giving a sketch of them in a future number. The course of the Cambridge professor extends to *fifty*; but we understand that scarcely any individual attends more than twenty, the number required to obtain a certificate. Indeed, if we are not misinformed, the professor is compelled, from the contracted size of the lecture room, to request gentlemen *not to attend* more than the requisite number! What is likely to be the result of such a course, we need not say. Surely, if each college receives as many students as it can obtain, the university should no longer neglect to provide suitable public lecture rooms for the increased numbers.—*Editor*.

of which fees the lecturer's salary might be paid; and as we understand that a good lecture room is very much wanted in the university, these fees might, without being very heavy, be sufficient not only to pay the lecturer, but also to reimburse the university chest for building a new lecture room, should they be inclined to build one. In this plan of lectures, we have not only sketched the outline, but have filled up many of the particulars, in order to render our object the more clear; but should this or any similar plan be carried into execution, the university itself must be the best judge of the details of it. Should the Norrisian Professor be able, consistently with the will of the founder of that professorship, to give, besides his lectures on Pearson on the Creed, a sufficient number of lectures on the usual subjects of examination for deacons' orders, and be willing to undertake lectures and examinations on the plan above laid down, it would be unnecessary for the university to appoint another lecturer; but this is a matter for the consideration of the university. There is one point which we could wish to urge strongly;—that *all* the lectures which should be required to be attended, in order to obtain a certificate, should be lectures in the usual subjects for examination for deacons' orders, *and no other subject whatsoever*, and that the examinations of the lecturer should be confined to the subjects in which he has lectured. And if this plan or some other plan of the same kind, were adopted, we feel confident that the divinity lectures, which now are a mere matter of form, would be converted to considerable advantage, and that the clause in college testimonials, in which it is stated that the person has made good progress in his studies, might more conscientiously be certified.

T. W. O.

MONTHLY REGISTER.

THE AMERICAN SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Our readers will be glad to be informed that it is proposed to establish, under the auspices of the bishops of the Episcopal Church in the United States, a society with the above title. The following is an outline of the plan:—

1. Let a General Society be formed, of which the Senior Bishop of the Protestant Episcopal Church shall be President, and the Junior Bishops Vice Presidents, *ex officio*; and such persons members as shall subscribe to the funds of the Society. And that it may be entitled to the entire confidence of Episcopalians in every part of our country, let its affairs be managed by the Bishops, and by other persons of distinguished talents and attainments, selected from among the clergy and laity of the Church. And let it be the duty of such

Society to employ the press, for the promotion of truth, and the advancement of the Church, in the manner hereafter described.

2. The books should be selected for publication by the Bishops; and no works should be published, or republished, but by the approbation of a majority of the House of Bishops.

They should consist of judicious tracts, distinct treatises, and the entire works of select authors; embracing all subjects which may be deemed useful to the Church, but especially subjects of morality and religion.

The chief reliance should be placed upon those works which have already received the sanction of the Church—but an original work of great merit should not be rejected. A preference ought to be given to the productions of our own

writers; but it should not constitute an objection to a sound and useful work, that its author was a catholic or a dissenter.

3. The publications of the Society should be executed in a style at once accurate, elegant, and substantial.

But though the part of each edition intended for the supply of members and for sale, should be of this description, the part designed for gratuitous distribution might be made less expensive to the Society, by being struck off on a paper of less value, though of a durable quality.

4. The form of the series of publications should be octavo, that being most beautiful and convenient. They should be uniform, and be numbered, not only with reference to particular works, but also with reference to the whole series. They should be so divided, that the works of any particular author might be sold separately.

5. The quantity of matter annually published must depend on the sum subscribed by each member. The present plan contemplates the publication of three octavo volumes annually—each volume containing about 500 pages, and each page about 1300 ems. As it would be the object of this Society to republish the most valuable writings of the English and American Episcopal churches, for the benefit of the present generation, six volumes annually would not be too many; which would require double the amount from each subscriber, which it is here proposed to demand. The success of the present experiment would, it is hoped, lead to the adoption of this arrangement.

6. The means of continuing this series should be a permanent fund, the interest of which only should be applied to this object. It may be formed in the following manner: Let the condition of membership in this Society be the payment at one time of 60 dollars: but as the collection of adequate funds would appear uncertain to many who would be solicited to subscribe, for their perfect security, let subscriptions be taken on the following conditions:—*First*—that the sums subscribed are in no part to be required until 1200 shares, of 60 dollars each, shall be *bona fide* subscribed. *Secondly*—that the shares, when paid in, shall be safely invested in some permanent stocks, and the interest only applied to the purposes of the Society. *Thirdly*—that all persons who shall subscribe and pay the above amount, shall be entitled to receive annually, without any other charge than that of transportation, three octavo volumes, of the kind, and executed in the style above described. *Fourthly*—that they shall receive this annual return for their investment during life: and in case of their death, before they shall have received the full amount of their sub-

value, the series shall be continued to their heirs, or to such persons as they may have appointed, until that amount shall be returned. And, *Fifthly*—that when their claims, and those of their families, shall be extinguished, the interest of their shares shall be appropriated, as a perpetual charity, for the diffusion of truth, and the promotion of the interests of the Church.

7. That the income of the fund created by the 1200 shares would enable the Society to fulfil its engagements to the shareholders, will appear by the following calculations.

Twelve hundred shares of 60	dols.
dollars, would create a permanent fund of - - - -	72,000
The interest at 5 per cent. per annum, would be - - - -	3,600
The expense of one volume; an edition of 1200 copies, would be, according to the rates for printing in New-York, as follows:—	
Fine paper, worth six dollars per ream—89	dols.
reams, - - - -	534
Composition—500 pages—1300 ems per page,	325
Press work, - - - -	171
Binding in boards, - -	150

Total, for one volume for each subscriber, -	1180 X 3
Total, for three volumes for each subscriber, at the same rate, -	3,540

Which amount, taken from the income, leaves a balance of - dols. 60

It is believed that the balance of sixty dollars in favour of the Society, would provide for all the smaller contingencies. But it would be necessary to give a salary to an Agent, whose business it would be to collect additional subscribers, to superintend the contracts, and distribute the books. Charges would also attend the storage and distribution. For all these expenses the following provisions would be made. *First*, As all additional subscribers over the first 1200 could be supplied without any additional charge for *composition*, there would be saved to the Society more than 25 per cent. of the interest on such additional shares. *Secondly*, The interest is calculated at 5 per cent.; but in the hands of suitable agents, they would for many years produce 7 per cent.; thus yielding an income of 1440 dollars. But *thirdly*, The unfailing reliance would be upon the sales of books; for after subscribers were furnished, the market would still be unsupplied—and every volume

sold at its full value, would yield a profit of at least 2 dollars. It should, indeed, be made a subject of special regulation, to

prevent any sacrifices of this kind, as they would tend to discourage the increase of regular subscribers.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

Hunts. District Society.—Report for 1826.

WE are glad to notice the exertions which have been made in this district on behalf of the Society; the receipts of the last year are double of those of the preceding one. An excellent address accompanies the Report, from which we will make one or two extracts.

"The life of a modern missionary closely assimilates to that of a primitive Apostle. Anxious to perform the work for which he is separated, he becomes 'crucified to the world, and the world to him,' contented to relinquish those prospects by which his fellow-men are usually attracted. He forsakes the endearments of home and kindred to go in quest of new interests and new ties, willingly subjecting himself to anxiety and privation; to weariness and painfulness, thirst and hunger, peril and fatigue. He traverses alike the pestilential swamp and scorching desert, unmindful of their baneful influence, whilst he fearlessly risks his person with those who know perhaps no moral obligation to respect it. His habits are those of abstinence and self-denial; striving to subdue the lust of the eye and pride of life, so that he may in all things adorn the doctrine of God his Saviour. He is aware that if zeal be effective it must be tempered by discretion; he therefore adds to self-denial self-command, combining wariness of counsel with inoffensiveness of conduct. He seeks to become conversant with the language, the manners, the prejudices, and customs of the people, whom he labours to convert. He endeavours to qualify himself not only to combat the sensuality of the Charaib, but to contend with the philosophy of the Brachman. Yet in all this no base nor sordid motive affects his heart. Lured by neither avarice nor ambition, he feels not the stimulus of reward, beyond the reward of heaven.

"Operations so extended as those we have described cannot be upheld, save at a considerable pecuniary sacrifice; consequently, though we may regret, we cannot feel surprised that the expenditure should have exceeded the receipts, and that, too, in so great a degree, as to threaten ruin to the finances unless timely succour be received. Under these circumstances the Society appeals to its countrymen, and trusts to the benevolence of the object to secure a favourable reception for the suit. When Christ would inquire of Simon, 'Lovest thou me?' the test which he proposed to the Apostle's affections was, 'Feed my sheep!' and surely if we be actuated by the love of God, we never can regard the mandate as one of individual application! If we be truly influenced by the love of man, there is not an object so worthy our solicitude as the salvation of his soul! That the head should be succoured by the members,—that in matters where conscience does not interpose, private opinion should yield to public decision, are principles universally admitted; consequently, if an appeal be made, more especially to those who have been brought up within the pale of the establishment, it proceeds from an understanding which constitutes the well-being of every community; and, moreover, when it is considered of how great importance is religious union towards the dissemination of religious knowledge, we may reasonably hope that that appeal will not be heard in vain. Let no dismay arise, if the advance of Christianity in the Eastern hemisphere has been hitherto disproportionate to the exertion that has been made. The asperities of human prejudice, like all things else that are human, will be removed by the stroke of time. It is not for man to know when the fulness of the Gen-

tiles will come in ; nevertheless, he is assured that the same Divine Spirit, who at the first, breathing over the mighty waters, animated by his vivifying influence the face of nature, will also in the latter days soften the obduracy of the heathen, and dispose their hearts towards the reception of

the truth. Knowing that the arm of the Almighty bringeth mighty things to pass, hope will take possession of his soul, stimulating his endeavours if haply he may become the instrument of Providence in converting many to righteousness."

CITY OF LONDON INFANT SCHOOLS.

First Annual Report.

THIS is a very interesting document. It gives the result of one year's experience in a system which embraces the education of children from two to five years of age, and by which we may now venture confidently to predict the most beneficial effects will be produced. Some excellent persons, indeed, we know there are, who though friendly to education in general, still doubt the utility of beginning the work so early, and linger upon the threshold till time and experience shall have removed or confirmed their scruples. To such persons we earnestly recommend the perusal, not of the scanty extracts we are about to give, but of the Report itself, and those doubts which in the honesty of their hearts they have entertained will be removed. But who can think that we can attend too early to the cultivation of "the tender plant?" Who will say that weeds will not spring up and check its first growth while we sleep? Shall we defer our care till it is weakened and impaired by our neglect? The coarse weeds,—the evil passions of our nature,—can grow up vigorous and rank in every soil and under every exposure: not so the flowers of the mind,—the christian graces,—much care is necessary to their growth, much more to their continuance, their strength and beauty.

The philanthropist will not regret that the *health* of the children is improved.

"By these means both the health and spirits of the children have been visibly improved; and they are evidently superior in these respects to those who have not had the same advantages. In many instances, the change from confinement in

a close unhealthy room, to exercise in an airy and spacious one, and from dirt and neglect to cleanliness and care, has produced effects which it is impossible to observe without strong feelings of pleasure and satisfaction. Instead of being weakly and inactive, they have soon become strong and lively, and have speedily improved, beyond expectation, both in spirits and temper."—P. 11.

The *extent* and *object* of the knowledge imparted are thus stated :

"Nothing is taught but what they can easily comprehend. Every thing that they learn is in the way of amusement rather than of exertion; every thing that is calculated to give them high notions of their own superiority, is carefully avoided; and no attempt is made to teach them any thing which will not be really useful to them afterward. As one great end of this Institution is to prepare them for entering with greater advantage into the National Schools, the instructions which they receive are necessarily limited almost entirely to those rudiments of knowledge, which are there taught in greater perfection."—P. 12.

The effect of the treatment observed is most gratifying :

"In many instances a perceptible and very pleasing change has taken place in the temper and conduct of the children. Some, whose parents had declared that they were unable to manage them themselves, and who could hardly be kept in the school at first, are now reckoned among the best children of the whole." P. 13.

"Temper, which could not be mastered by severity, have very soon yielded to the force of kindness, and the influence of example; and the parents themselves have willingly borne testimony to the improvement of their children. This circumstance affords also a satisfactory answer to

another objection that has been made to the system, namely, that it is calculated to weaken the natural tie of affection between the parents and children. For it proves in the instances which have come under observation, that the improvement of the children (as might indeed have been expected) has increased rather than diminished the affection of the parents. And this it could not have done unless the parents had first discovered an increase of obedience and affection in the children."—P. 14.

The religious instruction of the children is necessarily confined to the very simplest elements of our most holy faith; but,

"Care is taken to interest their feelings and to enlist their early affections in the service of God and of religion, and to bring them without constraint into habits of piety and godliness. They are thus taught from their earliest years to consider the ways of religion as "ways of pleasantness;" and there is therefore the more reason to conclude that they will fulfil the saying of the wise man, and when they are old, will not depart from them."—Pp. 15, 16.

The committee cannot conclude their Report, nor will we conclude our notice "Without adverting to the great obligations this Institution is under to the Honorary Secretaries, the Rev. R. Harvey and the Rev. G. Tomlinson. Upon the latter Reverend Gentleman the duty of

superintending the School has more particularly devolved; and it may with truth be said that its present satisfactory condition is, in no small degree, attributable to the assiduous kindness with which he has watched its progress. And here it cannot but be remarked how great must be the advantage of thus accustoming the children of the working classes, by daily personal intercourse, to look up from their earliest years to their appointed pastors with reverence and affection. In short, the Committee trust, that the more every part of the system of this Institution is examined, the more it will be found calculated to accomplish, by simple but effectual means, the great and important object of improving the children of the poor, of laying the only true foundation of virtue and happiness, and so gradually preparing the way for the removal of those evils, which, whether proceeding from ignorance, depravity, or want, at present afflict so large a proportion of the working classes." Pp. 17, 18.

We perceive with regret that the Institution is considerably in debt, but it is unnecessary to add any exhortation; but we will recommend every one who is interested in "Infant Schools" to procure this Report, that he may profit by its good feeling and practical knowledge. It may be had at the school, Liverpool-buildings, Bishopgate, price one shilling.

TRINITY COLLEGE, DUBLIN.

ORAL INSTRUCTION.

WE understand a syndicate has been appointed by the Senate of the University of Cambridge, to consider whether the present mode adopted in examinations may not be improved. We believe, too, that several distinguished members of that University entertain considerable doubts whether the pen, ink, and paper system is not pursued too exclusively. We therefore think that the following remarks on the system of oral instruction, as adopted in Trinity College, Dublin, may not be uninteresting.

"We have said, that oral and catechetical instruction is a peculiarity belonging to our University; for we believe, that in the English Universities, the examinations principally consist in written replies to printed

questions, on all the subjects connected with the course, even on classical. We censure not such a mode: we see many advantages in it: we think that a proper admixture of this with the system generally adopted here, would be better than an exclusive attachment to either; but we see so many advantages connected with the plan which is the general one in Dublin, that we would regret indeed to see it suspended. In the first place, it gives a readier command of whatever information the student is possessed of;—the rapidity of the question, the rapid manner in which the answer is expected, compel that mastering of the subject, that habitual knowledge of it, by which the mind is enabled to call up at once all its stores of information. It is not merely by

parcels that a given book, or a given topic must be examined, or investigated; the general bearing and relation of the parts, their associated connexion, habitude, and subordination, must not merely have been seen, but must be so indelibly impressed on the mind, that the whole series is at will, present and perceived. Now this, we think, implies a command of intellectual power which must be attended with great advantage: it gives an ease in employing mental ability, and a facility in calling out mental resources, to which, we think, much of the quickness of the Irish character is owing.

"Nor do we think that the same power is likely to be conveyed by the less expeditious mode of examining by pen and ink, when the student, being given more time and leisure to collect his thoughts, and examine his intellectual treasury, is not called upon to possess, or to employ, so much *extemporary* readiness. We do not deny

the utility of the pen, ink, and paper system—far from it; we have already avowed our conviction of its usefulness, and we now express our satisfaction that it is partially introduced into the under-graduate examinations; but we hope not to the dismissal of the other, which, with all its apparent inequality, works well, produces great and incessant attention, and employs some of the most useful practical faculties of the mind. A preparation, too, for an oral examination, is a finer exerciser of the mind, than that for any other species: it requires a greater power of condensation, of analysis, of arrangement; it introduces into the severer sciences, habits that are essential for the advancement of the ethical, and it gives to investigations in the latter, that accuracy in the use of words, and the application of the same meaning to the same term, which, if wanting, necessarily induces much disorder."—*Christian Examiner for March, 1827.*—Pp. 162, 163.

REFORMATION IN IRELAND AND SILESIA.

IRELAND.

WE have seen a letter which states, that the number of papists who recant daily increases, indeed so rapidly, that it is impossible to accommodate them in the protestant places of worship. The writer observes, "Oh! that the Church of England would send reapers to reap the harvest! but there is a great dearth of churches, as well as of zealous ministers of our communion; and the poor people who have been converted from the errors of popery, have not professed themselves members of any outward church; but He who has begun the good work, will open the way for its full accomplishment. And I will hope, that He will find his instruments in *that* church on which he has already set so many marks of his favour, love, and blessing. In Drogheda, a priest has lately conformed, and has since been appointed curate, to serve in the protestant church in that town. He has given up a stipend of £300 a year, which he had as a priest, for the usual curate's salary of £75, and has published an interesting statement of his views."

SILESIA.

IT is not only in Ireland that the reformation is advancing. An event has occurred in Silesia, the largest and richest province in the Prussian dominions, which caused great sensation at Berlin. In several villages of the circle of Leibnitz, inhabited both by Catholics and Protestants, the latter had given the former Bibles to read. The prince-bishop of Breslaw was no sooner informed of this, than he sent an ecclesiastical counsellor to the villages, to induce the Catholics, by exhortations and threats, to give up the Bibles. He assembled the Catholic bailiffs, and called on them to assist him in the execution of his mission. The bailiffs refused, and declared, that they were themselves among the number of those who were guilty of reading the Bible, and threatened that they would all go over to the Protestant religion, if they were importuned any farther on this subject. A letter, dated Augsburg, March 6, in further detailing these proceedings, gives the following from a northern German Journal:

"It is already known from the public papers, that a great number of Catholic clergymen in Silesia have presented an address to their superior, the prince-bishop of Breslaw, respecting the abolition of various abuses, which, according to their experience, are the most adverse to the influence of religion. It seems, from the address, that they desire first of all, and especially, the improvement of the Liturgy. They ask, that, for the promotion of devotion in divine service, the singing of hymns shall be introduced; and in some parishes Catholic hymn books are in fact already introduced. They require that the whole service shall be henceforward read, not in a language unintelligible to the people, but in their own native German. They require a reformation of the whole Ritual, especially of the Missal. 'If,' say they, 'the holy mass is ever again to become a great and solemn act, impressing the mind, and producing happy effects, it must undergo throughout many changes. What splendour would be given to our church if it were refined from the dross, and restored to its apostolic purity, and if regard were paid in its institutions to the wants of the present age!'"

CLERICAL LONGEVITY.

THE register book of baptisms, deaths, and marriages for the parish of Swineshead, Hunts. commences in the year 1556. The entries appear to have been made with great regularity and neatness; and at the bottom of each folio there are the attestations of the rector, churchwardens; and two or three parishioners. From the year above written up to 1635 inclusive, the rector's name appears to the attestations—"P. me Thoma Dawson, rect." and it is evidently throughout written in the same hand; the names of the other attestators vary. In the year 1639 there is the following entry: "Thoma Dawson rector hujus ecclesie de Swineshead, sepultus erat Dec: b 2, a^{no} ut. supr." Here there is a reference to a note on the back of the register-book, apparently a long while written, which is as follows:

"1639

1550

0089 Mr. Dawson 89 years rector 89

24

1639

Æ. 113"

LITERARY AND PHILOSOPHICAL REPORT.

Cambridge Philosophical Society.—

On Monday, Feb. 26th, a meeting was held, the Rev. Professor Cumming, the president, being in the chair. Some mathematical communications were noticed, on the proofs of the binomial and Taylor's theorems. A paper was also read by Professor Airy, on the theory of the rainbow, in which an explanation was given of a fact which was stated to be observable when the bow is brilliant, viz. that the space within is brighter than the space without the circle. After the meeting, Professor Henslow gave an account of the apparatus of fructification in mosses, illustrated by coloured drawings on a large scale.

A meeting was also held on March the 12th, the Rev. Professor Sedgwick

in the chair. A paper was read by Mr. Peacock, containing observations upon the recent discoveries respecting the Egyptian Hieroglyphics, which have been made by Dr. Young, and Mr. Champollion.

Royal Society of Literature.—At an Ordinary Meeting on December 20th, Mr. Granville Penn read a paper on "an insidious Latin term in the Hellenistic Greek, inveterately mistaken for a genuine Greek word."

The term referred to is ἐλάκνη, which occurs (Acts i. 18.) in St. Peter's account of the suicide of Judas: *πρηνὴς γενόμενος ἐλάκνησεν μέσος*.—*Eng. Transl.* "Falling headlong, he burst asunder in the midst." The word used by St. Matthew in relating the same event, is

ἀνίστατο, (c. xvii. v. 3.) "He went out and hanged himself."

After noticing the unsuccessful attempts of the commentators to reconcile the apparent discordance between these statements, Mr. Pann proposes his own method, by shewing that *ἀλκμος* is not; as has generally been supposed; an inflection derived from a *thema λακω*, identified with the obsolete Greek word *λακω* (existing in *λακω*, *λακω*, &c.), *sontare*, *sonitum dare*, *cum strepitu rumpi*; but that, in common with many other words used in the New Testament, it is taken directly from the Latin; viz. from *laqueo*, to halter. All difficulty is thus removed; the single word used by St. Matthew, and the periphrasis of St. Peter, being proved to express identically the same act.

In the press, in two vols. 8vo., *The Lives of the Bishops of Winchester, from the first Bishop down to the present Time*; by the Rev. Stephen Hyde Cassan, A.M., Author of "The Lives of the Bishops of Salisbury." The work will contain a verbatim Reprint of an exceedingly scarce volume, known as "Gale's History of Winchester," though chiefly written by Edward Hyde, Earl of Clarendon.

H. T. de la Beche, Esq., has in the press a Tabular and Proportional View of the Superior, Supermedial, and Medial (Tertiary and Secondary) Rocks; to contain a List of the Rocks composing each formation, a proportional Section of each, its general characters, Organic Remains, and Characteristic Fossils, on one large sheet.

In the press, a volume of Sermons, by the Rev. W. Dealtry, Rector of Clapham.

• *Arabic Periodical Publication*.—A work of an entirely novel nature will be commenced in July next, at Paris, and will be continued monthly; namely, a Journal of Science and the Useful Arts, in the Arabic language, for the benefit of the East. It is to treat of mathematics (comprehending astronomy), geography, natural philosophy, chemistry, geology, (comprehending mineralogy), medicine, surgery, anatomy, agriculture, &c. There can be no doubt that such a work, if ably conducted, may be productive of most advantageous results in contributing to

the civilization of the Mahomedan nations.

Captain Parry's Expedition.—The following is to be the plan of the expedition on which Captain Parry has just sailed. He is to proceed to "Cloven Cliff," in Spitzbergen, in latitude 79 deg. 52 min. (or about 600 miles from the Pole), which he is expected to reach towards the end of May. From this point he will depart with two vessels, which are capable of being used either as boats or sledges, as water or ice is found to prevail. They are built of light, tough, and flexible materials, with coverings of leather and oil-cloth; the latter convertible into sails. Two officers and ten men are to be appointed to each, with provisions for ninety-two days, which, if they only travelled on the average, thirteen miles per day, and met with no insurmountable obstacles, would be sufficient for their reaching the long-desired Pole, and returning to the Hecla, at Cloven Cliff. Dogs, or rein-deer, (the former preferable for drawing the sledges, when necessary, but the latter better for food, in case of accident or detention) are to be taken on the expedition. It is known that the summer temperature is far from being severe, there is perpetual light, with the sun continually above the horizon, and he knows, from experience, that the men, on such occasions, are always very healthy. During his absence, the boats of the ship are to be engaged in exploring the eastern side of Spitzbergen; and the officers and men of science in making philosophical experiments with the pendulum, on magnetism and meteorology, in natural history, &c. The reward of success, besides the personal glory and general advantage attending the exploit, will be five thousand pounds.

TABLE OF CANDLELIGHT.—The following table, which we propose to continue monthly till the year be completed, is extracted from the *Mechanics Magazine* for 1824. These tables were calculated for that useful publication, by Mr. B. Bevan: they are adapted to mean or clock time, and will serve for many years, and for most of the middle and southern counties of England, and will prove within one or two minutes of the time in fine weather,

and in rooms not made dark by other buildings or trees. In cloudy weather a small allowance will be necessary, varying from nine to twelve minutes; but, in general, ten minutes will be sufficient for most practical purposes.

In confined situations it will not be difficult to determine the number of minutes to be subtracted in the evening, or added in the morning, to make the tables fit the particular place.

APRIL.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.	
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.
1	5	—	6	7	—	2	11	4	—	43	7	—	19	21
2	5	—	4	7	—	4	12	4	—	41	7	—	21	22
3	5	—	1	7	—	5	13	4	—	39	7	—	23	23
4	4	—	59	7	—	7	14	4	—	36	7	—	24	24
5	4	—	57	7	—	9	15	4	—	34	7	—	26	25
6	4	—	54	7	—	11	16	4	—	31	7	—	29	26
7	4	—	51	7	—	13	17	4	—	29	7	—	31	27
8	4	—	49	7	—	15	18	4	—	26	7	—	22	28
9	4	—	48	7	—	16	19	4	—	24	7	—	34	29
10	4	—	45	7	—	17	20	4	—	22	7	—	36	30

NATIONAL VACCINE ESTABLISHMENT.

Annual Report of the National Vaccine Board to the Secretary of State for the Home Department, dated Feb. 17.

* To the Right Hon. Robert Peel,
Secretary of State for the Home
Department.

SIR,—We continue to use all possible diligence in extending the knowledge of the best process for effectual vaccination, and to supply the means, as well as to suggest the mode, of accomplishing this object.

From the quantity of vaccine lymph distributed since our last report, and from the accounts of our correspondents, we are led to presume that this practice is becoming daily more general; and this inference is still further confirmed by the fact, that within the last twelve months only 503 deaths have occurred from small-pox within the Bills of Mortality; whereas, in the preceding year, 1299 persons are recorded as having fallen victims to that loathsome disease. The whole of this difference ought not, perhaps, in candour, to be attributed to the influence of vaccination; for the small-pox, during the year 1825, assumed a peculiarly

malignant character; and there were more instances of that distemper occurring twice in the same individual than had ever been reported to us before. But when we reflect that, before the introduction of vaccination, the average number of deaths from small-pox, within the Bills of Mortality, was annually about 4000, no stronger argument can reasonably be demanded in favour of the value of this important discovery. Nor can any more striking proof be given of the paternal care of government to protect the people at home and abroad from this destructive disease, than the establishment and maintenance of this Board. We have the honour to be,

Sir, your faithful servants,

HENRY HALFORD,

President of the Coll. of Physicians.

W. LAMBE,

J. COPE,

Censors of the Royal Coll. of Physicians.

JOHN ABERNETHY,

President of the Royal Coll. of Surgeons.

ASTLEY COOPER,

Vice-Pres. of the Royal Coll. of Surgeons.

CLEM. HUE, M. D.

Registrar.

Nat. Vacc. Establishment,
Feb. 17.

POLITICAL RETROSPECT.

PARLIAMENTARY.—We record with pleasure the rejection by the House of Commons of Sir F. Burdett's motion, to take into consideration the claims of the Roman Catholics. The change of sentiment evidenced by the House on this occasion, is certainly the effect of a more perfect knowledge of popish principles, and the measures that must result from them, when suffered to be brought into action. The conduct of the Papists, whilst expecting to carry their purpose, is the best commentary on their principles, and has largely contributed to the rejection of the motion. Every thinking man has been taught what would be the immediate result of placing power in the hands of a numerous body, influenced by different principles, united by particular bonds, pursuing separate views, and acknowledging other authorities than those allowed to their fellow-subjects. Neither are the securities which could be offered by the Roman Catholics, such as a Protestant community could receive with any just ground of reliance. It is said that this security must be given by the Pope as their head: but what can be the value of a security, given by the head of a church which contends that it is unnecessary, even unlawful, to fulfil engagements with heretics, when the church may derive any advantage from a contrary course of conduct? That such is its doctrine, and that its members have acted up to it in all ages, is too well known to admit of a moment's disbelief; and as for their religion being ameliorated

by the present more enlightened and cultivated state of society, the Catholics have uniformly and repeatedly, when this has been urged by their friends and supporters, denied that it has or can undergo any such change; well knowing that the bare admission on their part of the possibility of such alteration is striking at the root of their fundamental doctrine of the infallibility of the church. Such then being the case, the country has great reason to rejoice that it has selected a body of representatives, the majority of whom have shewn themselves capable of estimating and guarding the rights of their fellow-subjects.

CORN LAWS.—This important subject has been brought before the House of Commons by Mr. Canning. The principle of it is that of permanent admissibility under the payment of certain duties which are to be regulated by the price in the home-market; every idea of occasional exclusion being totally abandoned. The averages are to be taken weekly instead of quarterly. This is done with a view to prevent any speculation which might tend to produce an unfair effect on the market, as it creates an impossibility to compute the prices for a length of time sufficient for the buying and importing any considerable quantity of wheat, and is the only variation from the former method of ascertaining the current price in the home market. Wherever the week's average fixes the home price at 60s. per quarter, the import duty is to be 20s. Whenever

the home price is fixed at less than 60s. the duty is to be increased by two shillings per quarter for every shilling which the home price shall fall short of the above-named sum. Thus, if the home price shall be 59s. the duty shall be 22s. Whenever, on the contrary, the average shall exceed 60s. the import duty is to be decreased in the same proportion; thus, if the home price be 61s. the duty shall be 18s. and so on till the price reach 70s. when the duty shall be reduced to one shilling per quarter, at which amount it shall continue without farther alteration, however the price of wheat may vary. The scale of duties upon the other species of grain is calculated to hold a just relation to those proposed to take place upon wheat.—This is certainly an approximation to sound practice, and perhaps, one as near to the true principle of legislation as circumstances admit. The state has been acting for centuries on fallacious, but specious maxims, and the consequence has necessarily been a very fictitious arrangement. Every attempt to return to the natural and only durable order of things must be slow and circumspect, or it cannot be useful and beneficial; the present measure is precisely of that kind, and if the people of Great Britain will only patiently wait to see it in operation, it will be found to meet the wishes both of the landlord and consumer better than any preceding enactment.

PENINSULA.—The difficulty of driving an active force, ably commanded, from a mountainous district has been again exemplified in the conduct of the rebel troops occupying the northern province of Portugal. The royal army, after a very harassing warfare, in which they expected to have de-

stroyed that of the enemy, found, when attempting to press upon him more closely, that he had escaped through the passes on their west, of which he had always contrived to keep possession, and had completely eluded them, and was marching hastily on Oporto, with the intention of carrying that place by surprise. Means were promptly pursued to warn the garrison and forces in that district of the enterprise in view, and with such speed that the object of the rebels in that quarter was completely frustrated.—Amongst the baggage captured by the royal army, are said to be dispatches from the second in command, when at Madrid, to the Marquess de Chaves, detailing the particulars of what passed between the King of Spain and himself, during several interviews with that monarch. If these are authentic, the treachery of the cabinet of Madrid is proved beyond all contradiction, and several of the Portuguese nobility and clergy professedly approving of the new constitution are deeply implicated in the plans for overturning it. In the present situation of affairs, such circumstances are by no means improbable, but the assertions are not sufficiently sustained to enable us fully to accredit them.—In the meantime, the difficulties and destructions of this unhappy portion of Europe, continue to increase. The discontents of the Spanish army, from want of pay, fomented by the foolish preferences which the weak Ferdinand and his ecclesiastical advisers or controllers have manifested towards the volunteers of Madrid, have carried these to an alarming height. Even the active and energetic Rodilla has not been able to preserve his corps from the mutinous spirit which prevails among

the Spanish troops: troops which in every age have been famed for their submission to their commanders, and whose patience has ever endured the severest oppressions before they could be stimulated to resistance or rebellion. Their distresses have reached this point, and it was only the prompt and decisive measures of this celebrated chief which prevented the open insurrection of his corps. He is said to have caused eleven officers and thirty-seven privates to be shot immediately, and thus having obtained a momentary submission, to have requested permission to resign a command which he found it impossible to maintain unless supported by a change of measures.—It has been reported that the timid Ferdinand has left Madrid to put himself under the protection of the French troops in Pampeluna, and even to retire into France, should he fancy such a step necessary for his safety.

GREECE.—Affairs in this country assume a more promising appearance. An army of 5,000 men is assembled under Mr. Gordon, better armed and better disciplined than any troops that have hitherto been brought into the field since the commencement of the national struggle for freedom, and the leaders of the Greek nation are only waiting the hourly expected arrival of Lord Cochrane to resume active operations. There has been a very confident report in Constantinople, that the Emperor Nicholas, being determined to put a stop to the Greek war, is preparing a squadron of observation to be sent into the Mediterranean as soon as the spring opens, in case the Porte should still persist in refusing to accept of the intervention of the great neighbouring powers. Whether this information is well found-

ed or erroneous, time will now quickly determine; some appearance of truth accompanies it, as there has certainly been a communication made to the Porte by the Russian minister resident there, relative to the Greek affairs, which has excited a considerable sensation in the Divan, whose situation, perplexed as it is by the difficulties of a military revolution not yet completed, cannot anticipate without fresh terror, the result of an interference or concessions, the consequences of which must be to convert the active and daring Bashaw of Egypt from a dubious but professed ally, into a dangerous but open foe.

SIAM.—A treaty of commerce has been concluded between the British government and the court of Siam; the latter secures her independency, and freedom of intercourse for the purposes of commerce is mutually guaranteed to the subjects of both parties, whilst the King of Siam restores to their liberty all captives taken by his subjects during any former war, and permits them to return to their homes if desirous of so doing. The effects of these conditions on the improvement of civilization amongst the Siamese, will form a glorious supplement to the Burmese war.

AMERICA.—A heavy duty has been imposed on the importation of British woollen manufactures into this country. Majority in the Congress, on this occasion, consisted of 106; the minority of 95.

The band of refugees and emigrants from all countries, and of all descriptions, which have been for some years attempting to establish themselves as an independent power, on the confines of the United and Mexican States, have been attacked by the latter, but

have repulsed them with considerable loss. The assumption of power and independence by these persons proceeds on acknowledged principle. The weakness of the Mexican government, to whom of right the territory which they have occupied belongs, may enable them to establish themselves; but if the United States feel the measure of sufficient importance to stimulate them to action, it cannot be doubted but that they will soon be crushed.

COLUMBIA.—Bolivar has restored peace to the States of Columbia. Paez is permitted to retain his authority, but those who supported

his late attempts at supreme power have been removed. This fact has led to the supposition, that his elevation was only a plan admitted by him, with a view to disappoint those councils which were supported by the enemies of Bolivar. The latter has assumed no additional authority beyond what the circumstances of the case, and the permanent preservation of the previously established government required; the same moderation, disinterestedness and justice, which this patriotic chief and soldier has hitherto exercised, have been manifested in his late undertakings.

UNIVERSITY AND CLERICAL INTELLIGENCE.



ARCHDEACON LAW. — "The Dean and Chapter of Rochester, at a chapter holden this 12th day of February, 1827, sensibly affected by the loss which they have sustained in the death of Dr. John Law, late Prebendary of this Cathedral Church, and Archdeacon of the diocese of Rochester, deem it a duty which they owe to his memory, to themselves, and to the Church, to record their sentiments and feelings towards him. The dignity and affability with which, during a period of nearly sixty years, he supported and graced the station which he held in this Cathedral Church; the unremitting diligence and fidelity, the wisdom and firmness, the urbanity and moderation, with which he watched over its interests, and sustained its credit; together with the zeal and vigilance with which he engaged in the administration of its spiritual concerns; were such as at once to excite admiration, respect, and love, and to throw a brilliant lustre over his name and character. The present Dean and Chapter can never lose the recollection of his long and faithful services, nor of his numerous and estimable Christian virtues; and they have the highest gratification, in the midst of their regret, of placing upon record this memorial of his excellence, and this tribute of their esteem and affection."

OXFORD.

Degrees conferred March 8.

M. A.

Bilton, William, Christ Church.
Byrth, Rev. Thomas, Magdalen Hall.
Griffith, Rev. Edward, Exeter College.
Jones, Rev. Henry, Exeter College.
Tucker, Rev. Charles, Wadham College.

B. A.

Hudson, Thomas Dawson, Exeter College.
Southwell, Marcus R. Exeter College.

March 15.

B. D.

Chisholm, Rev. Georg, Worcester College.
Fox, Rev. John, Provost of Queen's Coll.
King, Rev. John Wm. Corpus Christi Coll.

M. A.

Agg, Wm. John, Pembroke College.
Baldwin, Edward, St. John's College.
Eddy, Rev. John, Trinity College.
Geneste, Rev. Maximilian, Queen's Coll.
Hood, Rev. Elisha Wm. Wadham College.
Trevelyan, George, Merton College.
Woodhouse, Rev. E. Pembroke College.

B. A.

Drummond, William, Trinity College.

March 16.

D. D.

Chisholm, Rev. George, Worcester College.
Fox, Rev. John, Provost of Queen's Coll.

B. D.
Lord, Rev. S. Curlerwis, Wadham College.

March 22.

B. D.
Shrubb, Rev. H. Fellow of C. C. Coll.

M. A.
Bingham, Rev. Richard, Magdalen Hall.
Harman, Rev. Thomas, Queen's College.
Horndrop, John, Exeter College.

B. A.
Bevan, Charles Dacres, Balliol College.
Blake, William John, Christ Church.
Gladstone, Thomas, Christ Church.
Home, John, Exeter College.
Mahon, Rt. Hon. Philip Henry, Viscount, Christ Church.

The Public Examiners, nominated in the room of those gentlemen who have continued in office for the period fixed by statute, are,

In Literis Humanioribus.

The Rev. James Thomas Round, M. A. Fellow of Balliol College.

The Rev. Wm. Beach Thomas, M. A. Scholar of Pembroke College.

In Disciplinis Mathematicis et Physicis.

The Rev. Augustus Page Saunders, M. A. Student of Christ Church.

The Examiners appointed by the Trustees of Dean Ireland's Foundation, are, the Rev. Dr. Bull, Student of Christ Church; the Rev. Mr. Symons, Fellow of Wadham College; and the Rev. Mr. Keble, Fellow of Oriel College.

Henry Griffith, B. A. of Jesus College, is admitted Scholar of that Society.

Mr. Charles Wells, Mr. Newton Burton Young, Mr. William Henry Newbolt, and Mr. Andrew Douglas Stacpoole, are admitted actual Fellows of New College.

The Rev. George Davies Kent, M. A. is admitted a Probationary Fellow of Corpus Christi College; and Mr. George Edward Deacon, of the county of Hants, Mr. Charles Balston, of the county of Kent, and Mr. Frederick Holme, of the county of Gloucester, are admitted Scholars of the same Society.

Mr. Travers Twiss, Commoner of University College, is elected a Scholar of that Society, on the Bennett foundation.

CAMBRIDGE.

Degrees conferred March 1.

B. A.
Cockshott, Henry Morris, Trinity College.
Howard, Thos. Smith, Emmanuel College.
Mills, Thomas, Clare Hall.

Tyacke, William, St. John's College.
Tyrer, William, Catharine Hall.
White, William, Trinity College.

March 7.

B. D.
Blake, Robert Ferrier, Caius College.
Browne, R. G. Suckling, St. John's Coll.

M. A.
Bull, William, Downing College.
Robson, Rev. R. Swann, Catharine Hall.

B. C. L.
Jackman, William, Trinity Hall.
Phillipps, John, Trinity Hall.

B. A.
Franklin, Henry II. Corpus Christi Coll.
Merewether, Rev. J. Queen's Coll. Oxford.
Twycross, Rev. John, Trinity Coll. Dublin.

March 20.

M. A.
St. Aubyn, Edward, Trinity College.

Classical Tripos—1827.

FIRST CLASS.

Ds. Kennedy,	St. John's College.
Hovenden,	Trinity College.
Butterton,	St. John's College.
Percy Smith,	Trinity College.
Chatfield,	Trinity College.
Hoare,	St. John's College.
Jarrett,	Catherine Hall.
Rees,	St. John's College.
Carus,	Trinity College.
Talbot,	Trinity College.
Walford,	Trinity College.
Braine,	Trinity College.
Cleasby,	Trinity College.
Robson,	Trinity College.

SECOND CLASS.

Ds. Collyer,	Trinity College.
Appleyard,	Caius College.
Appleton,	Trinity College.
Vinall,	Catherine Hall.
Kempthorne,	St. John's College.
Peacock,	St. John's College.

THIRD CLASS.

Ds. Spyers,	St. John's College.
Willan,	St. Peter's College
Charlesworth,	Trinity College.
Paul,	St. John's College.
Cottingham,	Clare Hall.

The Chancellor's gold medals for the two best proficient in classical learning among the commencing Bachelors of Arts, are adjudged to Mr. Benjamin Hall Kennedy, of St. John's, and Mr. Valentine Fowler Hovenden, of Trinity College.

The Vice-Chancellor and other official electors of Tyrwhitt's Hebrew Scholarships, have given notice, in pursuance of the 13th regulation of the Senate, bearing date the 14th of March, 1826, that a premium of 50*l.* will be given for the best dissertation "*On the Character and Authority of the Targum of Jonathan on the Prophecy of Isaiah, with a particular reference to those Passages which relate to the Messiah.*"—The dissertations are to be in Latin; the candidates must have taken their first degree; and the exercises are to be sent in (with motto and paper containing the author's name sealed up in the

usual manner) to the Vice Chancellor, on or before the first day of December next.

The subject of the Seatonian Prize Poem for the present year, is—" *The Marriage at Cana in Galilee.*"

William Williamson, Esq. B. A. of Clare Hall, is elected a Foundation Fellow of that Society.

James Prince Lee, of Trinity College, is elected University Scholar on Leven's foundation.

The Rev. Robert Andrews, M. A. and the Rev. Henry Fearon, B. A. of Emmanuel College, are elected Fellows on the foundation of that Society.

ORDINATIONS IN THE DIOCESES OF

Bangor Jan. 25
Bath and Wells . Dec. 31
Chichester Dec. 21

Lichfield & Cov. { Jan. 7
Feb. 11
Lincoln Mar. 11
London Dec. 25, Mar. 11

Oxford Dec. 24
Winchester Dec. 17
Worcester Dec. 4, Feb. 2

Adams, Richard Leonard, M. A. Christ Church, Oxford ..	D. Oxford
Adams, Samuel, B. A. Sydney Sussex Coll. Cambridge ..	P. Lincoln
Adeney, John, B. A. Queen's Coll. Cambridge	P. London (Dec. 25.)
Aitcheson, David, M. A. Queen's Coll. Oxford	D. Oxford
Alexander, Daniel, M. A. St. Mary Hall, Oxford	P. London (Dec. 25.)
Allen, William Jeffreys, B. A. Pembroke Coll. Cambridge	P. Bath and Wells
Anderson, Andrew, B. A. Trinity Coll. Cambridge	D. London (Dec. 25.)
Appleton, Robert, B. A. Pembroke Coll. Oxford	P. Oxford
Apthorp, George Frederick, B. A. Emmanuel Coll. Camb.	D. Lincoln
Baker, George, B. A. Wadham Coll. Oxford	D. Bath and Wells
Barnard, Markland, B. A. Trinity Coll. Cambridge	P. London (Dec. 25.)
Bathurst, Charles, S. C. L. All Souls' Coll. Oxford	P. Oxford
Bayne, Thomas Vere, M. A. Jesus Coll. Oxford	P. Chichester
Bazely, Charles Henry Baker, B. A. Clare Hall Cambridge	P. London (March 11.)
Best, Samuel, B. A. King's Coll. Cambridge	P. Winchester
Best, Nathan, B. A. Balliol Coll. Oxford	P. Chichester
Biddulph, Theophilus, M. A. Corpus Christi Coll. Oxford	P. Oxford
Birrell, Alexander Peters, Literate for the Colonies	D. London (Dec. 25.)
Blenkinsop, William Thomas, B. A. St. Alban Hall, Oxford	P. Winchester
Blissard, John, B. A. St. John's Coll. Cambridge	D. Lincoln
Boone, James Shergold, M. A. Christ Church, Oxford ..	D. London (Dec. 25.)
Bramston, John, M. A. Exeter Coll. Oxford	D. London (Dec. 25.)
Brooks, George William, B. A. Christ Church, Oxford ..	D. Lincoln
Brown, George Best, B. A. Clare Hall, Cambridge	D. Lichf. & Cov. (Jan. 7.)
Brydges, Anthony Egerton, B. A. Trinity Coll. Cambridge	D. London (March 11.)
Buckle, Matt. Hughes George, B. A. Wadham Coll. Oxford	P. Oxford
Burgess, Henry, B. A. Trinity Coll. Cambridge	D. Winchester
Burnaby, Gustavus Andrew, B. A. Emmanuel Coll. Camb.	P. Lincoln
Butchers, Marcus Grigson, B. A. Brasenose Coll. Oxford	P. London (Dec. 25.)
Calthrop, Henry, B. A. Corpus Christi Coll. Cambridge ..	D. London (March 11.)
Campbell, James Thomas, B. A. Queen's Coll. Cambridge	P. Lichf. & Cov. (Jan. 7.)
Caunter, John Hobart, St. Peter's Coll. Cambridge	P. London (March 11.)
Chapman, John, B. A. King's Coll. Cambridge	D. Lincoln
Churton, William Ralph, M. A. Oriel Coll. Oxford	P. London (Dec. 25.)
Claissold, Stephen, M. A. Clare Hall, Cambridge	D. London (Dec. 25.)
Cooper, Philip Arden, B. A. Oriel Coll. Oxford	D. Lichf. & Cov. (Jan. 7.)
Cooper, Charles Beauchamp, B. A. University Coll. Oxford	P. Lincoln
Cox, William Hayward, B. A. Pembroke Coll. Oxford ..	D. Oxford
Daniell, Geo. Warwick Bamfylde, B. A. Caius Coll. Camb.	P. Bath and Wells
Daniell, Henry Peter, B. A. Trinity Coll. Cambridge	P. Bath and Wells
Davey, Thomas, Literate for the Colonies	D. London (Dec. 25.)

Drummond, James, M. A. Christ Church, Oxford	P.	London (Dec. 25.)
Dunn, Salisbury, B. A. St. John's Coll. Cambridge	P.	London (Dec. 25.)
Dyke, Henry Thomas, B. A. Oriel Coll. Oxford	D.	London (March 11.)
Earle, Fred. Cuthb. Beresford, B. A. St. John's Coll. Camb.	D.	London (March 11.)
Edwardes, Fred. Franc. M. A. Corpus Christi Coll. Oxford	D.	London (Dec. 25.)
Edwards, Joseph, B. A. Trinity Coll. Cambridge	P.	London (Dec. 25.)
Ellis, William May, B. A. Christ Church, Oxford	D.	Lincoln
Ellis, George, B. A. Catharine Hall, Cambridge	P.	Lincoln
Ellis, Henry John, S. C. L. Wadham Coll. Oxford	P.	Chichester
Ellis, George, Literate for the Colonies	D.	London (Dec. 25.)
Faithfull, Ferdinand, B. A. St. John's Coll. Cambridge	P.	London (Dec. 25.)
Falcon, William, B. A. St. John's Coll. Cambridge	P.	Lincoln
Faught, George, Literate for the Colonies	P.	London (Dec. 25.)
Fearon, Henry, B. A. Emmanuel Coll. Cambridge	D.	Chichester
Ferrers, Proby John, B. A. Oriel Coll. Oxford	P.	Winchester
Foskett, Thomas Moore, B. A. Exeter Coll. Oxford	P.	Chichester
Foster, Richard, B. A. St. John's Coll. Cambridge	D.	London (March 11.)
Foster, William, B. A. Trinity Coll. Cambridge	D.	Winchester
Fox, John, B. A. Corpus Christi Coll. Cambridge	P.	Lincoln
Freer, John Lane, B. A. Trinity Coll. Cambridge	P.	Worcester (Dec. 4.)
Friend, Charles, Literate for the Colonies	D.	London (Dec. 25.)
Gaitskell, John, B. A. Sydney Sussex Coll. Cambridge ..	P.	Lincoln
Garbett, James, M. A. Brasenose Coll. Oxford	D.	Oxford
Getley, Matthew, B. A. Lincoln College, Oxford	D.	Worcester (Feb. 2.)
Gilpin, Bernard, B. A. Queen's Coll. Cambridge	P.	Lincoln
Glover, James David, M. A. St. John's Coll. Cambridge ..	P.	Lincoln
Goode, Alexander, M. A. Pembroke Coll. Oxford	P.	London (Dec. 25.)
Gower, Anthony Heaketh, B. A. Christ Church, Oxford ..	P.	London (Dec. 25.)
Green, Richard, B. A. Emmanuel Coll. Cambridge	P.	Chichester
Green, Cecil James, B. A. Pembroke Coll. Cambridge ..	D.	Chichester
Gregory, Henry, B. A. Christ Church, Oxford	P.	Oxford
Grice, William, B. A. Queen's Coll. Cambridge	D.	Lincoln
Hadley, James, B. A. Wadham Coll. Oxford	P.	Oxford
Haensal, Charles Lewis Frederick, Literate for the Colonies ..	P.	London (Dec. 25.)
Hall, William, B. A. St. Peter's Coll. Cambridge	P.	Chichester
Hall, John Cecil, S. C. L. Christ Church, Oxford	D.	Oxford
Hambledon, John, B. A. St. Edmund Hall, Oxford	P.	London (Dec. 25.)
Hammond, William, B. A. Queen's Coll. Cambridge	P.	London (Dec. 25.)
Hannam, Edward Pett, B. A. St. John's Coll. Cambridge ..	P.	London (Dec. 25.)
Hardy, Charles, B. A. Christ's Coll. Cambridge	D.	Chichester
Harrison, William Fraser, B. A. Magdalen Coll. Oxford ..	P.	Oxford
Hawkins, W. Bentinck Lethem, B. A. Exeter Coll. Oxford ..	P.	London (Dec. 25.)
Hellier, Thomas Shaw, M. A. Lincoln Coll. Oxford	P.	Oxford
Henning, Edward Nares, B. A. Worcester Coll. Oxford ..	D.	Bath and Wells
Herbert, Henry Arthur, B. A. Trinity Coll. Dublin	D.	Lichf. & Cov. (Jan. 7.)
Hodge, Henry Ven, B. A. Exeter Coll. Oxford	D.	Lincoln
Hope, Thomas, B. A. University Coll. Oxford	D.	Bath and Wells
Hornby, Thomas, B. A. Christ Church, Oxford	P.	Chichester
Hughes, James, B. A. Jesus Coll. Oxford	P.	Oxford
Huasey, Robert, B. A. Christ Church, Oxford	P.	Oxford
Jackson, James, B. A. Brasenose Coll. Oxford	P.	Lichf. & Cov. (Jan. 7.)
Jones, Hugh Wynne, B. A. Magdalen Coll. Cambridge	P.	Bangor
Kempthorn, John, B. A. St. John's Coll. Cambridge	D.	Lichf. & Cov. (Feb. 11.)
Kerr, Mark Henry James, B. A. Trinity Coll. Cambridge ..	P.	London (Dec. 25.)
Kent, George Davis, B. A. Corpus Christi Coll. Oxford ..	D.	Lincoln
Kitson, Edward, B. A. Balliol Coll. Oxford	D.	Oxford
Korck, Christian Lewis, Literate for the Colonies	D.	London (March 11.)
Langdale, Edward, B. A. Jesus Coll. Cambridge	P.	Chichester
Langford, W. Watson J. A. B. A. Trin. Coll. Cambridge ..	P.	Oxford
Larken, William Pochin, B. A. Jesus Coll. Cambridge	D.	London (Dec. 25.)
Lee, James, B. A. Trinity Coll. Dublin	D.	Lichf. & Cov. (Jan. 7.)
Legge, Henry, B. A. Christ Church, Oxford	D.	Winchester
Legge, Henry, S. C. L. All Souls' Coll. Oxford	D.	Oxford
Lewis, John Barnaby, B. A. St. Alban Hall, Oxford,	P.	Bath and Wells

Lewis, John Heatley, B. A. Clare Hall, Cambridge	D.	London (Dec. 25.)
Littler, John, M. A. St. Peter's Coll. Cambridge	D.	Chichester
Livesey, John, B. A. St. John's Coll. Cambridge	D.	London (Mar. 11.)
Lloyd, Hugh, B. A. Jesus Coll. Oxford	P.	Bangor
Lockwood, John William, M. A. Christ Church, Oxford ..	P.	Oxford
Luke, Henry Vivian, B. A. Jesus Coll. Cambridge	D.	London (Dec. 25.)
Lyne, Charles, B. A. St. John's, Coll. Cambridge	P.	Winchester
M'Leod, Charles Middleton, B. A. Trinity Coll. Cambridge	P.	London (Dec. 25.)
Mansel, James Temple, B. A. Christ Church, Oxford	P.	Oxford
Marshall, Jn. Wm. H. B. A. St. John's Coll. Cambridge, ..	P.	Chichester
Matthews, James, B. A. Wadham Coll. Oxford	D.	Oxford
Maurice, Peter, B. A. Jesus Coll. Oxford	D.	Bangor
Mayberry, Charles, B. A. Jesus Coll. Oxford	D.	Oxford
Middleton, Thomas, B. A. St. Edmund Hall, Oxford	P.	Lincoln
Moberley, George, B. A. Balliol Coll. Oxford	D.	Oxford
Morewood, James, Literate for the Colonies	D.	London (March 11.)
Neale, Edward Pote, B. A. Trinity Coll. Cambridge	P.	London (Dec. 25.)
Oakeley, Frederick, B. A. Christ Church, Oxford	D.	London (March 11.)
Owen, Francis, B. A. St. John's Coll. Cambridge	D.	Lichf. & Cov. (Feb. 11)
Pare, Frederick Harry, M. A. Christ Church, Oxford	D.	Winchester
Penneck, Henry, B. A. St. Peter's Coll. Cambridge	D.	Bath and Wells
Perring, Charles, B. A. Pembroke Coll. Cambridge	P.	London (Dec. 25.)
Phillips, John, B. A. Sydney Sussex Coll. Cambridge	P.	London (Dec. 25.)
Pipon, Thomas Earle, B. A. St. John's Coll. Cambridge ..	P.	Bath and Wells
Pitman, Thomas, B. A. Wadham Coll. Oxford	D.	Oxford
Pitt, Charles Whitworth, B. A. Brasenose Coll. Oxford ..	P.	London (Dec. 25.)
Plumtre, Henry Western, B. A. University Coll. Oxford ..	D.	London (Dec. 25.)
Power, Edward, B. A. Magdalen Hall, Oxford	P.	Lichf. & Cov. (Jan. 7.)
Power, Alexander, B. A. Catharine Hall, Cambridge	D.	London (Dec. 25.)
Powlett, Percy William, B. A. Trinity Coll. Oxford	P.	London (March 11.)
Powys, Thomas Arthur, B. A. St. John's Coll. Oxford ..	P.	Oxford
Pratt, Josiah, B. A. Trinity Coll. Cambridge	D.	London (Dec. 25.)
Price, William, B. A. Queen's Coll. Cambridge	P.	Bangor
Price, Charles Parker, B. A. Pembroke Coll. Oxford	D.	Oxford
Ramsden, William, B. A. Christ's Coll. Cambridge	P.	London (Dec. 25.)
Rendell, Reuben Spry, B. A. Jesus Coll. Cambridge	P.	Bath and Wells
Rhoades, James P. B. A. Wadham Coll. Oxford	D.	Chichester
Robertson, Charles, B. A. St. John's Coll. Cambridge	D.	London (Dec. 25.)
Robinson, David, M. A. Queen's Coll. Oxford	P.	Chichester
Rockett, Caleb, B. A. St. Peter's Coll. Cambridge	D.	Bath and Wells
Roper, Charles Rodwell, B. A. St. John's Coll. Oxford ..	P.	Worcester (Feb. 2.)
Round, Joseph Green, B. A. Balliol Coll. Oxford	D.	London (Dec. 25.)
Russell, Alex. Benn, S. C. L. Emmanuel Coll. Cambridge	D.	London (March 11.)
Ryder, Henry Dudley, B. A. Oriel Coll. Oxford	D.	Lichf. & Cov. (Jan. 7.)
Say, Francis H. Stoddart, B. A. St. John's Coll. Cambridge	D.	London (Dec. 25.)
Sergison, William, B. A. Brasenose Coll. Oxford	D.	Chichester
Sherson, Robert, B. A. St. Mary Hall, Oxford	P.	Oxford
Shepherd, Edward John, B. A. Trinity Coll. Cambridge ..	D.	Lincoln
Shepherd, Thomas, B. A. Christ Church, Oxford	P.	Lincoln
Shuckburgh, Charles Verney, B. A. Trinity Coll. Oxford ..	D.	London (March 11.)
Skinner, Russell, B. A. Sydney Sussex Coll. Cambridge ..	P.	London (Dec. 25.)
Smith, Elijah, Literate for the Colonies	D.	London (March 11.)
Smyth, George Arthur, B. A. St. Edmund Hall, Oxford ..	D.	Lichf. & Cov. (Jan. 7.)
Thompson, Henry, M. A. St. John's Coll. Cambridge	P.	Winchester
Thornton, George, B. A. Trinity Coll. Cambridge	D.	Lincoln
Thorp, Henry, B. A. St. John's Coll. Oxford	D.	Oxford
Thorpe, Robert Alder, M. A. Corpus Christi Coll. Oxford .	P.	Oxford
Tudor, Summerton, B. A. St. Edmund Hall, Oxford	D.	Lichf. & Cov. (Jan. 7.)
Wall, Alex. Malcolm, M. A. St. John's Coll. Cambridge ..	D.	Lincoln
Ward, Samuel Bromhead, B. A. Caius Coll. Cambridge ..	P.	Lichf. & Cov. (Jan. 7.)
Warner, Rob. Duncombe, M. A. Queen's Coll. Oxford	P.	Oxford
Watts, Robt. B. A. Lincoln Coll. Oxford	D.	London (Dec. 25.)
Wells, George, B. A. Magdalen Coll. Oxford	D.	Chichester
Whalley, Arthur, B. A. Pembroke Coll. Oxford	D.	Worcester (Feb. 2.)

Whitaker, Rob. Nowell, B. A. St. John's Coll. Cambridge	D. London (Dec. 25.)
White, John, B. A. Queen's Coll. Cambridge.....	D. Lincoln
White, Henry Weir, B. A. Jesus Coll. Oxford	P. Bangor
Wickenden, William, B. A. St. John's Coll. Cambridge....	P. Bath and Wells
Wilkinson, John Ferdinando, B. A. Clare Hall, Cambridge	D. Lincoln
Willoughby, Hugh Pollard, B. A. Exeter Coll. Oxford....	D. Oxford
Wilson, Henry Bristow, B. A. St. John's Coll. Oxford	D. Oxford
Wingfield, Edward John, B. A. Christ Church, Oxford....	P. Oxford
Winning, William Balfour, M. A. Trinity Coll. Cambridge	P. Lincoln
Wood, Samson Sober, B. A. Queen's Coll. Oxford.....	P. London (Mar. 11.)
Wrightson, Henry, B. A. Queen's Coll. Oxford	P. London (Mar. 11.)
Yate, William, Literate for the Colonies	P. London (Dec. 25.)

Whole number Ordained..... 181

Number Ordained in the preceding quarter 250

Number Ordained in Six Months..... 431

LIST OF PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Ainger, William ..	Prebend in the Cathedral	Church of Chester	Bishop of Chester	
Ashfield, C. R.	Blackenham, R.	Suffolk	Norwich	Eton College
Baker, Thomas {	Bexhill, V. }	Sussex	Chiches.	Bishop of Chichester
	Botnill, R. }			
Beauclerk, Lord	F. St. Michael's, St. Albans, V.	Herts.	London	Lord Grimstone
Blanchard, J. Jun.	Lound, R.	Suffolk	Norwich	Rev. J. Blanchard
Burnaby, Robert ..	St. George's, Leicester	Leices.	Lincoln	
Cremner, Cremner {	Felbrig with Metton, R. }	Norfolk	Norwich	W. Windham, Esq.
	AylmertonwithRunton, R. }			
Clark, Isaac	Dallinghoe	Suffolk	Norwich	E. Moor, Esq.
Edmeads, John ..	St. Mary's, Cricklade	Wilts.	Sarum	Bishop of Salisbury
Elliott,	St. Mary's, Brighton, Chap.			
Fletcher, Joseph ..	To be Domestic Chaplain to the Earl of Warwick			
Franklin,	Albrighton, V.	Salop	Lichf.	Gova. of Christ's Hos.
Glubb, Peter	Clandborough, R.	Devon	Exeter	The King
Griffith, John	Fulbourn, All Saints, V.	Camb.	Ely	Bishop of Ely
Hadow, W. A.	Haseley, R.	Warw.	Worcea.	Sir Edmund Antrobus
Hallward, J.	Easthorpe, R.	Essex	London	{ J. Baker and N. Eaton, Esqs. alternately
Harrison, John ...	To be Chaplain to H. R. H. the Duke of Sussex			
Hughes, T. Smart	Prebend in the Cathedral Church of Peterbro'			Bishop of Peterbro'
Irwin,	Chatham, P. C.	Kent	Rochest.	Dean & Chap. of Roch.
Jones, W. Pitman ..	Eastbridge, R.	Kent	Canterb.	Abp. of Canterbury
Keene, Charles ..	Canopy of Wiveliscombe, in the Cath. of Wells			Bp. of Bath and Wells
King, Walker	Archdeaconry of Rochester			Bishop of Rochester
Law, Henry	Chancellorship of the Diocese of Bath & Wells			Bp. of Bath and Wells
Pain, Thom. Lloyd	St. Thomas', Liverpool, C.	Lanc.	Chester	{ Mayor and Corporation of Liverpool
Roberts, W. Jun. ..	Clewer, R.	Berks.	Sarum	Eton College
Rowe, Samuel	St. Budeaux, P. C.	Devon.	Exeter	{ Vicar of St. Andrew's Plymouth
Scoresby, W.	Chaplain of the Mariners' Church, Liverpool			
Sharpe, J.	Brodsworth, V.	York	York	Archbishop of York
Swanton, F.	Piddletrenthide, V.	Dorset	Bristol	Dean & Chap. of Win.
Tweedell, Robert ..	Liddington, V.	Rutland	Lincoln	Preb. of Liddington
Wallinger, W.	Hellingly, V.	Sussex	Chiches.	Earl of Chichester
Wellesley, Hon G. V.	Bishops Wearmouth, R.	Durham	Durham	The King, <i>pro hac vice</i>
Winning, W. Balf.	Keysoe, V.	Beds	Lincoln	Trin. Coll. Cambridge

CLERGYMAN MARRIED.

Smith, Henry, M. A. Fellow of St. Peter's Coll. Camb. to Miss Morris, of Nottingham.

CLERGYMEN DECEASED.

Barnard, Robert Carey, Rector of Withersfield, aged 65.

Blanchard, John, Rector of Middleton, Yorkshire.
 Bond, Charles Frederick, Vicar of Margaretting, Essex, aged 62.
 Cobb, John, D. D. Vicar of Charlbury, Oxford, aged 82.
 Deighton, C. M. Vicar of Langhope, Gloucestershire.
 Gape, James Carpenter, Vicar of Croydon cum Clopton, Cambridgeshire, and of St. Michael's, St. Alban's, aged 73.
 Hale, Henry, Rector of Orcheston Saint Mary, Wilts.
 Hall, Charles Henry, D. D. He was elected a Westminster Student of Christ Church in 1779. In 1781, he was a successful candidate for the Chancellor's Latin verse prize,—"Strages Indica Occidentalis;" and in 1784, he gained another Chancellor's Prize, the English Essay on "The Use of Medals." In 1793, he served the office of Proctor, with Mr. Cartwright, of All Souls' College; in 1798 he preached the Bampton Lectures. In 1799 Dr. Hall succeeded Dr. Shafto as Canon of Christ Church; in 1807, on the promotion of Dr. Randolph to the Bishopric of London, he was appointed Regius Professor of Divinity; and on the resig-

nation of Dr. Jackson in 1809, he succeeded to the Deanery of Christ Church, which he resigned in 1824, when appointed Dean of Durham. He took the degree of M. A. in January 1786; B. D. 1794; and D. D. in 1800. He was in the 65th year of his age. By the death of Dr. Hall, the vicarage of Luton, in Bedfordshire, becomes vacant. Patron, the Marquis of Bute. Dr. Hall married Anna Maria, the daughter of the late Lord Torrington, and sister of the present Viscount, in 1794, by whom he had several children, six of whom are living.
 Hitchins, Rd. Hawkin, B. D. Rector of Baverstock, Wilts.
 Hoskins, J. Rector of Llandilabo, Herefordshire, aged 84.
 Langley, Archer John, M. A. Fellow of Balliol Coll. Oxford.
 Mair, William, Vicar of Fulbourn, Cambridgeshire, aged 51.
 Palmer, John, Prebendary of Lincoln and Rector of Clandborough, Devon, and South Bemfleet, Essex, aged 75.
 Trevor, Thomas Trevor, D. C. L. Prebendary of Chester.

LIST OF NEW PUBLICATIONS.

The Nature and Extent of the Christian Dispensation, with reference to the Salvability of the Heathen. By E. W. Grinsfeld, M. A. 8vo.

Sermons, chiefly Doctrinal. With Notes. By George D'Oyly, D. D. F. R. S. 8vo.

A Selection from the Papers of Addison, in the Spectator and Guardian; for the Use of Young Persons. By the Rev. E. Berens, M. A. 12mo.

Facts and Documents illustrative of the Period immediately preceding the Accession of William III., referring particularly to Religion in England and in France, and bearing on recent Events. By Arthur H. Kenney, D. D. 8vo.

Twenty-six Sermons, of which Eight are republished. By R. Ramsden, D. D. 8vo.

Ordination Sermon, by the Rev. William Hett, M. A. of Jesus College, Cambridge.

A Sermon occasioned by the Death of John Mason Good, M. D. F. R. S. By Charles Jerram, M. A.

Sermons on the principal Festivals of the Christian Church. By John Bird Sumner, M. A. 8vo.

Concio ad Clerum Provinciæ Cantuariensis in Æde Paulina habita a Jacobo Henrico Monk, S. T. P.—Accedit orationeula habita ab eodem in synodo cum prolocutoris nōsus susciperet.

The Protestant and Catholic. With other Poems. By Matthew Bridges.

Sermons preached before the Bath National Schools. By the Rev. F. Kilvert, M. A.

A few Observations on Lord Nugent's Letter to the Rev. Sir George Lee, Bart. in Support of the Political Claims of the Roman Catholics. By a Graduate of Christ Church, Oxford.

TO CORRESPONDENTS.

We have received "C. R. C."—We applaud the good feeling as well as the object of "Q. Q." but we doubt whether his proposition, if it were carried into execution, would further the desired end: we therefore do not insert his letter.

"A Junior Fellow" will find a letter for him at Mr. Mawman's.

We shall avail ourselves of the obliging communication of "St. B."

We have received "Viator."

THE CHRISTIAN REMEMBRANCE.

MAY 1827.

REVIEW OF NEW PUBLICATIONS.

ART I.—*Liber Jesu Siracidæ, &c. &c.*—*The Book of Jesus the Son of Sirach, in Greek; corrected on the Authority of MSS. and Versions, and illustrated throughout by Annotations.* By CHARLES GOTTLIEB BRETSCHNEIDER. Ratisbon, 1806. [Howell and Stewart, London.] pp. xvi. and 758. 8vo.

Liber Ecclesiasticus, The Book of the Church; or, Ecclesiasticus: translated from the Latin Vulgate. By LUKE HOWARD, F. R. S. London, 1827. pp. xi. and 127. Royal 8vo.

THE Books which are now indiscriminately classed under the indefinite title of the APOCRYPHA, are in fact the remains of very ancient devotional and historical pieces, differing very widely in their value, and even in their pretensions. Some of these treatises are undoubtedly spurious; others are as decidedly authentic:—some of them pretend to have been written under the influence of inspiration; others advance no such claim, but are simply to be regarded as pious tracts, composed by individuals who could have little imagined that a future age would elevate them to a place among the Divine Oracles. The greater number of them appears to have been written in Hebrew; but the originals have long since perished, and they are only known to us through the medium of Greek translations made by the Egyptian Jews. A few seem to have had no higher than a Greek source, and were perhaps written in Egypt about the period when the Scriptures themselves were translated into that language, for the instruction of the Hellenist Jews resident in that country. Eichhorn has well remarked, that it is doubtful whether a single fragment of the devotional writings of the Jews, between the return from Babylon and the birth of Christ, would have been perpetuated to the present age, had it not been for these Greek Alexandrian versions.

Of all these treatises, the piece now usually known by the name of ECCLESIASTICUS is undoubtedly the most deserving attention. It is a collection, without any definite order, of meditations and proverbs relating to religion, to morals, and to the conduct of human life.

generally distinguished by much acuteness of thought and propriety of diction; not unfrequently marked by considerable beauty and elegance of expression; and occasionally rising to the sublimest heights of human eloquence. An excellent judge of composition [Addison, Spectator, No. 68] has recorded his opinion, that "the little Apocryphal Treatise, intitled The Wisdom of the Son of Sirach, would be regarded by our modern wits as one of the most shining tracts of morality that is extant, if it appeared under the name of a Confucius, or of any celebrated Grecian philosopher." This Treatise is valuable, also, in another point of view. It so distinctly avows the limit of its own pretensions, and gives us such clear information as to the period in which it was written, that it is truly wonderful that its real character should have been mistaken in any age of the Church; and still more surprising that the Romanists should have presumed to elevate it to the rank of an inspired and infallible composition. From the short Prologue connected with it, (of the authenticity of which Mr. Howard ridiculously affects to doubt, merely because it is not in *that edition of the Latin version which he happens to possess!*) we may distinctly ascertain the period in which it was written. It was drawn up in Hebrew, about 180 years before the Christian æra, by a Jerusalem Jew, of the name of Jesus, the son of Sirach. (Chap. i. 27.) He made no pretensions to *inspiration* in his work: on the contrary, the Canon of Holy Scripture having been closed about 200 years before his time, he says of himself, "I awoke last of all, as one that *gleaneth after* the grape-gatherers; by the blessing of the Lord I followed after, and filled my wine-press as a collector-of-grapes." (Ch. xxx. 25, *Greek*, xxxiii. 16, *Latin*.) Nothing can be clearer, both from this passage, and from internal evidence, than that the Book is a *collection* from different authors, of different ages, holding different opinions, and writing in different styles; interspersed with original matter of the Compiler himself. In fact, it is a sort of devotional Common-Place Book. The grandson of the author, having taken up his residence in Egypt, in the reign of Ptolemy Euergetes II. B. C. 131, and finding his brethren very ignorant of the Hebrew language, was induced to translate the pious treatise of his ancestor into Greek for their edification, intitling his work "THE WISDOM OF JESUS THE SON OF SIRACH." With the same benevolent view of affording instruction to the Egyptian Jews, the Greek Version of the Holy Scriptures had been undertaken by several individuals, at different times, (at the interval of a whole century,) and had been completed about thirty years before the devotional tract we are now considering was translated into the same language. The Hebrew original has been long since lost; indeed it seems to have been little noticed by the Jews themselves, but to have fallen into neglect, till attention to it was revived

by the *Christian Fathers*, by whom it is first mentioned at the close of the second century. Having become popular from its use in the churches, it was at length injudiciously included, *without discrimination*, in copies and catalogues of the books of Scripture; and so, in process of time, was allowed to intrude upon the Canon itself. At the Reformation, this evil was in some measure corrected: its claim to inspiration was disallowed; and it was dismissed to its proper station among the Apocryphal Books.

The admirable edition of the *Greek* version of this book, which we have placed at the head of this article, deserves to be introduced into the library of every theological scholar. The Greek text undoubtedly has been much corrupted; and the same remark might be extended to *all* the translations (both of the Inspired and Apocryphal Books) included in what is called by the very indefinite name of the *Septuagint*. Dr. Bretschneider has spared no labour in his valuable collection of readings from the Vatican and Alexandrian MSS., from that MS. on which the text of the Complutensian Polyglott was founded, and from various other sources. Much interesting matter will be found in his elaborate Prolegomena, and in the five Dissertations at the close of the volume. His perpetual annotations on the text afford evidence of great critical ability and theological information, but perhaps exhibit a little of that tedious prolixity which is not uncommon in the German school.

The authorized English version of this Treatise appears to have been made from the *Greek* text, as exhibited in the Complutensian Polyglott—a text which has, not without reason, been suspected of having been rendered conformable in many places to the Vulgate. A new translation, made immediately from the Vatican or Alexandrian text, would exhibit this Treatise to us in a purer form.

The work which we have placed next to Dr. Bretschneider's, at the head of this article, has no claim to be associated with his, on the ground of its merit. It is a miserable attempt at an English version of Ecclesiasticus, from the *Latin* translation of the Vulgate. Before we proceed to justify the character we have given of Mr. Howard's book, we shall make a few observations respecting the probable age and comparative value of the Latin text; on which subjects, not even the slightest information is to be obtained from "The Translator's Preface."

The title "*ECCLESIASTICUS*" was never applied to the Greek editions of this work, but was first given to it by the Latin Fathers, and merely denotes that it was a Treatise read in the Churches for edification. The expression the "*Vulgate*" text, when unexplained, is apt to suggest to an ordinary reader (and perhaps even to a moderate Biblical scholar) the erroneous conclusion, that the Latin translation which has obtained

a place in the Romish Bible is a *Hieronymian* version ; i. e. that it was made by St. Jerome at the end of the fourth century. But this would be far from the truth. *Five* out of the seven Apocryphal Books, which are now admitted into the Canon of the Vulgate, *were passed over by that eminent Father without translation.* The Book of Ecclesiasticus is one of this number ; its Latin text has descended to us from a very ancient version, probably the *old Italic*, made (as there is good reason to believe) about the middle of the second century. The superior antiquity of this old Latin version by no means, however, gives it a great claim to reverence. For, in the first place, it was made in a period when the *Greek MSS.* of the Septuagint were notoriously corrupted and interpolated, a circumstance which must have materially affected the Latin translation. In the next place, the old *Latin* version itself became shamefully corrupted in the third and fourth centuries. St. Augustine, in one of his epistles to St. Jerome, describes it as “ so different in various MSS. that it could scarcely be tolerated ; ” and St. Jerome himself avows that “ every one had added or taken away passages according to individual caprice ! ” Under such circumstances, the actual result with which we are presented at this day, is just what might have been expected. While the *Greek* text of Ecclesiasticus exhibits not a few corruptions, the *Latin* version is full of the grossest interpolations : it contains also many alterations evidently made by a Christian hand, double translations of the same passage, double readings, glosses, and even marginal scholia transplanted into the text itself ! Such is the basis on which Mr. Howard would (after the example of the Romanists) build a translation of this ancient book, to supersede that which we already possess ! But even had the Latin text been *less* corrupt, we cannot discover upon what rational ground he should have deserted the more ancient source. He has adopted an error similar to that of both the Greek and the Latin Churches, in their modern versions of the Bible ;—the one by substituting the Septuagint, and the other by adopting the Vulgate. ^{At} the place of the Original, gives us (to use the admirable language of Bishop Lowth) “ a translation of a translation, by which second transfusion into another tongue, still more of the original sense must be lost, and more of the genuine spirit must evaporate.” (Lowth’s Isaiah, Prelim. Diss. p. lxxiv.) The learned prelate whom we have just quoted, seems to have derived his metaphor from a beautiful passage of St. Jerome, who speaks of the want of judgment of such translators, as no less manifest than the folly of a vintner, who allows his wine “ to become sour by transfusion into a *third* vessel, instead of preserving its flavour by letting it run purely from the press at once into his cask.”

We shall not be misunderstood as depreciating the ancient versions either of the Holy Scriptures or of the Apocryphal writings. In their

proper place, and when used with critical discretion, they furnish very important aids to the translator; and both St. Jerome and Bishop Lowth are themselves eminent examples of Biblical scholars who have derived the greatest advantage from having had recourse to these subsidiary channels, when the primary stream has been somewhat obscure. With the limitations which a sound judgment would have imposed, a collation of the old Latin text of Ecclesiasticus with the Greek, might have tended greatly to illustrate the existing English version. In this view, the Latin text is particularly valuable; for its very defects as to elegance, its *Grecisms*, and its barbarisms, render it the more easy to detect the actual readings of the ancient Greek copy from which it was made. But Mr. Howard has either been too careless to make a comparison of the versions, or too ignorant of the respective languages, to make such an examination with benefit to his readers. We fear that both of these heavy charges attach to him; but as we should be sorry to hold up his translation to the contempt which it merits, without alleging sufficient reason for our opinion, we shall proceed to give some instances of the wretched manner in which he has "discharged the new, and heretofore by him untried office of a translator." (p. vi.)

For the sake of perspicuity, we shall place the Greek (from the Vatican text, as printed in the Oxford edition of the Septuagint, 1817) and the Latin (from the authorized Vulgate text, our edition being that of Lyons, 1669) in opposite columns. Mr. Howard has used a Vulgate printed in 1527, but he has neglected to name either the place or the printer. He seems to have been sometimes led on in his errors by his very corrupt edition, though it will soon be seen that that circumstance by no means excuses, and scarcely palliates his blunders. It is singular that a translator who makes the pretensions which he advances in his Preface (pp. vi. vii.), should have been so careless in the choice of the Latin text on which his version was to be built, as to throw aside the present authorized editions of the Romish Church, printed after the model of that first issued by Papal sanction in 1590-2. If the Vulgate thus corrected did not approve itself to his judgment, he might have availed himself of some edition printed after that celebrated one revised by the labours of the Louvaine divines in 1573, or after that issued by the same learned body in 1547. If he had no confidence in the critical researches either of the Sacred Palace or of the Flemish University, he might still have had recourse to a text corrected, as to its most flagrant errors, by the private labours of that learned typographer Robert Stephens, the first of whose many celebrated editions appeared in 1528; but (by a singular perverseness or fatality in his choice) Mr. Howard has gone back to a copy printed in 1527, just one year earlier than that in which the Vulgate began

to be purified of some of the gross mistakes which disfigured every page!

The first passage which we shall notice, affords an instance of the rashness and absurdity of his conjectural corrections of the Latin text:

Εξελον αδικουμενον εκ χειρος αδικουντος, και μη φλιγονψυχησης εν τη κρινειν σε. iv. 9. (Sept.)	<i>Libera eum qui injuriam patitur de manu superbi; et non acidé feras in anima tua. iv. 9. (Vulg.)</i>
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Literally—"Deliver him who suffers an injury from the hand of the proud; and do not carry [thyself] sourly in thy mind." But Mr. Howard ingeniously proposes to read *accipe* for "*acidé*," and his edition unfortunately appears to have had *manu* for "*animá*." He would read, therefore, *accipe feras in manu*, instead of "*acidé feras in animá*;" and translates as follows: "Deliver him from the hand of the proud man who oppresses him, and accept not from him a present of the beasts of the field!" The Greek differs from the Vulgate, but it affords no countenance to this absurd conjecture. Perhaps the MS. used by the Latin translator read ΟΞΕΙΑC ΨΥΧΗC HC instead of ΟΑΙΓΟΨΥΧΗC HC: this would make the Latin and the Greek correspond.

Μη βιαζου ρονν ποταμου. iv. 26. (Sept.)	<i>Nec coneris contra ictum fluvii. iv. 32. (Vulg.)</i>
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Our authorized version has well rendered this passage, "force not the course of the river;" and in the margin, "strive not against the stream." But Mr. Howard, more "free" than "faithful," (see his Preface, p. vi.) translates it, "Would'st thou contend against the thunderbolt?" In another passage he translates "*corrúscatio*" by "thunder!" (Chap. xxxiii. 10.)

Ανθρωπος αχαρις, μυθος αχαρις. xx. 19. (Sept.)	<i>Homo acharis, quasi fabula vana. xx. 21. (Vulg.)</i>
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Nothing can be clearer than this proverb, when the two versions are compared, nor more beautifully apposite than the corresponding members of the sentence in the Greek. "*An unpleasant fellow [see the margin of our authorized version] is like an unseasonable tale.*" Mr. Howard seems to have been puzzled by the unusual word "*acharis*," and to have been further perplexed by his copy reading *non* instead of "*homo*." He has plunged out of his difficulties in a singular manner. Having thrown both Greek and Latin to the foot of the page, without comment, he presents his readers with the following "free" translation, in the body of the page—"The very mention of their name is a common jest." The next verse is still worse:

Απο στόματος μωρου αποδοκιμασ- *Ex ore fatui reprobabitur parabola;*
θησεται παραβολη, ου γαρ μη ειπη *non enim dicit illam in tempore suo.*
αυτην εν καιρω αυτης. xx. 20. (Sept.) xx. 22. (Vulg.)

We cannot give a better translation than the old one, "A wise sentence shall be rejected when it cometh out of a fool's mouth, for he will not speak it in due season." Nor could we more effectually distort the sentiment, and render it eminently ridiculous, than by quoting Mr. Howard's version, "Every fool can take them down with a story, for he too will tell one in his turn."

Εγω [Σοφια] ως διωρυξ απο *Ego [Sapientia] quasi fluvii dioryx,*
ποταμου, και ως υδραγωγος εξηλθον *et sicut aqueductus exivi de paradiso.*
εις παραδεισον. xxiv. 30. (Sept.) xxiv. 41. (Vulg.)

The exact correspondence of the Septuagint with the Vulgate, renders it almost impossible to mistranslate this. "I [Wisdom] came as a CANAL from a river, and as an aqueduct from a garden." But Mr. Howard stumbles again at the Grecism of the Latin text, and mistaking "*Dioryx*" (Διωρυξ) for a proper name, and in defiance of the grammatical construction of "*fluvii*," (απο ποταμου,) translates thus: "As the river DORYX, as an aqueduct of waters, I came forth from paradise."

We have already noticed one instance of this translator's puerile conjectural corrections of the Latin text. We subjoin a few others, which are still more unpardonable, because he had only to consult the Greek, in order to discover that his proposed emendations *could not possibly* be right. Thus in chap. xxix. 1, he proposes *præbet* instead of "*prævalet*," although the Greek *επισχυων* agrees exactly with the Latin. In xxxiii. 9, Sept. (10, Vulg.) he substitutes *suorum* for "*dierum*," although the Greek reads plainly *ημερων*. In xxxviii. 34, Sept. (39, Vulg.) he is sadly perplexed by the phrase "*creaturam cui*," which certainly looks very queer, and which he unhesitatingly conjectures should have been "*creaturam dni*," (i. e. *domini*.) But had he taken the pains to refer to any other edition of the Vulgate than his own, he would have discovered that the true reading is "*ævi*;" and had he examined the Greek, he would have found the corresponding word "*αιωνος*." We strongly suspect, indeed, that his own edition of the Vulgate does *not* read *cui*, but "*cui*," for "*evi*," (without the diphthong); but even on the supposition that his copy has the misprint of the letter (c) for (e), the erratum is so obvious, that a mere school-boy would have been disgraced, had he failed to discover it, with the help of the Septuagint, which it was the translator's duty to examine before he ventured on the *last* step which a judicious critic ever takes—that of conjectural correction. Our suspicion respecting the passage just mentioned, receives considerable confirmation, from a precisely similar mistake in the very same chapter, which has given rise to one

of the most remarkable instances of ignorant mistranslation with which we have ever met. We give the corresponding texts of the Septuagint and of the Vulgate, that our readers may see how wantonly Mr. Howard goes wrong :

Σοφία γραμματεως εν ευκαιρια . Sapiētia scribæ in tempore vacui-
σχολης ; και ο ελασσουμενος πραξει . tatis, et qui minoratur actu sapientiam
αυτου σοφισθησεται. xxxviii. 24. . perçipiet. xxxviii. 25. (Vulg.)
(Sept.)

The Vulgate cannot be better rendered than by our authorized version of the Greek—"The wisdom of a learned man [or a scribe] cometh by opportunity of leisure ; and he that hath little business, shall become wise." Mr. Howard's copy, however, has "scribe" instead of "scribe;" the diphthong, as before, being omitted, a very usual mode of spelling in MSS. and early printed editions. This word (*scribe*) he has mistaken for the imperative form of a verb, instead of the possessive case of a noun, notwithstanding the plain reading of the Septuagint (γραμματεως) renders ambiguity next to impossible ! Having begun to blunder thus egregiously, he finds himself in want of an accusative case to follow his supposed verb ; and he immediately calls one into existence by the magic wand of conjecture. "Lege sapientiam !" is his note, in p. 94 ; although again the Septuagint (Σοφία) would have shamed a decent critic out of a correction made for the mere purpose of enabling him to construe a passage which he himself had spoiled. Mr. Howard's translation is now made without further difficulty ; *scribe sapientiam* is, clearly enough, *write wisdom*, or, as he renders it more freely, "Employ thy leisure in writing of wisdom ; he that is excused the drudgery of labour, should be gaining knowledge by study."

Βελος πεπηγος εν μηρῳ σαρκος, Sagitta infixa femori carnis, sic ver-
ούτως λογος εν κοιλιᾳ μωρου. xix. 12. bum in corde stulti. xix. 12. (Vulg.)
(Sept.)

This proverb represents the impatience of a fool to tell a secret, as being equal to the anxiety of a wounded man to extract an arrow from his flesh. Our translators have well rendered it, in the margin, "As an arrow that sticketh in a man's thigh [literally 'the thigh of the flesh'], so is a word within a fool's heart." Mr. Howard's incorrect Vulgate seems to have read "*canis*" for "*carnis*," (unless, indeed, the error be one of his own coining). A more pure edition, or the corresponding word *σαρκος*, might at once have put him right, had he not been too idle to refer to the Greek ; but he has preferred to blunder upon a mistranslation—"As an arrow sticking in THE FLESH OF A HOUND, &c.!!" and then, (conscious that his absurd version must be unintelligible,) he adds the following words, *without the slightest warrant from his text!*—"THE HUNTER WILL SOON DRAW IT OUT!"

To chap. li. 13, "thou didst lift me up out of *the dungeon*," (which ought to have been rendered, "thou hast exalted *my habitation on earth*,") there is a sagacious note, stating that "this implies that the writer had been confined in a *prison beneath the level of the ground*." Even the words of the *Vulgate* imply no such thing; but Mr. Howard ought to have made himself acquainted with the fact, that the *Greek* has not a syllable about a "*habitation*," but that this is one of those passages in which critics have detected the Latin translator as having used a corrupt Greek MS., or having mistaken the word *οικηταιν* (*habitation*) for *υκεταιν* (*supplication*); the actual passage being, "I lift up *my supplication* from the earth."—(See our authorized version, chap. li. 9.)

In chap. xxvi. 20, (verse 15 of the *Greek*), a passage occurs, in which our authorized translators found no difficulty, and in which the Latin is so plain that a child might interpret it. The phrase in the Septuagint is, *Χαρις ἐν χαριτι*, and in the *Vulgate* it is exactly the same, "*Gratia super gratiam*;" literally, "*grace upon grace*," or more elegantly, as in our version, "*double grace*." But Mr. Howard ruralizes on the passage, and understands his author to mean "*AN HOUR UPON THE GRASS*;" or, as he more freely translates it, "*an hour's recreation*!" That we may not charge on the translator greater absurdity that is fairly imputable to him, we will admit that his incorrect edition of the *Vulgate* reads "*hora super gramen*;"* (as appears by a note, p. 65): but this is really no apology for such ignorant trifling. In placing the Latin at the foot of the page, he tacitly admits that he found it obscure; and he deserves unmitigated censure for venturing on a translation, till he had examined some other edition, or had consulted the *Greek*. We forbear to expose his nonsensical rendering of the remainder of this passage, merely because his blunders have introduced some disgusting ideas into a sentiment peculiarly chaste in the original.

The preceding instances may serve to shew how utterly incompetent Mr. Howard is to "the office of a translator," on account of his want of *scholarship*; it is now our duty to state his want of *fidelity* to his original, as manifested in a less pardonable manner,—we mean his introduction of his private sentiments, on the assumed authority of his author. Will it be believed, that a member of the Society of Friends (for to that denomination we understand Mr. Howard belongs)

* This ridiculous mistake has clearly arisen from the contracted spelling of the MSS., "*Gratia super gratiam*" would be written "*Gra sup' gram*," which an ignorant copyist or compositor might change into "*Ora sup' gram*;" and from thence the transition was easy to "*Hora super gramen*." But that Mr. Howard should have perpetuated such a stupid error, by transferring it to his English version, is truly astonishing.

should give circulation to the well-known objections of that respectable body to ecclesiastical revenues, and should shoot an arrow at the rapacity of the clergy, by putting language into the mouth of the Son of Sirach which he never uttered? But such is the fact, for in p. 76 we read as follows: "*One stumbling-block lies in the UNJUST GAINS OF THE ALTAR. Wo to the man who gapes for these! Yet, every imprudent PRIEST must be meddling to his own perdition.*" If we turn either to the Greek or the Latin, which is rather more full, we shall not find one word about "the gains of the altar," or the "priest!" we subjoin both versions:

[Χρυσιον] Ξυλον προσκομματος εστι
τοις ενθυσιαζουσιν αυτω, και πας
αφρων αλωσεται εν αυτω xxxiv. 7.
(Sept.)

Lignum offensionis est aurum sacri-
ficantium; et illis qui sectantur illud;
et omnis imprudens deperiet in illo.
xxxv. 7. (Vulg.)

"Gold is a stumbling-block to them that sacrifice unto it" [i.e. make it their idol]; "woe to them that follow it, and every fool shall perish by it." The declaration is a very important one, as referring to "covetousness, which is idolatry," whether existing among the clergy or the laity; but nothing can justify a translator in indulging his private feelings at the expense of truth and candour, by giving a particular application to a universal precept.

Other instances of want of fidelity in this translation occur in passages of a really objectionable kind in the original, which are palliated and softened down in the version, with a view to redæm the credit of the author. Thus, chap. iii. 30, in the Greek, Ελεημοσυνη ΕΞΙΛΑΣΣΕΤΑΙ ἈΜΑΡΤΙΑΣ, is faithfully rendered, in our version, "alms maketh an ATONEMENT FOR SINS." This sentiment is not quite so strongly expressed, though it is quite as unscriptural, in the Vulgate, "Eleemosyna RESISTIT PECCATIS;" but Mr. Howard mis-translates, and adds, thus—"alms RESIST THE EVIL DEEDS of men,"—although he allows in a note that "the Sept. Syr. ap̄l Arab. agree in this place with our English Bible!"

We might mention, also, passages *suppressed without acknowledgment*, as additional proofs that this is an unfaithful version. Thus the 4th verse of chap. xx. of the Greek, and of the authorized English version (the 2d verse of the Vulgate), *disappears without notice*. We admit that this passage is a highly objectionable one; but the attempt to save the credit of the Apocryphal author by *unacknowledged* suppression, is extremely disingenuous. How much more creditable would it have been to have left the passage to its fate (as our translators have done), or to have *avowed* the omission!

Mr. Howard thinks it no liberty to *introduce* a sentiment of his own, when he imagines he can improve his text. Thus, chap. xxxii. 10,

"As hail comes after thunder, so is noisy merriment followed by repentance." The words in *italics* are supplied by the invention of the translator, with the following apology: "This clause wants its antithetic one in the Latin, which, I AM PERSUADED, was in the original expressed or understood, and which I have supplied." (p. 79.) But the antithesis is *not* wanting; and if not in Mr. Howard's edition, might have been found, had he consulted a better, or had he looked to the Greek. "Before hail ['thunder,' *Sept.*] will come lightning, and before modesty will come favour."

Nor does the translator esteem it any freedom to *omit* a passage in the original, if it contains a sentiment which interferes with his own opinion. Thus, chap. xxv. 24, "Of the woman came the beginning of sin, and through her we all die." He contents himself with placing the Latin at the foot of the page, with the remark, "I HAVE CHOSEN to leave this here, untranslated; the only passage of Scripture by which it is at all supported, is 1 Tim. ii. 14."

We have dwelt more in detail upon a few of the innumerable blunders of this work, than we should have done, had we not thought it of great importance to expose the very slender qualifications which may co-exist with pompous pretensions to theological learning and critical ability. Here is a very pretty royal octavo, *got up* (as the phrase is) with all the tricks of the typographic art, in elegant pica, hot-pressed, and extra boarded; well calculated to impose on a superficial reader, both by its external garnishment and by its internal pretensions. The translator begins by sneering at "the phraseology already extant, and by *most* considered as a model, in the Canonical books of our authorized version." (Pref. p. vi.) With this old-fashioned style, he contrasts his own version, which he has the vanity to think will be found "at once free and faithful, yet not wanting in dignity," nor chargeable "with the palpable defects of this book as we have it in English." (pp. vi. vii.) That the existing translation of the Apocryphal books is capable of improvement, we have already admitted; but we have given abundant proof that Mr. Howard is not competent to such a task, and we cannot be sufficiently thankful that the translation of the "Canonical books" was committed by Providence to more skilful hands, and to a more solid judgment than *his*! We tremble when we think in what a state the Sacred Text would be exhibited, were its modern versions to be submitted to the revisal or approbation of persons so ill-qualified as the present translator.

But we have a still more serious charge to bring against Mr. Howard, than that he has produced a very bad translation of this ancient book. He adopts a very dangerous and unpardonable language, when he denominates it a "*part of the Jewish Scripture*," (p. vi.), and when he supposes that "if the Jews could have produced

a perfect copy of an Hebrew original, *when they embodied their Canon*, they would not have hesitated to include this book with the rest." (p. xi.) This passage shews his utter ignorance of the subject. The Jewish Canon was settled more than two centuries before this book was *written*; and although "a perfect copy of the Hebrew original" was *certainly* extant till within one century before the Christian æra, and *probably* four centuries after the birth of Christ, the Jews were never so profane as to embody it with the Oracles of God. Why, then, has Mr. Howard presumed to class it under the hallowed name of "SCRIPTURE," a term appropriated by our Lord and his Apostles to writings of *divine* authority? We are aware that this term was now and then used ambiguously, and with reference to works of professedly human origin, by some of the early Fathers; but such confusion of language was the parent of much mischief, and cannot be too strongly deprecated. The existing dispute between Protestants and Romanists on the subject of the Canon may be traced to this very source. At the Reformation, it was seen to be of the utmost importance to put an end to this profane confusion of human with divine testimony. Hence Coverdale and Cranmer, in their admirable Introduction to the Apocryphal Books, in the earliest English Bibles, warned the reader to observe the distinction between these treatises, and "the living and pithy SCRIPTURES," from which they "separated them and set then aside, *that they may the better be known, to the intent that men may know of which books witness ought to be received, and of which not.*" This caution was not discontinued, till it was succeeded, in 1562, by the clear language of the Sixth Article of the Anglican Church, in which the limitation of the word "SCRIPTURE" is decisively defined in its exclusive application to the *Inspired* Books, and from *that* period the term "*Apocrypha*" was placed *over every column* of those merely human treatises, so that they cannot be referred to without this distinctive word being submitted *four times* to the eye. The great and good men who commenced and carried on the work of the Reformation, by shedding the light of the Holy Scriptures upon the people, were powerfully impressed with the conviction, that, "forasmuch as the due estimation of heavenly truth dependeth wholly on the known and approved authority of those famous Oracles of God, it greatly behoveth the Church to have always most especial care, lest, through confused mixture at any time, human usurp the room and *title* of divine writings." So thought the judicious Hooker. Mr. Howard seems to think otherwise, for he has attempted to break down the barrier which the Reformers were anxious to establish; he has given the name of "*Jewish Scripture*" to the devotional tract of the Son of Sirach; and he has endeavoured to obtain for it a deuterocanonical authority, by hazarding the supposition, "that the prophet

DANIEL himself, or one of his nation, like-minded with him and employed under him, left behind him the MSS. out of which chiefly this book was composed." (p. ix.) We had thought of making some remarks on this altogether *new* and highly absurd conjecture; but we may safely refrain, for it is too puerile to need formal refutation.

ART. II.—*The Claims of the Established Church. A Sermon, by the Rev. W. Hodgson Cole, A.M.* Longman & Co. 1827.

THE object of this discourse is to point out and enforce upon those, who have had the benefit of being educated in the principles of the Church of England,—that fairest daughter of the Reformation,—the claims which she possesses to their undivided reverence and affection, as a just requital for her fostering care and wholesome instruction during their years of helplessness and ignorance.

As the subject of an address from the pulpit, this is a theme of no ordinary difficulty. The persuasives to conformity are aged and unattractive: they want the charm of novelty; in some instances they carry merely an air of apology; and they contain no motives of worldly advantage, neither of personal respect, nor of pecuniary emolument. They are weighty, it is true, when maturely considered; but they are such as reach only minds of a reflecting turn, and deeply and soberly imbued with Christian principles. The preacher is, at the same time, prevented from acting on the offensive. It would be beneath the dignity of his office to institute a comparison between the constitution and doctrines of *his* church, and the systems of dissenting communities; much less to notice the tenets and government of such communities, perhaps their extravagancies and conceits, in language which appeals to the passions and excites either contempt or indignation. He labours, too, under the further disadvantage, that, in advancing the cause of the Established Church, he appears, to a certain extent at least, as the advocate of his own interests. These difficulties Mr. Cole has very successfully surmounted; the latter by a seeming unconsciousness that his motives are liable to such misconstruction, or that he is otherwise concerned in the matter than as regards his own responsibility; the former by imparting to topics, dull and unaffecting because trite, the warmth of his own feelings, and investing them with that interest which a lively portraiture of truth in her full and fair proportions never fails to excite.

The text is from Psalm cxxxvii. 5, 6. "*If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.*" It is selected as being descriptive of the

affectionate and (if the expression be allowable) the patriotic regard which churchmen may be expected to bear to their spiritual Zion—a regard due as well on account of her intrinsic excellence, as of her venerable antiquity. For,

“In the communion of this apostolical church, thousands, for successive generations, have perfected holiness in the fear of the Lord;—have come to a saving knowledge of the Christian plan of salvation, through faith in the sacrifice of Jesus Christ;—have lived righteously, soberly, and godly in this present life; and have had their dying hours cheered by the presence of the Holy Spirit, and gilded with the bright hopes of a blessed immortality.” P. 7.

Taking occasion from hence to notice and to deplore the indifference with which many in the present age regard the National Church, and the defections so frequently made from it without *due*, perhaps without *any* consideration; Mr. Cole hastens to state the leading motives and arguments which call upon the members of that church to a firm and consistent adherence to its communion.

The first ground our author takes is, that the Established Church is *supported by the laws of the country*—

“Laws,” he proceeds, “made by the concurrent wisdom of some of the most pious and learned Christians that ever adorned the church of Christ,” and founded on the consideration, that “as it is the duty of a parent to bring up his children in the nurture and admonition of the Lord, so it is the duty of a Christian government to promote the cause of true piety, and to endeavour to give full effect to the religion of Jesus Christ among the whole community.”* Now, “submission to civil and ecclesiastical rulers is enjoined in so peremptory a manner, that whoever bows to the authority of the Bible, must acknowledge it to be a *very painful necessity*, when his conscience will not permit him to acquiesce in the institutions sanctioned by his lawful governors.” But this necessity, in regard to institutions of a spiritual nature, can exist only “where the State imposes superstitious ceremonies or doctrines repugnant to God’s revealed will:” it certainly does not exist “where the Church, established and patronized by the State, has all the essentials of a true Church;—when the pure word of God is preached in it;—when the sacraments are duly administered according to Christ’s ordinance; and when her rites and ceremonies, instead of being idolatrous and superstitious, are simple and edifying.” Pp. 8, 9.

The second ground of claim which the Church has to the attachment of its members is, that, *as long as that attachment exists, Christian unity, with all its concomitant advantages, is maintained.*

“No duty is more strongly recommended in the word of God, and none, that a heart under the influence of Christian love feels more anxious to fulfil, than to preserve the unity of the spirit in the bond of peace.” “Wherever true Christian unity prevails, there will true and vital Christianity be likely to flourish. But to produce this effect, it must be a unity springing from reciprocity of religious sentiment.” Such a unity will extend its fostering care to every Christian grace; it will subserve to the progress of true religion,—to the establishment of truth and sound doctrine; it will redound to the glory of our God and Saviour, and to the honour of our holy faith, and greatly facilitate

* On the necessity and advantages to a nation of an established religion, See Paley’s *Philosophy*, Book VI. c. 10.

the propagation of it where its benign influence is still unfelt. For the melancholy results of a contrary spirit we need not have recourse to conjecture; but appeal to the sad controversies that have disgraced and desolated the Christian church. Ecclesiastical history furnishes us with too many deplorable instances of the evil effects of disunion—in the mutual jealousies and implacable hatred that have subsisted among Christians;—in the persecutions unto death, and in the sanguinary wars with which they have mutually attacked each other.” Pp. 10, 11.

In the truth of this representation it is impossible not to concur. Animosities, indeed, and excesses of the kind last described, may not perhaps again result from difference of religious opinions. But there is one mischief proceeding from this cause, which still does and ever will subsist, and which is neither trivial in its degree nor in the extent of its operation:—we allude to the obstacles which it raises in the way of social and friendly intercourse. Dissensions are always violent in proportion as our interest is excited upon the subject, and as the soundness of our judgment is thereby called in question. And hence it seems to be, that, while concurrence in points of doctrine and upon the subject of church government forms, or has a tendency to form, the strongest union, the tendency of disagreement in these particulars (where indifference in religious matters—the liberality of modern times—does not prevail) is to separate and keep asunder one man from another, even dividing and determining anciently contracted friendships. It has frequently happened, indeed, that the stricter the previous intimacy, the keener has become the subsequent resentment; and it is certain, that no where are the melancholy effects of sectarian discord so fully developed as when it creeps into families. Disputations and bitterness then take the place of harmony and kindness; suspicion, distrust, and reserve, of cordiality and openness of confiding affection. Courtesy becomes the cold substitute for sympathy. That tenderness, which is the balm of life, is dissipated. Home is no longer the resort

“ Of love and joy and peace, where,
Supporting and supported, tender friends
And dear relations mingle into bliss.”

It may perhaps be urged, that where unanimity exists in regard to the leading principles of Christianity, minor differences, as upon the mode of church government, &c. are beneath the attention of a well-regulated mind. But he must be little acquainted with human nature, who supposes that our prejudices, much more points upon which we have formed a mature opinion, can be continually, if not systematically, offended, without a diminution of kindness towards the offender; and can have ^{but} slight reverence or affection for the external forms and services of a worship with which education has rendered him familiar, who can endure to witness those rites treated with contempt, or hear them stigmatized as childish, superstitious, or absurd.

Surely, if the wavering churchman were fairly and seriously to put these considerations to heart, he would long hesitate before he made the final plunge; he would feel that "a painful necessity" alone should oblige him to it; he would revolt from being the occasion to his friends of an inevitable breach of charity,—from giving a further rent to the seamless coat of Christ,—from implanting discord in a soil where hitherto has flourished the sacred communion of saints.

After vindicating *the constitution of the Established Church, as being in all essential points according to the apostolical model*, which Mr. Cole urges upon her members as a third claim to their fidelity, he alleges for a fourth, *the consistency of the doctrines of the Church of England with scripture*.

"It can be attributed only to a marvellous outpouring of the Holy Spirit upon the English reformers, that amidst the perturbations of an ecclesiastical revolution, they should not be impelled, by the bitterness of controversy and opposition, from one extreme to the other. With respect to rites and ceremonies, they rejected those that were idolatrous and superstitious, and retained those that were simple and edifying;* and with respect to doctrines, they resorted to the pure fountain of God's word for the unadulterated waters of eternal life. They exhibited divine truth in all its simplicity, unobscured by the visions of enthusiasm, and the debasing admixture of man's wisdom. They brought forward with prominence the peculiar and essential doctrines of our holy faith, and described them with unrivalled perspicuity and precision; and observed a becoming caution on others less clearly revealed, and the reception of which are not considered to be so essential to salvation. The existence of one living and true God; and in the unity of this Godhead, that there are three persons of one substance, power, and eternity—the Father, the Son, and the Holy Ghost; the incarnation of the Son of God, and his sacrificial death for the sins of men; the influence of the Holy Ghost for the renewal and sanctification of the sinner's heart; the corruption of man's nature by the fall of Adam, whereby every one engendered of his offspring is very far gone from original righteousness, and is of his own nature inclined to evil; the inability of man to do good works pleasant and acceptable to God without the grace of God by Christ preventing him, that he may have a good will, and working with him when he has it; the justification of the sinner by faith only,—a faith which necessarily produces the fruits of a holy life; and the perfectly gratuitous nature of that salvation thus provided for every penitent and believing sinner;—these are the leading doctrines of our Church; doctrines clearly deduced from God's word; doctrines of essential and vital importance; and of which a clearer exhibition is not to be found in the formularies of any other Church." Pp. 14, 15.

There cannot, perhaps, be a stronger confirmation of the justice of the position, which it is the object of this passage to prove, than the fact, that dissenters, who maintain principles in some points directly opposed to each other, and hold each other's sentiments in severe aversion, do yet severally allow that their respective tenets are substantially expressed in the Articles, Liturgy, and Homilies of the Anglican

* The Church of England, as was observed by Charles I., keeps the middle way between the pomp of superstitious tyranny, and the meanness of fanatic anarchy.

Church. So exact and full is the impress which that church has received from the seal of revealed truth.

Mr. Cole's next argument is drawn from the Church of England affording to its members *every means of grace necessary to guide them to the knowledge of the truth, to perfect them in christian godliness, and to prepare them for the enjoyment of future glory.*

This he makes out by shewing, that the common translation of the Bible was accomplished under her auspices, with the authority and encouragement of King James I.;—that she has duly provided for the public reading of the divine records, and anxiously enforces on her members the duty of studying them privately;—that the sacraments instituted by our Saviour are administered by her in all their original simplicity, and represented in their true character without any superstitious alloy;—and that she has prepared for her members, in the Liturgy, a manual of devotion, which admirably combines the earnestness and fervour, with the chaste and reverential soberness of sincere piety.* The following passage will affectingly commend itself to every heart, which is sensible of having possessed relatives who departed this life in a Christian's faith and fear:

"My brethren, with these prayers, your ancestors have for generations supplicated the God of heaven, many of them from the very seats which you now occupy; with these prayers they approached the throne of mercy for blessings to their souls. These prayers, offered up in spirit and in truth, were the means of procuring for many of them, it is to be hoped, a penitent and contrite spirit, faith in the atonement of Jesus Christ, forgiveness of sins, a renewal of heart, peace and joy in believing, a relish for spiritual and devotional exercises; thus qualifying and preparing them for the enjoyment of that pure and unalloyed bliss, which they are now participating in the presence of God, and in which they will be delightfully employed through all eternity." Pp. 17, 18.

For other grounds of claim (and they are not insignificant) which Mr. Cole advances on the part of the Church, as requiring the strict adherence of its members, we shall refer our readers to the Sermon itself.† A perusal of it we heartily recommend; and this not only for its own merits, but also because our Clergy will thus perceive the practicability, as they must acknowledge the utility, of ministerial endeavours to fix, by reason and argument, the attachment of churchmen to the communion in which they have been educated. We cannot, however, close this article, already too long, without extracting another passage, upon which it is unnecessary for us to remark. The

* As justly and elegantly pourtraying the various beauties and excellencies of the common services of our Church, we recommend with earnestness as well as confidence, a Discourse on this subject by the American Bishop Dehon. It is in the first volume of his Sermons, from the text, "Her clothing is of wrought gold." See also Paley's Philosophy, Book V. c. 5.

† See also the considerations of a similar tendency which Dr. Paley has brought together in his Moral Philosophy, Book V. c. 4.

clerical reader, as well as the layman, will find in it a theme for serious reflection :

"To justify their departure from this apostolical Church, many complain of the doctrine and character of their minister. But if the Church have those claims of attachment, which I have already stated to you, then surely the real unworthiness of an individual minister would be no justification to any member of the Church in quitting its communion. With respect to myself, my brethren, I acknowledge that I have much reason to humble myself before God, for the imperfect manner in which I have performed the duties of my sacred calling. My heart sometimes trembles at the awful responsibility of my ministerial office, and at the thought of that strict and solemn account which I must one day render at the bar of God's judgment-seat. Most earnestly do I entreat you to join your prayers with my own, that, under the influence of the Holy Spirit, I may exert myself with greater zeal, diligence, and fidelity for the time to come. I would entreat your candour, likewise, as well as your prayers, not only for myself, but for my brethren in the ministry. We hold our treasures in earthen vessels; we are men of like infirmities with yourselves; and we therefore humbly hope you will estimate our ministry with charity; at least that you will not impute to our excellent Church, which is almost without spot or wrinkle, that blame which is due only to ourselves." P. 21.

ART. III.—*A Song to David.* By the late CHRISTOPHER SMART, M.A.
London: Rodwell and Martin. 12mo, pp. 55, 1821.

Song to David, written in imitation of Smart, by the Rev. WILLIAM BULLOCK, Missionary of Trinity, Newfoundland. London: Cock.
12mo, pp. 47. 1827.

So small is the bulk of good sacred poetry in our language, that we should be disposed to hail with pleasure any addition of excellence to the stock. The beauties of that fine yet strange production, with which Mr. Bullock has entered into competition, are such as might well have daunted a rival on the same theme, while some of its absurdities are capable of provoking ridicule which few would have the boldness to brave. We do not quite understand the aim of the new panegyrist of "the sweet singer of Israel," in undertaking "an imitation of Smart." Had he chosen to endeavour to amend the defects of the original *Song*, for the behoof of such lovers of poetry as would wish to see its best energies applied to the worthiest purpose, that of praise ultimately rising to the throne of grace,—the attempt would have been explicable enough. Seeing, however, what we see, we cannot be sorry that he did not attempt it; for in his own verses, Mr. Bullock, however respectably endowed, shows no evidence of powers equal to the task of re-modelling a work of the so many times successful Seatounian prizeman. An imitation of what is written in another language, or in an obsolete dialect of our own, may be easily imagined. Pope's *Messiah*, and version of Donne, may give an idea of what we mean; or the expansion of a brief thought or two, into a more extensive web

of meditation, may be fancied, although we remember no very happy example of such a performance. But here we have neither a free translation, nor *rifacimento*, neither abridgement nor paraphrase; but a poem much of the same length, of the same stanzaic metre, the same subject and mode of treatment as its precursor; with, at the same time, a wish, on the part of its author, to avoid similarity of sentiment, imagery, and expression. We think it an unhappy enterprise, and likely to fail in the ablest hands.

The circumstances relating to Smart's Song to David are such as to be deserving of record. It was known that while in confinement, on account of aberration of mind, he had written poetry on this subject, and had indented the words on the boards of the wall of his room, while he was deprived of pen and ink. It seems hard to conceive that five or six hundred lines, of which the poem consists, were all marked down in this way; so, however, it is stated, and the fact is not impossible. The composition was subsequently printed, but whether before its unhappy author's death, we cannot say. No copy of the first edition has occurred of late years, although Southey, Anderson, Park, and Chalmers, were all on the look out for it, and they had the richest poetic collections at their command. About five or six years ago, the editor of the impression of 1821 (of which the title is at the head of this,) discovered a reprint of it in the middle of a quarto miscellany of psalms and hymns by various writers. We decidedly infer that his exemplar must have been a *reprint*, as the original was separately reviewed in some of the periodicals of its day; and it would hardly have been so noticed, had it appeared among a heap of others in the first instance; but we have not the means at hand of verifying this conjecture. It well deserved to be put out of farther hazard of disappearance; and it was accordingly well printed in a portable size, but with no comments, or next to none in amount and value. The editor might well say, that "the solution of sentences was a task so difficult and doubtful" that he dared not undertake it. Yet it ought not to be understood, as if the Song were so perplexed with enigmas as to be generally obscure. We should rather say that it is darkened here and there by the imperfect development of highly proper subject-matter, and, in a few instances, degraded by abrupt transitions from high to mean topics, leaving, nevertheless, its substantial worth unimpaired. To be sure, at times, we may almost say with poor Posthumus,—

" 'Tis still a dream; or else such stuff as madmen
Do tongue and brain not: either both or nothing:
Or senseless speaking, or a speaking such
As sense cannot untie."

Smart has prefixed "The Argument," and this is sane enough:

without it, indeed, we should sometimes find it hard to know what the poet was descanting upon. After an invocation, calling on the Son of Jesse, "the servant of God's holiest charge," to hail and hear,—he deftly touches on twelve points of David's character. We give those of greatness, goodness, and strength:

"Great—from the lustre of his crown,
From Samuel's horn, and God's re-
nown,

Which is the people's voice;
For all the host, from rear to van,
Applauded and embraced the man,—
The man of God's own choice.

"Good—from Jehudah's genuine vein,
From God's best nature, good in
grain,

His aspect and his heart;
To pity, to forgive, to save,
Witness En-gedi's conscious cave,
And Shimei's blunted dart.

"Strong—in the Lord, who could defy
Satan and all his powers that lie
In sempiternal night;
And hell, and horror, and despair
Were as the lion and the bear
To his undaunted might."

Pp. 9, 11, 13.

The Song then celebrates David's poetic talent, and choice of subjects:

"His muse, bright angel of his verse,
Gives balm for all the thorns that
pierce,

For all the pangs that rage;
Blest light, still gaining on the gloom,
The more than Michal of his bloom,
The Abishag of his age.

"He sung of God—the mighty source
Of all things—the stupendous force
On which all strength depends;
From whose right arm, beneath whose
eyes,
All period, power, and enterprise
Commences, reigns, and ends."

Pp. 15, 16.

Besides this one great theme, the Argument tells us that the Psalmist found others in "angels, men of renown, the works of nature in all directions;" and in exhibiting the latter, Smart shows much sensibility to external objects. We are next informed, in prose, that "the pillars of knowledge are the monuments of God's works in the first week,"—and, in verse, that,

"The pillars of the Lord are sev'n,
Which stand from earth to topmost heav'n;
His wisdom drew the plan." P. 22.

Seven Greek letters, or literal numerals, are then marshalled forth, to be decorated with symbols of the successive days' work at the creation. This is all too cabalistic for our comprehension; if it be founded on the text in Proverbs ix. 1, "Wisdom hath builded her house, she hath hewn out her seven pillars"—(and no very hard text perhaps,) we leave it to more perspicacious hierophants, to connect it with the above recondite interpretation.

Of an "exercise on the Decalogue" it is difficult to make much tally with the declaration, except this sublime stanza at the commencement, and of course exemplifying the first commandment:

"Tell them, I AM, JEHOVAH said
To MOSES; while earth heard in dread,
And, smitten to the heart,

At once above, beneath, around,
All nature without voice or sound,
Replied, O Lord, 'THOU ART.'—P. 27.

It is in the latter part of the poem, especially, that the failure of this gifted man's mind most evinces itself. The ideas seem to throng together without selection, there is a confusion of perception, little bond of connexion, and the most startling introduction of unexpected subjects in the midst of grave matter—and all this particularly where he intends to illustrate “the virtues of praise and adoration,”—and to give “an exercise on the seasons and on the senses.” Yet here, amid incongruous imagery and vague expressions of sentiment, he often, by a rapid touch, hits off a happy resemblance of natural objects. Describing the Seasons, he says,

“ The laurels with ^{the} winter strive ;	For ADORATION myrtles stay
The crocus burnishes ^{alive}	To keep the garden from dismay
Upon the snow-clad earth :	And bless the sight from dearth.”

It is the tact of a picturesque eye which notices “the ermine jealous of a speck,”—and thus describes the kite “strong in pursuit the rapid glade, which makes at once his game,”—“strong the gier-eagle on his sail;”—and, in alluding to fishes, speaks of them as creatures, “which Nature frames of light escape, devouring man to shun.” And in lines which themselves are music, he tells us, “The scholar bulfinch aims to catch, the soft flute’s ivory touch.”

The “amplification in five degrees” of David’s merits concludes the poem, and is one of its finest portions; much of it is magnificent. The attribute of beauty affords an extract, less disadvantageously seen apart.

“ Beauteous the fleet before the gale ;	Beauteous the temple, deck’d and fill’d,
Beauteous the multitudes in mail,	When to the heav’n of heav’ns they build
Rank’d arms and crested heads :	Their heart-directed vows.
Beauteous the garden’s umbrage mild,	“ Beauteous, yea beauteous more than these,
Walk, water, meditated wild,	The Shepherd King upon his knees,
And all the bloomy beds.	For his momentous trust ;
“ Beauteous the moon full on the lawn ;	With wish of infinite conceit,
And beauteous, when the veil’s with- drawn,	For man, beast, mute, the small and great,
The virgin to her spouse :	And prostrate dust to dust.”

Pp. 46, 47.

After exhibiting these specimens, it may well consist with much talent in Mr. Bullock to find him unequal to cope with such strains. His Song is sensible, pious, imbued with biblical allusion, void of many of the defects of Smart’s, and far more easy of comprehension; but it has not the touches of originality, nor the occasional melody, nor the sublime reach of primary conception, which distinguish the model before him.

We give, as a specimen of the new Song, one of the points of the modern amplification, which is not without merit; nor can we find any other part superior to it in Mr. B.'s ode.

<p>Kind is the sun-beam on the snow; Kind is the breeze where fevers glow; The voice from harm to warn; Kind is the cresset on the way; And kind to traveller astray The opening eye of morn. Kind is the man who acts his part To fellow man; and kind the heart That pants the wound to heal;</p>	<p>Kind is the judge to mercy bent; And kind the warrior intent To stay the thirsty steel. "But kinder he, in Carmel's land, When by his servants, his demand The wealthy churl increased; And when at Abigail's lament He did his vengeful vows repent, And 'stead of cursing bless'd."</p>
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Ps. 25, 26.

Should there yet be discovered a copy of the original edition of Smart, it would be worth while to ascertain whether some of the blemishes have not arisen from typographical blunders, and to correct them, ere the Song gets incorporated, as it surely will be, in the body of our national poetry.

ART. IV.—*Original Anniversary Hymns, adapted to the Public Services of Sunday Schools and Sunday School Unions.* By Mrs. GILBERT (late ANN TAYLOR). London: Holdsworth. 1827. Pp. 76.

THERE is no species of composition which seems to be more difficult of attainment, and in which so few appear to excel, as the lighter style of sacred poetry. Watts has, perhaps, surpassed every one in this branch of writing; and amid much that is common-place, and not a little that is objectionable, has produced many hymns, which, for simplicity, piety, and poetical beauty, have not often been exceeded. In our own days, Montgomery has been as successful as any one, and the Taylors of Ongar have furnished us with many admirable hymns of the simpler kind. One of these ladies, who is understood to have been the cleverest, is lately dead; and if her life (written, we believe, by her brother) had not been made the vehicle of much absurd fanaticism, and unwarrantable abuse of the Clergy, we should not have passed it over in silence.

The present work, by the surviving sister, bears, however, such intrinsic marks of the piety and excellence of the writer, and seems in some respects so well adapted for the purposes for which it is designed, that we cannot refrain from noticing it. It is divided into three parts:—"Hymns to be sung by Children;" "Hymns to be sung in the open Air;" "Hymns to be sung by Teachers and Friends." Of these by far the larger number are comprised in the former description: and Mrs. Gilbert would have equally consulted her own reputation, and her usefulness to others, if she had omitted the two latter sorts entirely.

We shall take the liberty of so doing, and shall select two or three hymns, which appear to us best calculated to shew that, if the authoress will condescend to exercise a little more judgment, she may, even without the aid of her sister, do much to supply one of the greatest desiderata in the Christian-school-room and nursery :

" Thanks for many Mercies.

"Thanks to the grace that brings us here,
While thousands go astray;
That spares us yet another year,
To this expected day.

"Thanks for the teachers, dear and kind,
Who strive our souls to win;
Thanks that they ever were inclined
To check us in our sin.

"Thanks for the sabbaths we have spent,
The sermons we have heard,
For every kind encouragement,
And every warning word.

"And have our praises been sincere,
For all thy favours shown?
Then let it in our lives appear,
And not in words alone.

"When from thy temple we depart,
And other thoughts intrude,
Keep us, in lip, and life, and heart,
From vile ingratitude.

"Ten thousand blessings we receive,
Each moment from above;
Yet how unthankfully we live,
For such unceasing love!

"Thanks that we know the joyful sound
Of life, through Jesus' name,
And were not born on heathen ground,
To which it never came.

"Thanks if we lend a willing ear,
Or have a heart to learn;
For God it is who draws us near,
And gives us grace to turn.

"But poor and mean our thanks must be,
For favours so divine!
Great God, we owe ourselves to Thee,
Make us entirely thine." Pp. 21, 22.

"We rise and soon forget the care
That watch'd around our bed;
We sleep,—but did we mean the prayer,
That in our haste we said?

"Lord, to these thoughtless hearts of
ours,
Thy pardoning love apply,
And send thy Spirit's heavenly showers
To cleanse us, from on high.

"The Saviour's blood can wash us clean,
His Spirit keep us pure;—
Then, all thy praises we shall mean,
And then, our heaven is sure."

Pp. 24, 25.

The following is well worthy of being learned by *grown-up children* :
and may ~~is~~ be deeply engraven upon their hearts!

" After Sermon.

"Lord, pity the heart of a child
Apt ever to wander from Thee;
Our spirits are fickle and wild,
As wild as a wave of the sea;
O how can we bid them be still,
Or turn them from vanity's way?
But Jesus can say, if he will,
'Peace, peace,'—and the winds shall
obey!

"The warnings which now we have
heard,
Already, they seem to have flown,
Our thoughts have impatiently stirred
To pleasures and plans of our own;

And thus we shall ever abide,
Forgetful of pleasures above,
Unless we are drawn to thy side,
By powerful, wonderful love.

"Yes, speak, and thy Spirit impart,
That mercy, of mercies the best,
And each, with a penitent heart,
Shall fly like a dove to thy breast;
No more as a wave of the sea,
Frothed over with vanity's spray,
But peace shall be spoken by Thee,
And we, like the winds, shall obey."

Pp. 38, 39.

ART. V.—*The Church's "Hope," or a late Repentance considered, in a Sermon, by the Rev. J. E. N. MOLESWORTH, Curate of Millbrook.*
Rivingtons, London, 1827.

THE circumstances which gave rise to this Sermon are not without interest, and we cannot do better than relate them in the words of the excellent author.

Francis Proudley, who had been executed at Winchester for horse stealing, on the 24th of March, was brought to Millbrook for interment.

He had connected himself with a gang of Gipsies, from whom, notwithstanding the efforts of his friends, he refused to withdraw himself, till at length his offences brought him to that end, to which the lawless habits of the company he kept, and the irregular propensities that inclined him to such company, might be expected to conduct him.

But crime and debasement had not been able to extinguish the sparks of natural and parental affection. Our mind's eye turns with pleasure and refreshment to the gleam of light which develops itself amidst the darker hues of such a character as is presented in the voluntary associate of vagrants, and we may add, the self-destroyed victim of lawlessness and neglect of religion. It is grateful to discover bursting forth, in spite of the clouds of corruption and habitual guilt, gleams of those lovelier and brighter affections of our fallen nature which may yet be said to bear the impress of the Divine Image, and indicate His planting and fostering hand.

Proudley's child, aged two years, had, about a twelvemonth before, been buried in Millbrook church yard. And now, under the deeper and better feelings which the approach of death seemed to have revived, and which are stated by the public journals to have manifested themselves in expressions of penitence, and resignation to his fate, his heart beat strongly with the affections of a father.

He entreated as the only comfort (*save those of Religion*) which could be imparted to him, that he might be assured, before his death, that his mortal remains should repose beside those of his child. His wife, to gratify this desire, walked over from Winchester to Millbrook, and requested the necessary permission.

Much attention was excited by this funeral, and multitudes assembled to witness it. There is indeed in the above relation "traits of feeling which come home to the hearts of people of all conditions, and irresistibly claim their sympathy." The Curate of Millbrook, with a zeal and judgment which, we trust, will be manifest every day more and more amongst the Clergy of our Church, seized the opportunity of speaking a word in season. When the cars of his flock were thus opened, he called upon them to contemplate DEATH COUPLED WITH CRIME.

He takes as his text the declaration of our Saviour to the thief on the cross, "*Verily I say unto thee, To-day shalt thou be with me in Paradise.*" He cites the following passage in the Burial Service of our Church,—"We meekly beseech Thee, O Father, to raise us from the death of sin, unto the life of righteousness, that when we shall depart this life, we may rest in Thee, as our HOPE is, this our brother doth."

He first examines the nature of the HOPE here expressed by the Church, and then considers the case of the penitent malefactor. We

are afraid we shall not do justice to the ability with which the preacher has performed his task by the meagre analysis we are about to give.

He shews that the intention of the Church, throughout the office for the Burial of the Dead, is two-fold; (1) to administer consolation to the friends of the deceased, and (2) to raise, from the touching spectacle of a fellow-creature called to his final account, those admonitions which so deeply concern the bye-standers, *mortal and accountable beings*, like him who descends to the grave before their eyes. After some excellent remarks he proceeds,

We do not *affirm* that the deceased does rest in Christ—we only *hope*—we suggest to the surviving friends the *hope* of christian charity, "*which hopeth all things.*"

The Church knoweth that there is "One Lawgiver, who is able to save and to destroy," and that to Him judgment belongeth. She passeth her judgment only during the *lives* of her children, that they may hearken and "flee from the wrath to come." When death has closed the scene, she commits them to "Him that judgeth righteously." She is not insensible to the danger in which many of them, to all *human* judgment, have departed this life; yet over all who have professed the blessed name of Jesus, and have been admitted by baptism into his Church, over all such she pronounces the charitable *hope*, that they may rest in the Lord.—P. 5.

***** Infinite Benevolence and Wisdom may see the case, not as we see it: and may discover reasons of mercy which we can neither anticipate nor comprehend.

Therefore she judgeth not the *deceased*. She commits him to the judgment of his God and his Redeemer. She *hopes*—she breathes the language of charity, mingled with *proper caution*. While she offers comfort to the mourners, she warns the congregation of the *covenanted terms* of salvation; she tells them that *they must* be raised from the death of *sin*, unto the life of *righteousness*, if they would rest in God, as she *hopes* their departed brother doth.—Pp. 5, 6.

If this *hope* be applied to a criminal, can you suppose, asks the preacher, it is the hope on which the Church would advise you to rely for your salvation? Who dare say that the sorrow of the culprit is from God? That his repentance is the repentance not to be repented of?

He can scarcely distinguish accurately between the powerful operations of terror, and the supposed impulses of "Godly sorrow." His faith and penitence are like the armour of Saul upon David. He has not "proved" them—he would not by *choice* go forth in them to battle. He has had no opportunity of *proving* them by *these tests*, which reason and revelation concur in pointing out, as the only proofs of their soundness, upon which *man* can with any certainty depend: namely, their influence in enabling us to resist the *assaults of temptation*; and in causing us "in an honest and good heart" to bring forth *fruits* meet for repentance.

None of these tests can the man who repents only under the fear of death, have to assure him of the *reality* and *strength* of his faith, and repentance. He must, therefore, he ought—and so must and ought every christian, who joins him in entertaining a hope of *his* salvation, to mingle that hope with fear and with humility.

A life, or a large portion of a life, spent in crime, and only concluded with a repentance under the prospect of approaching death, does not indeed absolutely shut the door against hope—but unquestionably does present the *most*

awful and alarming grounds for fear. We may hope, in that charity which "hopeth all things," that this late faith and penitence may have been sincere, and such as by the mercies of God, and the merits of the Redeemer, may have been accepted.

But we must also in christian *truth*, and in christian *prudence*, regard that as a very doubtful hope; a hope, to which *no man ought to trust who has time to build a better hope*, and to whom salvation is of the slightest importance.—P. 7.

We must now turn to the case of the penitent malefactor, which the author treats clearly and satisfactorily:

Here undoubtedly there is room for *hope*. The expressions of the narrative, as far as they go, say nothing as to the *previous* state of the man's mind, and we may *conjecture*, though we cannot ascertain, that this was his first act of penitence. We may say, *certainly*, that if a man's penitence and faith be in all respects like that of the thief upon the cross, he will be forgiven.

But we find many persons extending the application of the example far beyond this. Not content with a charitable *hope*, or with a *conditional* assurance, they presume to offer to the most guilty, from this example, a *certain* and *infallible* assurance of forgiveness. Not content with assuring him of pardon, if he fulfils the conditions pointed out in the Gospel, they presume to assure him (and here lies the fallacy) that he *has* fulfilled these conditions, and is certain of salvation.—Pp. 8, 9.

Observe in the first place, what this man did, to whom Jesus gave the assurance in the text. Consider the circumstances and the acts, in which his faith manifested itself.

He acknowledged Jesus, when, to all outward appearance, he was deserted by all—and when, to any but one of strong faith, his power of doing good must have appeared at an end; and even his commission unauthorised. When did he give his Redeemer glory? Even while his cruel enemies were triumphing over him, and when he was ignominiously "numbered with the transgressors." How did his faith then produce its *fruits*? It drew forth from him a public acknowledgment of Jesus before men—an humble confession of his own sinfulness, and of the justness of those sufferings which it had brought upon him—a just rebuke of his wicked companion, and a charitable remonstrance against his blasphemous revilings—a declaration of Christ's innocence, and a prayer for mercy and admission to his kingdom. These works of faith, under *such circumstances*, were no ordinary proofs. They shewed a state of heart which will not usually be found in one who has surrendered himself to sin in *despite of knowledge and of the grace given to him*.—P. 10.

What, then, is the sum of the whole matter?

There *may* be *especial* mercies to be applied to *extraordinary* cases—there may be *allowances* to be made for *peculiar* situations. But they are to be applied and made, *not by man*, but by God. His covenanted mercies are declared on terms, which will not permit us to draw distinctions.

He promises pardon to the true penitent and sincere believer—But he only can *assure* such persons, as we have considered, of salvation, because, generally speaking, He only can know, whether the faith, and repentance professed under the dread of death are *genuine*.

∴ We *hope* all things—but we also know that we have but one *safe* and *plain* rule to follow—to love the Lord our God with all our heart, and all our soul, and all our strength; and our neighbour as ourselves—to believe, and to trust in the *merits* of our Redeemer, to pray for the aid of the Holy Spirit—to work diligently with that Spirit, and thus to show forth the *fruits* of our faith—ever moving onwards towards the prize of our high calling,—working out our salvation with fear and trembling, and sensible that He who hath committed to us talents, will assuredly reckon with us, and expect their due improvement. That we may thus

employ our lives— thus build *our hope* for the hour of death, and the day of judgment, may God of his infinite mercy grant, through Christ Jesus.—P. 12.

We need not say that Mr. Molesworth is already honourably known to the world by several publications of great merit; and it is with lively pleasure that we notice this Sermon; for it shews that while he exercises himself in the path of learning, he is anxious to promote the spiritual welfare of his flock. This discourse, which thus sets forth the doctrine of our Church and of the Scriptures on a most momentous subject, is well adapted for distribution, and we rejoice to add that it is printed with this view, in a cheap form, and may be had for 4d. or 3s. per dozen.

ART. VI. — *Sermons, chiefly doctrinal, with Notes.* By GEORGE D'OYLY, D.D. F.R.S. Rector of Lambeth. London: Rivingtons, 1827.

OF the immense number of Sermons which are almost daily issuing from the press, some are designed for the benefit of the ignorant and uninstructed, some for the use of families, and some for students and the better educated classes of society. The same standard, therefore, cannot in strict justice be applied to every volume of Discourses; and in order to form a critically accurate opinion, it is necessary to keep in view the end and intention of the author in the publication of his Sermons. This is a question, however, which, in many instances, is of no easy determination. The bulk of our published Discourses are written in such an even tenor of correct mediocrity, as, if it does not absolutely unfit them for each of the purposes before-mentioned, is not particularly suited to any of them. Without being chargeable with gross faults, they are destitute of great excellencies; not altogether above the comprehension of the vulgar, yet not well fitted to their capacities; not quite unsuitable for the use of families, yet not adapted to their peculiar wants; not disgusting to the better educated ranks, yet not calculated to attract their attention, and to edify them in the perusal. The greatest number of our Sermons are undoubtedly of this description; and though, in a religious point of view, they may be read by all with advantage, they are not specially adapted to any of those different classes of which civil society is composed.

To this general character the "Sermons" now before us form an exception. It must be instantly apparent that they are not intended for the uninstructed, but for those who have enjoyed the advantages of education; and we shall now enable our readers to judge whether in the execution of this design Dr. D'Oyly has been successful.

The subjects of which he treats are, as expressed in the Title-page of the work, chiefly doctrinal, such as a particular Providence—the

eternal duration of future rewards and punishments—man's original corruption—the sacrament of the Lord's Supper—assurance of salvation—modern Unitarianism—the intermediate state.

On the subject of the particular providence of God, the author has two Discourses, in the former of which he establishes, by invincible arguments, the important and serious truths that the power and providence of the Almighty is over all his works, that the fortunes of individuals and the events of things are entirely at his disposal, and that nothing can befall us, either for good or for evil, without his special knowledge and express permission. But here a question of vast magnitude occurs as to the limits within which this especial interference of the Deity is exercised. On this awful and mysterious subject, opinions have wandered to two opposite extremes, both leading in their application to erroneous and mischievous results. On the one hand, it has been supposed that the Creator, having once established the general laws by which the universe is ruled, leaves those laws to their free and regular operation, neither guiding them by his interference, nor directing them to any special purposes. On the other hand, it has been thought that his arm controls the passing occurrences of life, and that every the most trivial event may be considered as conveying a declaration of his will, in terms which we are qualified to understand and to interpret.

In opposition to these notions, Dr. D'Oyly adopts that middle course which is alone reconcileable with all the ideas we can form of the divine attributes, and with the clear indications of Scripture. That the Supreme Being does exercise a continual agency in the affairs of this world, is declared in the most clear and striking terms by our blessed Lord, when he says to the Apostles, "the very hairs of your head are all numbered," and that "not a sparrow falls on the ground without your Father." This passage plainly implies that nothing is so minute as to escape the notice of God, and that the concerns of the whole creation are the subject of his regard, control, and providential government. Yet it is certain that this government is exercised in such a way as not to contravene the entire free agency of man. It should seem to be rather by the way of an *indirect*, than of a direct and immediate influence; the providence of God being carried on rather by indirectly over-ruling than directly controlling the free-will of man, rather by making the voluntary actions of free and responsible beings conspire to the fulfilment of his purposes, than by immediately interfering with them. The "*modus operandi*," the way in which this is effected, is not revealed, and is perhaps beyond the reach of the human faculties to comprehend. The consideration of our ignorance as to the degree and method of God's special interference in carrying on the designs of his providence, should repress all presumptuous

attempts to interpret his will in the ordinary occurrences of life, while at the same time it precludes us from discovering what may be his design in bringing to pass, or in permitting each particular event. Though we should hold fast the conviction of his constant superintendence, we should be cautious how we pretend to familiar views of his providence and government; how we ascribe to him those results; and those views and objects, which interest us in the low struggles of human interest and ambition. These topics are thus illustrated by our author:—

Darkly indeed, “as through a glass,” we see things now; the ways of God are altogether, “past finding out” by men’s feeble sight; and to no earthly being has “the root of his wisdom been revealed.” But amidst the thick clouds of ignorance in which we are enveloped, we are blessed with the cheering light of some great and important knowledge. We are favoured with that knowledge of our unceasing subjection to the government of an all wise, all powerful, and ever merciful Ruler, which must impress upon us a deep and lowly sense of our dependent state; which must stir in us feelings of warm devotion, and animate us to virtuous exertion; which must touch with the sweetest hope the bosom of affliction; which must instil into us a firm conviction, that, amidst the many varying chances of frail mortality, all things are disposed for the best. Above all, we have received that full assurance, on which it most concerns us here to act, that “the great Judge of all the earth will do right;” that He is the declared friend of virtue, the determined enemy of sin: and that this disposition will be most certainly signalized in his final dispensations. For, amidst very much that is dark, mysterious, and doubtful, passing before our eyes,—one truth is plain, traced through all the works of God, stamped upon all His proceedings, confirmed to us by every thing which we know concerning His nature and His attributes, and the ways of His providence. This truth is that, in the final closing of the great account, in the full accomplishment of His sovereign purposes, in the important issue destined to await the grand development of that inscrutable wisdom which has directed His whole scheme of government; all things will conspire to crown with unspeakable and immortal happiness those who have rightly turned to their Saviour and Redeemer with sincere and humble faith, and have earnestly endeavoured to practise the great duties which he has commanded.—Pp. 43, 44.

A subject so important to the feelings and practices of men as the eternal duration of future rewards and punishments, presents a most commanding claim for a serious and dispassionate consideration. Those who have advocated the *temporary* duration of them have followed two distinct lines of argument, the one founded on the expressions of Scripture, the other on certain abstract reasonings respecting the character and attributes of God. To these two lines of argument Dr. D. replies in the most satisfactory manner, proving that the first is not consistent with the clear and express language of Scripture, and that the latter is founded on partial and mistaken views of the divine procedure towards moral and responsible beings. It is idle, he argues, to object to eternal punishments as incompatible with the *justice* of the Deity, inasmuch as we know not the measure and limits of this attribute. For aught we know, such punishment may be necessary for the correction of other beings ranged in a different scale of the creation,

moral and accountable like ourselves. The hatred of sin inherent in the divine nature may be such as absolutely to require the infliction of eternal punishments. Nor can it be rationally objected to them from their seeming inconsistency with the *benevolence* of the Supreme Being; for, in the first place, we know too little of the design of the divine government to make this a sure and sufficient ground of argument; and in the next place, some traces may be found of a method by which eternal punishments can consist with infinite benevolence.

May not this be part of a great and comprehensive scheme, which, though seemingly hard and severe in its immediate bearing, still is, in its general and more extended end and aim, mainly and supremely benevolent? May not even the immediate effect of such punishments be fully consistent with benevolence in the useful warning thus held out for the amendment of other moral and accountable beings? And, after all, do we not know that, in the house of our heavenly Father, "there are many mansions*;" and are we not assured that He will "render to every man according to his deeds†?" Are we not therefore fully authorised to believe that the greatest difference will subsist, in the degrees of punishment hereafter to be allotted; and may we not conceive these degrees to be so apportioned, though the duration be eternal, as to suit even our notions of divine benevolence?—P. 62, 63.

After an excellent refutation of the objections to this important doctrine, the author adverts to its practical effects with equal force and beauty:

And is it an awful idea, sufficient to overwhelm the soul of man, that the unbending justice of the Almighty Governor will, at the great day of retribution, allot to every individual son of earth, according as he has deserved, a portion, whether of good or of evil, never to be changed? The thought, indeed, of the vast interests which are dependent on our present conduct, of the glorious recompense that may be gained, and, still more, of the fearful penalties that may be incurred, ought to awaken in all men the most serious consideration. It ought to generate in the best of men, a habit of the most guarded watchfulness; it ought most especially to alarm the conscience of the hardened sinner, to rouse him from his insensibility, to convince him of his danger, and so to work upon his soul, as to produce repentance and reformation. But it should in no case give birth to gloomy apprehension and despair. The almighty Being is indeed inflexibly just, a master armed with terrors; a sovereign clothed with the highest attributes of stern authority; but He is also a kind, merciful, relenting parent; one who will receive with open arms the sincerely repentant sinner; who earnestly desires that no soul of man should everlastingly perish; one who, under the Christian dispensation, has effected a gracious atonement for human sins; has opened wide to all the portals of salvation; has promised the assistance of his Holy Spirit to those who strive with earnestness to obtain admission into His heavenly kingdom. Under these consolatory views, afforded in the dispensation of grace from Him who is the God of all mercy, there is, to the true Christian, to the faithful minister of his Master's will, no room for despair; there is every ground of humble but steadfast hope. The fear of eternal punishment is lost in the cheering anticipation of ever during happiness;—of happiness, to be enjoyed in the immediate presence of God himself, such as the heart of man, in his present imperfect state, is wholly unable to conceive.—P. 70—72.

* John xiv. 2.

† Rom. ii. 6.

In two Discourses, Dr. D. explains the nature and institution of the Lord's Supper, which he very justly considers to be not merely a *commemorative rite*, but also *the communion of the body and blood of Christ*, wherein the worthy receiver spiritually eats the flesh and drinks the blood of his blessed Saviour; his Christian covenant is renewed; his reconciliation with God is confirmed and ratified; he receives forgiveness of his past sins, and is blessed with the sanctifying grace of God whereby he may avoid sin in future.

We must say, that with Discourse XIV. on Eccles. vii. 16, *Be not righteous over-much*, we are not altogether satisfied. This is confessedly a very difficult portion of Scripture, and has been very variously interpreted, while no text, perhaps, has been so frequently applied loosely and inconsiderately, and sometimes, it is to be feared, hypocritically and profanely. The whole tenor and drift of the Sacred Writings being to enforce virtue and piety, we may be assured that when we are cautioned against "being righteous over-much," and against making ourselves "over-wise," we are NOT cautioned against extremes in respect of TRUE righteousness and TRUE wisdom. Dr. D'Oyly, therefore, in common with many others, understands the precept as a caution against all false pretensions to these excellencies.

A person (says he) may be said to "make himself over-wise" when he mistakes the ends of true wisdom, or when he follows false wisdom instead of true, or when he pretends to possess it in matters where he is really deficient. And so, in a corresponding sense, he may become "righteous over-much," when he professes to be more righteous than others, and really is not so, wearing his religion merely on the outside, and not inwardly in the heart; or when he mistakes the means of righteousness for the end; or when, in some manner or other, he follows and exhibits a false kind of righteousness, instead of that which the word of God, rightly understood, prescribes and enjoins.—P. 344.

According to this view, the passage no doubt yields a valuable sense, but it is certainly not borne out by the proper and literal meaning of the expressions. We may observe that Mr. Holden, in his "Attempt to illustrate the Book of Ecclesiastes," considers verses 15 and 16 as an objection started by the worldling against ~~the~~ wisdom or religion, and thus explains them:—

Notwithstanding the excellency of wisdom, the worldling objects. "All these [things] have I seen in the days of my vanity, namely, that there is a just [man] that perisheth in his righteousness, and there is a wicked [man] that prolongeth [his life] in his wickedness with perfect impunity. Now, if such be the case, be not exceedingly righteous; neither be exceedingly wise; strive not after great attainments in wisdom and virtue; for why shouldst thou "waste thyself away in the pursuit of that which does not profit." Then comes the answer, "Nay, rather be not exceedingly wicked, &c."

We must now close our remarks. In the volume before us we have found some statements, particularly in the Sermon on man's original corruption, which we could have wished had been differently worded;

but, in general, we have perused it with much pleasure and satisfaction. It is not suited to the use of families, nor of the humbler classes, but there is much in it to delight and instruct all those whose education enables them to profit by convincing argument, delivered in a generally vigorous and manly style.

MISCELLANEOUS.

DEFINITIONS BY THE WESTMINSTER ASSEMBLY OF DIVINES.

MR. EDITOR,—Being persuaded that it would tend in some degree to general edification, as well as afford material assistance to the members of our Church in their discussions with Dissenters on some important points of controversy, to call attention to a few of the definitions given on those points by the celebrated Assembly of Divines at Westminster, I have made several extracts from their Catechisms, which I beg to offer for insertion in your valuable miscellany. Some of these definitions will please your readers by their truth and precision; while others will create surprise from the contrariety they exhibit, to the doctrines often preached in conventicles by persons professing implicit confidence in the decisions of that Assembly.

I remain, Sir, your faithful Servant,

London, March 19, 1827.

S.

Q. What is the chief end of man?

A. Man's chief end is to glorify God, and to enjoy him for ever.

Q. Is any man able perfectly to keep the commandments of God?

A. No mere man, since the Fall, is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Q. Are all transgressions of the law equally heinous?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. What doth God require of us, that we may escape his wrath and curse due to us for sin?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ; repentance unto life; with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. What is faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a due sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

Q. How is the word (of God) to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love; lay it up in our hearts; and practise it in our lives.

Q. What is a Sacrament?

A. A Sacrament is an holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.

Q. What is Baptism?

A. Baptism is a Sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our engrafting unto Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. What is the Lord's Supper?

A. The Lord's Supper is a Sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits to their spiritual nourishment and growth in grace.

Q. What is prayer?

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. What is it to pray in the name of Christ?

A. To pray in the name of Christ, is, in obedience to his command, in confidence on his promises, to ask mercy for his sake, not by bare mentioning of his name, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.



OBSERVATIONS ON THE ACT (29 Car. II. c. 7.) FOR THE BETTER OBSERVATION OF THE LORD'S DAY, COMMONLY CALLED SUNDAY.

PROFANATION of the Lord's day, vulgarly, but improperly, called *Sabbath-breaking*, is a ninth offence against God and religion, punished by the municipal law of England. For, besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping one day in seven holy, as a time of relaxation and refreshment, as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It humanises, by the help of conversation and society, the manners of the lower classes, who would otherwise degenerate into a sordid ferocity and savage selfishness of spirit: it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness: it imprints on the minds of the people that sense of their duty to God, so necessary to make them good citizens; but which yet would be worn out and defaced by an unremitted continuance of labour, without any stated times of recalling them to the worship of their Maker.—4 Blackst. Comm. 65.

Such are the admirable observations with which Mr. Justice Blackstone enforces the *policy* of the laws respecting the observance of the Lord's day;—and who can deny their importance? Nor do we think the learned Commentator's opinion less sound, when he states the profanation of the Lord's day to be an “offence against God and religion.” We consider, indeed, the Christian Sabbath, the keeping holy of one day in seven, an institution, if not expressly established by our Saviour, provided and sanctioned by the Almighty for the spiritual and temporal benefit of mankind.

The Sabbath was made for man;—not merely as he existed under the Jewish theocracy, but for him as he is found in every age and country of the world. Is it not, then, the duty of human governors to provide, that the people committed to their charge be not deprived of this merciful provision? and may we not add, that it is the duty, as well as the privilege of *every* individual to avail himself of this day, not only to rest from his worldly labours, but to render himself more and more fit to meet his God? Considering the Sabbath in this view, we regard the statutes enacted to ensure its due observation as declaratory of the Divine will: it is, then, with much regret, that we observe expressions are recorded of an excellent judge (Lord Kenyon, C. J.), which seem to imply, that such laws are but *positive* injunctions, the result of mere human policy. His lordship, alluding to the act of Charles II. said, “it was extremely wise to put a mark on that day; by observing it, Christianity may be kept alive.”—*5 Term Reports*, 451.

We proceed now to consider the construction which has been put upon this act in our courts of justice.

Although the common law, it may be observed, does not punish a violation of the Sabbath, nor render any bargain or contract made thereon void, yet it never sanctioned any dealing on that day, nor allowed anything to interfere with the celebration of divine service. Lord Coke, indeed, (2 Inst. 220.) cites a Saxon law of King Athelstan, the latter part of which is, *die autem dominico nemo mercaturam facito; id quod si quis egerit, et ipsâ merce, et triginta præterea solidis mulctator*;* upon which Lord Coke observes, “Here note, by the way, that no merchandising shall be on the Lord's day.” Thus, then, although Lord Coke, the great expounder of our common or unwritten law, does not affirm the very heavy fine imposed in the reign of the Saxon monarchs, yet he declares it to be law in his time, *that no merchandising should be on the Lord's day*: and it is important that we should bear this in mind when we are considering an act for the *better* observation of that day.

We may here, too, notice the 13th canon.

All manner of persons within the Church of England shall celebrate and keep the Lord's day, commonly called Sunday, according to God's holy will and pleasure, and the orders of the Church of England prescribed in that behalf; that is, in hearing the word of God read and taught, in private and public prayers, in acknowledging their offences to God, and amendment of

* This is by no means the severest penalty the Anglo-Saxon laws imposed on those who laboured or merchandised on the Lord's day.—*See Wilk. 11. n. c.*

the same, in reconciling themselves charitably to their neighbours where displeasure hath been, in oftentimes receiving the communion of the body and blood of Christ, in visiting the poor and sick, using all godly and sober conversation.

With respect to the title of the act of 29 Charles II. c. 7, "for the *better* observation," we may observe, it must be understood as referring to prior statutes, as well as to the general provision of the common law.*

The preamble, which has been aptly called the key to an act, is "for the better observation and keeping holy the Lord's day, commonly called Sunday."

The following are the clauses material to be noticed for our present purpose, which we shall, for the convenience of reference, number 1, 2, 3, &c.

1. That all the laws enacted and in force concerning the observation of the Lord's day, and repairing to the church thereon,† be carefully put in execution.

2. That all and every person and persons whatsoever shall, on every Lord's day, apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately.

3. That no tradesman, or other person whatsoever, shall do or exercise any worldly labour, business, or work, of their ordinary callings, upon the Lord's day, or any part thereof, (works of necessity and charity only excepted.)

4. That every person of the age of fourteen or upwards, offending in the premises, shall, for every offence, forfeit the sum of five shillings.

We will now notice some cases which are excepted out of the operation of the act.

5. That nothing in the act shall extend to the prohibiting of dressing of meat in families, or dressing or selling of meat in inns, cooks' shops, or victualling-houses, for such as otherwise cannot be provided, nor to the crying or selling of milk, before nine of the clock in the morning, or after four of the clock in the afternoon.

6. That if any person or persons whatsoever who shall travel upon the Lord's day, shall be then robbed, that no hundred or inhabitants shall be answerable for the robbery so committed.‡

* There are four prior statutes. The 27 Hen. VI. c. 5, forbids fairs and markets being held on Sundays; the 2 James I. c. 22, § 28, prohibits shoemakers from selling boots, shoes, &c.; the 1 Charles I. c. 1, by which "bull-baiting, interludes, and other unlawful exercises and pastimes," are prohibited; and the 3 Charles I. c. 1, by which carriers are forbidden to travel, and butchers to kill meat.

† The following are the statutes relative to repairing to church: 5 & 6 Edw. VI. c. 1; 1 Eliz. c. 2, penalty 12*d.* a Sunday; 23 Eliz. c. 1, § 5, penalty 20*s.* a month; and 3 James I. c. 4.

‡ It is said, this clause was inserted in consequence of a case which occurred in Mich. Term, 16 James I.—A person, travelling on a Sunday during divine service, was robbed; he brought an action against the hundred to recover his loss. Croke, Dodderidge, and Haughton, justices, held that the hundred was chargeable; but Montague, chief justice, held the contrary, for this, among other reasons—because the law appoints

Now the plain meaning of this act appears to be, to give effect to the common law as propounded by Lord Coke, to prevent *all* worldly business from being transacted on a Sunday, that the attention of men may not be diverted from the duties of piety and true religion, whether public or private. It regards the act, and not the person by whom it is done; its professed object is, that the Sabbath be kept holy. The words in a parenthesis at the end of the clause above, numbered 3, are very important, for they appear to us to be applicable not only to that clause, but also to the preceding one. We may remark, that statutes are written on the parliament rolls without stops. If the legislature had merely enacted that a tradesman should not exercise his ordinary calling on Sunday, it would have been scarcely necessary to have excepted "works of necessity and charity;" but when we refer these words to the preceding clause, we perceive their force,—"*all and every person and persons whatsoever shall on every Lord's day apply themselves to the observation of the same, (works of necessity and charity only excepted.)*" No work, unless it come within the exception. Since, then, a tradesman, and every person having an ordinary calling, is forbidden to traffic on the Lord's day, the 2d clause must be construed to forbid any person whatsoever, whether in the pursuit of an ordinary calling or not, doing the like, especially as it was thought necessary to except the dressing of meat in their families. The language of the 2d clause, though general, is sufficiently precise; it enacts that every person is to observe the Lord's day. Does, then, a merchant or a nobleman *observe* it when he bargains for or sells his horses, carriages, or dogs, on that day? The declared purpose of the act should never be overlooked—for *the better observation and keeping holy the Lord's day*. Strangely incorrect, then, would be its enacting clauses, if while it controlled the operation of the labourer, it regarded not the profanations of the squire.

We will now refer to the cases which have been decided. The first, which occurred in 1759, is *Rex v. Benjamin Cox, Esq.* 2 Burrow's Reports, 785. This was an application for an information against Mr. Cox, a magistrate, for refusing to receive an information against a baker for baking pies, puddings, and meat for dinner; he (Mr. Cox) being of opinion, that this sort of baking was not an offence within the act of Charles II. During the argument, Lord Mansfield, C. J. observed, "that the Sabbath would be much more generally observed by a baker's staying at home to bake the dinners of a number of families, than by his going to church, and those families or their servants staying at home to dress dinners for themselves." And, in delivering his judgment, his lordship said, "I am not satisfied Mr.

that men should be at divine service on Sunday, and as it is at the peril of those who travel upon Sundays if they be robbed.—*Cro. Jac.* 496.

A similar case, curious as shewing the state of the police at the time, occurred after the statute 7 Geo. I. (1720.) Mr. Tashmaker and his wife, residing at Edmonton, Middlesex, were robbed as they were going in their carriage to the parish church! Having brought an action against the hundred, it was objected, that they could not recover, as they were *travelling*; but the court held, that going to church could not be considered as travelling within the Act; and the chief justice said, "*if they had been going to make visits, it might have been otherwise.*"—*Comyns* 345, *S. C. Strange*, 406.

Cox was wrong: and if he really judged it not to be within the provision of any law, the court would never grant an information against him, even though such an opinion had been erroneous."

Dennison, Foster, and Wilmot, justices, concurred in this judgment; and they thought that this sort of baking was within the above clause numbered 5, as being a cook's shop; for that it was as reasonable that a baker should *bake* for the poor, as that a cook should roast or boil for them.

The next case (A. D. 1777), *Crepps v. Durden*, Cowper's Reports, 640, decided, that a person can commit but *one* offence, and incur but *one* penalty, on the *same* day by exercising his ordinary calling on a Sunday. It was held, in this case, that a baker's baking rolls on a Sunday was within the act.

The King v. John Younger (in 1793, reported 5 Term Reports, 449), was to decide the validity of a conviction of the defendant, a baker, for baking meat and pastry on a Sunday for persons, some of whom, it was admitted, could have otherwise provided themselves.

The conviction was quashed, the court holding that this sort of baking was within the spirit of the exception as to cooks' shops: and they relied upon *Rex v. Cox*, the case we have just stated.

Buller, J. observed, "The words of the act are vague and indefinite; and if I were now called upon for the first time to expound the different parts of this law, I should be under considerable difficulties in drawing any precise certain line. First, there is an exception as to works of necessity and charity; then there is a proviso that the act shall not extend to cooks' shops, or victualling houses, *for such as otherwise cannot be provided*; but these expressions are extremely loose, and no certain line can be drawn, as a pure question of law."

Grose, J. said, "The question is not, whether baking for this or that man be a trade, but whether the trade of baking carried on in this way be a work of labour prohibited by the statute. The crime imputed to the defendant is, the having baked dinners on a Sunday. There cannot be any distinction between dressing dinners for the poor and for the rich, as far as respects the baker. It is admitted, that dinners for the former may be dressed; then is it to be endured, that it would be no crime to bake for a man who is too poor to bake at home, and yet that the baker must be convicted on a penal law for baking for another person, who happens to be able to bake at home, a circumstance of which the baker cannot be cognizant. This case, therefore, seems to me to come within the proviso relative to cooks' shops."

Thus, then, we see, that the courts have solemnly decided, that the words—"for such as otherwise cannot be provided," are wholly inoperative, so far, at least, as respects a person dressing or selling meat within the 5th clause of the act as above stated: and it cannot but be admitted, that these words are so indefinite, that it would be impossible to deduce from them any safe practical rule.*

We now come to the case of *Drury v. Defontaine*, in the Common

* The present law relative to bakers' exercising their calling on a Sunday, is contained in 59 Geo. III. c. 36, and 1 & 2 Geo. IV. c. 50. By these acts bakers may bake and deliver meat, puddings, pies, tarts, or victuals, till half-past one in the afternoon; but they are prohibited from baking or selling any bread, rolls, or cakes, on Sunday, except for travellers, or in cases of urgent necessity; and they must not, in any manner, exercise their trade after half-past one.

Pleas, in 1808, and reported 1 Taunton's Reports, 131. Drury, a banker, sent a horse to one Hull, who kept a commission stable for the sale of horses *by auction*, to be sold. Hull sold it by *private contract* on a Sunday to Defontaine, who did not pay for it. Drury brought this action to recover the price; and it was contended, that the sale was void. Chief Justice Mansfield, after stating his opinion, that the statute above cited only made sales void which were transacted in a man's *ordinary calling*, decided, that the sale being by *private contract*, was not an exercise of Hull's ordinary calling, which was that of a horse-auctioneer, and therefore that the sale was good, and that Defontaine was bound to perform his agreement.

We will not stop to examine the nice distinction between a horse-dealer and a horse-auctioneer: it might, perhaps, hence be contended, that a farmer may safely sell his cows, horses, &c. on a Sunday, without infringing the statute, as not being a dealing in his *ordinary calling*; what we principally quarrel with in this decision is, the position, that the statute applies only to transactions in the course of a man's *ordinary calling*. With great deference to the authority of the learned Chief Justice, we do not hesitate to declare, that, to our plain understanding, this is a very confined and incorrect view of the Act. What is stated to be the reason of the enactment? FOR THE BETTER OBSERVATION AND KEEPING HOLY THE LORD'S DAY, be it enacted, &c. And is there any thing in the Act to restrict the generality of this preamble? By the 2d clause, as above, *all* persons are, on that day, to apply themselves to the observation of the same.

It must, indeed, be admitted, that the 3d clause, as above, applies only to persons having an *ordinary calling*; but there is nothing in it contrary to the preceding clause, and it cannot, by any sound principles of construction, be held to control or limit the words, "*all and every person or persons whatsoever.*" And surely, if the public labours of a tradesman tend to defeat this object, the private trafficking of an individual, though of no *ordinary calling*, must have the same effect, particularly as to the private observation of the Sabbath. If a private gentleman, the father of a family, sell his horses, dogs, &c. on a Sunday, must not this have an injurious effect upon himself, his children, and his dependents? Will it not necessarily divert their attention from the exercise of religion? The declared object of the statute is, to restrain all merchandising whatsoever; it is confined, indeed, to worldly labour and business, but it is not confined as to the persons whom it restrains: on the contrary, *all* are enjoined to keep the Lord's day holy, and to occupy themselves in religious duties publicly and privately. It should be observed, too, that the fine imposed applies to all the preceding clauses,—"*to every person offending in the premises.*" Now, did not Defontaine and the horse-auctioneer offend against the 2d clause, by their private contract, and profane the Sabbath? Is not, in fact, that clause, by the above decision, blotted out of the Act? It is, we dare to say, *mala expositio quæ corrumpit textum.*

The next case reported is Bloxsome v. Williams, in the King's Bench, 3 Barnewell and Creswell 232, (1824.) The plaintiff, travelling on a Sunday, agreed to purchase a horse of the defendant, a coach proprietor and a horse-dealer; but it was not delivered, nor the price

paid till the Tuesday following. The horse, which was warranted, afterwards proved unsound, and the plaintiff brought this action to recover the price; and it was objected by the defendant, that the contract, being made on a Sunday, was void. It was, however, decided, that the contract was not completed till the Tuesday, and therefore valid. Mr. Justice Bayley, in delivering his judgment, made some *obiter* remarks, which we cannot pass without some observations. He said,

Assuming, however, that the contract was perfect on the Sunday, the defendant was the person offending within the meaning of the statute by exercising his ordinary calling on the Sunday. He might be thereby deprived of any right to sue upon a contract so illegally made; and upon the same principle, any other person knowingly aiding him in the breach of the law, by becoming a party to such a contract, with the knowledge that it was illegal, could not sue upon it. But in this case, the fact, that the defendant was a dealer in horses, was not known to the plaintiff, he therefore has not knowingly concurred in aiding the defendant to offend the law, and that being so, it is not competent to the defendant to set up his own breach of the law as an answer to this action. If the contract be void, as falling within the statute, then the plaintiff, who is not a *particeps criminis*, may recover back his money, because it was paid on a consideration which has failed.

The vice of this reasoning, if we may venture so to speak, is the same as that which we detected in the case of *Drury v. Defontaine*: it assumes, that the statute is a mere cobweb to catch a humble dealer, while it allows a trafficking squire to go free. This partial interpretation of the Act gave rise to a difficulty which did not escape Mr. Justice Bayley. It is a rule of law, that if any act is forbidden under a penalty, a contract to do it is void. Hence, the learned judge observed, a fraudulent dealer might impose upon an *innocent* person, and escape with impunity, by holding the contract void: and, to avoid this dilemma, he declared, that the contract, with respect to enforcing it against the dealer, was *not* void! We submit, that the true answer to this difficulty is, that no person entering into a contract on a Sunday is *innocent*; for, by this overt act, he manifests, that he is not engaged in the duties of piety and true religion. According to our interpretation of the Act of Charles II., dealing on a Sunday and stock-jobbing, stand on the same footing; neither party concerned in the transaction can claim the assistance of a court of justice.

We may now pass to the case of *Fennell and another v. Ridler*, in the King's Bench, 5 Barn. & Cres. 406, (1826.) This was an action upon the warranty of a horse. The plaintiffs were *horse-dealers*, and the horse was bought and the warranty given on a Sunday; the only question was, whether, under the 29 Car. II. c. 7, the purchase was illegal, and the plaintiffs precluded from maintaining the action: and it was decided that they were precluded.

Mr. Justice Bayley, in delivering the judgment of the court, observed:

The spirit of the act is to advance the interests of religion, to turn a man's thoughts from his worldly concerns, and to direct them to the duties of piety and religion; and the act cannot be construed according to its spirit, unless it is so construed as to check the career of worldly traffic. *It does not indeed apply to all persons, but to each only as have some ordinary calling.*

We have quoted this, simply to shew that the opinion of the learned judge remains unaltered. The following sentence does not agree well with the former: "The statute, in direct terms, provides, *that every person shall apply himself to the observation of the Lord's day publicly and privately.*" Now, how a person can be said to comply with this provision and to be '*innocent,*' who traffics on the Lord's day, though not in the pursuit of an *ordinary calling*, we confess ourselves totally incompetent to conceive.

We may shortly notice the case of *Thomas Smith v. Sparrow*, in the Common Pleas, on the 9th of February last. We take the facts from a report in a newspaper. A broker, on behalf of the plaintiff Smith, agreed, on a Sunday, to sell some nutmegs to the defendant Sparrow. It appears that the contract was frequently assented to and confirmed by the defendant subsequently, but he ultimately refused to complete it, and an action was brought to enforce it, nutmegs having in the interim fallen considerably in value. Best, C. J. held at Nisi Prius, that the plaintiff could not recover, and he was accordingly nonsuited. Upon a motion for a new trial, it was admitted, that the sale was an exercise of the ordinary calling of the plaintiff; but it was contended, that the sale, being made by a broker, and not by the plaintiff himself, and the subsequent confirmation, were sufficient to exempt the case from the operation of the statute. The court, however, were unanimously of opinion, that the verdict was right, and refused to grant a new trial. We have read the judgment of the learned Chief Justice with much pleasure; for we perceive in it no wish to deny to the provisions of this wholesome statute their legitimate force.

Sandeman v. Beach. This case occurred at Nisi Prius on the 27th February last, before Abbott, C. J. The defendant Beach is a coach-master, and has a coach which runs between Clapton and London. The plaintiff, on a Sunday, engaged a place at Clapton to go to London, and paid a deposit. The coach did not call for plaintiff at the appointed hour, and he hired a chaise, for the expense of which this action was brought. The jury, under the direction of the Chief Justice, found a verdict for the plaintiff for the whole sum sought to be recovered; but the question, whether the contract was not void, having been made on a Sunday, was reserved for the opinion of the court.

Running a coach on a Sunday was clearly an exercise of the ordinary calling of the defendant, and the plaintiff must be presumed to have had knowledge of that fact. Hence, the observations made by Mr. Justice Bayley, in *Bloxsome v. Williams*, and quoted above, directly apply.

The defendant was the person offending within the meaning of the statute by exercising his ordinary calling on the Sunday. He might be thereby deprived of any right to sue upon a contract so illegally made; and, upon the same principle, *any other person knowingly aiding him in the breach of the law, by becoming a party to such a contract, with the knowledge that it was illegal, could not sue upon it.*

But it was contended by the learned counsel for the plaintiff, that the defendant was licensed by the Commissioners of Stamps to run his coach on a Sunday, and therefore that his so doing could not be held

an illegal act. It is certain, that some cases have been exempted from the operation of the statute of Charles II. by the act of the legislature; *e. g.* the plying of hackney coaches and sedan chairs, and the selling of mackarel, on a Sunday.* It must, therefore, be enquired, whether the travelling of stage coaches has been expressly excepted, or whether the licence of the Commissioners is sufficient to control the act of Charles II.

The following are the acts relating to the licences of stage coaches: 19 Geo. III. c. 51. 20 Geo. III. c. 51. 25 Geo. III. c. 51. 7 Geo. IV. c. 33. By none of these acts do we find that the statute of Charles II. has been repealed so as to allow coach proprietors to exercise their calling on a Sunday; nor do we think that the licences which the Commissioners are authorised to grant, can affect the provisions of that statute: and we may observe, that a prior statute is not by implication repealed by a later one, unless the provisions are wholly inconsistent. *Com. Dig. tit. Parliament (R. 9. a.)*

It will, perhaps, be said, that the statute of Charles II. imposing a penalty, it must be construed strictly. But we think the construction we have contended for is fully authorised by the very words of the act; besides, it is not a rule, that courts, in the exposition of penal statutes, are to narrow the construction. *Where the sense is doubtful*, they are to be construed in favour of the supposed offender; but *where it is plain*, they must be literally followed. 1 Term Reports, 101.

In conclusion, we will venture to enforce our complaint, that the spirit and intention of the Act of Charles have been violated, by quoting

* By 39 Geo. III. c. 58, § 4, it was enacted, that every parcel brought by any coach to London should be delivered within six hours after its arrival, unless such arrival were between the hours of 4 P. M. and 7 A. M. then within six hours from 7 A. M. It has been decided by a magistrate (Serjt. Sellon, we believe), that coach proprietors are, by this clause, bound to deliver parcels on a Sunday; and accordingly, parcel-carts are driving about at all hours on that day. This is clearly a most unnecessary profanation of the Sabbath; and we apprehend, that neither party would regret if the law were otherwise.

Now, by the stat. 3 Charles I. c. 1. "for the reformation of abuses on the Lord's day," carriers are forbidden to travel on Sunday; and it was decided by the Court of King's Bench, in 1824, that a person who has the care of a van is a carrier within the terms of this act, which, observed the learned chief justice, "ought to receive a liberal construction, being for the better observance of the Lord's day."—*Ex parte Middleton*, 3 Barn. and Cres. 164.

The act anxiously enumerates both carriers and waggoners; and there can be no doubt, but that every carrier, whether the driver of a van or a stage coach, is within the terms. "It is a general rule of construction, that affirmative words in a later statute do not repeal a former, unless there be something wholly inconsistent in the provisions of the two statutes."—*Per Abbott, C. J.* 2 Barn. & Cres. 324. Now it is certain, that the provisions of this act of Charles I. are not expressly repealed by that of 39 Geo. III. Nor is there any inconsistency; for if, by the former act, the travelling of a carrier on a Sunday is unlawful, the legislature cannot be presumed by the latter statute to have contemplated the commission of an unlawful act,—the arrival of coaches on a Sunday; therefore the arrival in the statute, must be understood to mean arrival on a 'lawful' day, and Sunday should be considered as *dies non*. It is worthy of observation, that in the 5 William and Mary, c. 22, §. 18, the first act passed for the licensing and regulating hackney coaches, it is declared that, "by an act made in the 29 Car. II. intituled, 'An Act for the better observation of the Lord's Day commonly called Sunday,' the standing to hire, and driving of Hackney-coaches on the Lord's day are restrained."—*Gibson's Codex*, 240.

the words of that great master Sir Edward Coke, as to the right construction of an act of parliament. (3 Rep. 7 b.)

The office of all the judges is always to make such construction as shall suppress the mischief, and advance the remedy, and to suppress subtil inventions and evasions for continuance of the mischief, and *pro privato commodo*, and to add force and life to the cure and remedy, according to the true intent of the makers of the act, *pro bono publico*.

Let us for one moment pause and ask, is it wise to trench upon those laws which have been enacted for the better observation and keeping holy the Lord's day? Let us ask the mechanic and the labourer, whether their masters' "making haste to be rich," do not readily avail themselves of any plea to add to their present toil? and though the people, for "great earthly covetise be willingly toiled," is it not the duty of magistrates to watch anxiously over the interests of those who cannot protect themselves? But it is not merely the interests of the lower orders which are implicated in this question; the whole frame of society is affected by the profanation of the Sabbath. The voice of reason and experience† loudly teaches that without religion there is no security against crime; and how shall the people *hear*, how shall they be instructed, if they be absent from the means and ordinances of grace? We have statute upon statute, we enlarge our gaols and penitentiaries, we fill the land with treadmills, and set up the gallows at every turn; but still transgressors multiply, and crime increases,—and why? *Except the Lord keep the city, the watchman waketh but in vain.*

Lincoln's Inn, April 15.

NO. 3.—STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

IN proof of the position which we laid down in our last number, that Mr. Belsham's translation is unfaithful, we begin with the first chapter of the Epistle to the Romans, the nineteenth verse of which he thus translates: "Because what is to be known of God is manifest among them; for God hath made it manifest to them that they might

* It is doubtless the peculiar duty of parochial authorities to restrain shopkeepers and other tradesmen from acting contrary to this salutary law; but we cannot think it very creditable to their judgment or their integrity, that they should permit their gold-laced myrmidons to exercise the most vexatious and capricious tyranny over the miserable wretches who retail apples, cakes, &c. in the streets, while the busy shops of the opulent fishmonger and pastrycook are passed by unnoticed. But although we must condemn such partiality, we cannot approve the decisions of those magistrates who refuse to hear *all* informations under this statute, because it is not generally carried into execution. A late Lord Mayor of the City of London declined to put it in force within his jurisdiction, because it was not observed at the West End of the town. It were well if some public-spirited individual would give his Majesty's Justices of the Court of King's Bench an opportunity of telling magistrates who hold such doctrines, that they are *not* legislators; that they do not possess a *dispensing* power; that they are bound to hear every information, and if it fairly come within the words and spirit of an act of parliament, that they have no option, they must convict.

† See a very interesting document—the Report of the Chaplain of Norwich gaol—CHRISTIAN REMEMBRANCE for March 1827.

be inexcusable." The versions of Schott, Morus, and Jaspis, we are aware, have some resemblance to this; but surely God never manifested aught to men TO THE END that they might be inexcusable; the meaning therefore is, as in E. T. "so THAT they are without excuse." Εἰς τὸ, with an infinitive, does not always denote the end for which a thing is done, but sometimes simply the event, as is shewn by Macknight, Parkhurst, Schleusner, &c.

Rom. i. 32. Eclect. Vers. "Who, *acknowledging* the divine rule of right, *were not aware* that they who practise these things are worthy of death." If the reader be puzzled in divining the sense of this version, we own ourselves unable to assist him; we need not, however, waste time in shewing how unfaithful it is, as a single glance at the original will suffice to convince him of it. We shall only observe that it appears to us something like a bull, and that we cannot reconcile it with the note, which affirms that the Apostle's reasoning is "to prove that the Jews were the most guilty, because they not only WERE AWARE that these actions were criminal, but also, &c."!!

Rom. ii. 3. The words λογίζη δὲ τοῦτο are thus interpreted—"dost thou expect;" a novel rendering among English translators, and we suppose peculiar to Mr. B. We limit this remark to writers of our own country, because we perceive that Schott renders the phrase "sperasne tamen tu." This, it is true, may not make much difference as to the general sense of the context, but it is not an accurate version. The same may be said of Rom. i. 13, which Mr. B. renders—"that I might gather some fruit among you also," and which may be the general meaning, though some think the Apostle means imparting, not reaping fruit; but it is not faithful, the literal translation being, "that I might have, ἵνα σχῶ, some fruit," as in E. T.

Rom. iii. 19. Mr. B. renders the last clause—"so that every mouth is stopped, and the whole world stands convicted before God;" a version which we have not observed any where else. The meaning of ὑπόδικος is *guilty, liable to punishment, not convicted*, as is well explained by Morus on the place. Besides, the clause is most naturally rendered subjectively, as E. T. "that every mouth *MAY* be stopped, &c."

Rom. xii. 7. Mr. B. renders, "Or, if the office of a deacon, *let us attend* to the deaconship;" in which he is sanctioned by Harwood, Schleusner, Rosenmüller, Morus, &c. We will not, therefore, instance it as a mistake; but a little attention to the context will shew that διακονία here means generally any of the stated offices of the Church, and is consequently equivalent to the general term "ministry."*

Rom. xii. 17. The Apostle says προνοούμενοι κατὰ ἐνώπιον πάντων ἀνθρώπων, which can scarcely mean, as Mr. B. renders them, "Be commendably prudent in the sight of all men;" but rather, "Premeditate, think before, consider beforehand, things honest in the sight of all men." He was probably led to the above version by Locke, Taylor, and Rosenmüller, who, like many others, explain the precept of such prudence and circumspection in conduct as affords no room for scandal; whereas the meaning is, "that we should, by proper previous consideration, take care to render our actions beautiful and

* See Suicer's Thesaur. Eccles. in voc.

good, even in the eyes of men," as Macknight explains it. The same word in 2 Cor. viii. 21, is rendered, by Mr. Belsham, "providing for what is irreproachable, &c."

Rom. xiv. 5. The latter part in the Eclectic Version is, "Let every one freely enjoy his own opinion." But *πληροφοριόμαι* means, *to be fully persuaded*, as Rom. iv. 21, where our author renders it, "being fully persuaded;" and the meaning of the clause, in chap. xiv. is, that every one, in the things mentioned by the Apostle, should act according to the conviction of his own mind. Mr. B.'s version is also that of Dr. Doddridge (and it had been adopted before, as may be seen in Poli Synop. and Wolfii Curæ), but the authority of Doddridge in matters of philology is of small account. In critical learning he is greatly deficient, though on other subjects he is generally judicious, always devout, and, in consequence of the piety, the Christian feeling, and good sense, which prevail in the Family Expositor, few works can be more safely recommended to young students.

1 Cor. i. 30. "But of him are ye both justified, and sanctified, and redeemed in Christ Jesus, who from God hath been made wisdom to us." Such is the Eclectic Version, but it is not faithful to the Greek, which literally runs thus—"But of him are ye in Christ Jesus, who of God is made unto us wisdom (or rather, who is made unto us wisdom from God), and righteousness, and sanctification, and redemption."

1 Cor. iv. 15. The Apostle says, "for in Christ Jesus I have begotten you," *ὡμᾶς ἐγέννησα*, "through the Gospel," which Mr. B. refines into, "I am your Father in Christ Jesus."

1 Cor. v. 9. The expression *ἐν τῇ ἐπιστολῇ* is rendered by Mr. B. "in the former epistle;" but if, as is generally allowed, this expression be ambiguous, he should have followed his own rule; "Where a word in the original is ambiguous, it is right, if possible, to translate it by a word which has the same ambiguity*;" which might easily have been done in the present case. We refer with pleasure to Bishop Middleton's remarks in his Doctrine of the Greek Article on the place. In the 12th verse of this chapter the Eclectic Version is, "What right have I to judge those who are without? None at all. Do ye judge," &c.; where the words "none at all" are a spurious addition of the translator's.

1 Cor. vi. 14. is thus translated by Mr. B. "And as God has raised up the Lord, so will he also raise up us by the same power;" in which he follows Harwood and Wakefield. But the authorized version is so evidently true to the original, that it is surprising any one should think of rendering it otherwise, "And God hath both raised up the Lord, and will also raise us up by his own power." Mr. B. thus renders the second clause of the succeeding verse, "Shall I then take these and bestow them upon an harlot?" This is a surprising mistranslation; and the more so, as he acknowledges in the note, that it may be "more literally rendered," as in E. T. "Shall I take the members of Christ, and make them the members of an harlot?"

1 Cor. vii. 7. Eclectic Version. "But I wish all persons to be as I would be myself;" whereas the propriety of the Greek idiom requires

it to be rendered as in E. T. "I would that all men were even as I myself," *ὡς καὶ ἐμαυτὸν*, i. e. as I am. The word *ἀγάμοις* in the following verse is rendered by Mr. B. "to widowers;" but the meaning of the term is, *unmarried*, and the context shews that the apostle intends to include all who are not married, as the sceptical Semler observes; "*τοῖς ἀγάμοις* hic de utroque sexu; tam de viris quarum (*quorum*) conjuges aut mortuæ aut aliter solutæ fuerant, quam de mulieribus, quæ porro jam non erant conjuges*." He might have added bachelors. It is strange that the same rendering should have been adopted by Bishop Pearce, who appeals to the Syriac version, which Schaaf translates, "iis quibus non sunt uxores," and very correctly; but the Syriac translator may have used this phrase for the *unmarried*, as well as for *widowers*.

1 Cor. viii. 4. Eclectic Version. "We know that an idol *hath* no existence in the world." How this can be extracted from the Greek; *οἶδαμεν ὅτι οὐδεν εἰδωλον ἐν κόσμῳ*, we cannot comprehend. If an idol be, as Dr. Harwood's "Liberal Translation" has it, "a mere fictitious creature of the imagination," it has nevertheless an existence in the world, though only in the mind. E. T. "we know that an idol is nothing in the world;" that is, is no divinity, but a mass of inert matter, is perfectly correct, "*Idolum Ethnicorum nil nisi vanum nomen.*" Jaspis in loc.

1 Cor. ix. 18. Eclectic Version. "That while I preach the gospel, I should make it unexpensive by not using to the utmost my right through the gospel." Now *εἰς τὸ* before an infinitive does not mean *by*, but *to the end that*, or *so that*; but Wakefield's version of the last clause is, "in not using to the utmost my privilege in the gospel;" and this with our author is authority from which there is no appeal.

1 Cor. x. 16. Eclectic Version. "The cup of blessing *over* which we give thanks." In this Mr. B. follows Wakefield and Harwood; but if this trio are right in their rendering of *τὸ ποτήριον ὃ εὐλογοῦμεν*, it is not easy to perceive why the second clause, *τὸν ἄρτον ὃν κλῶμεν*, should not be rendered, "the bread, or loaf *over* which we break;" the absurdity of which is too great for even these critics to adopt. If language have any determinate meaning, the Greek must be rendered as E. T. "The cup of blessing which we bless," and "the bread, or loaf, which we break." In the 29th verse of the same chapter Mr. B. renders *κρίνεται* by "abridged," a sense of the verb which is unexampled; and in the following verse, "to be censured" cannot be thought to come up to the force of *βλασφημοῦμαι*.

1 Cor. xi. 18. Eclectic Version. "I hear that when you meet together as a church." But *ἐν τῇ ἐκκλησίᾳ* (Griesbach omits the article) cannot mean *as a church*, but *in the church*, the place of meeting, as is evident from ver. 20 and 22.† Mr. Belsham, however, says the words are *ἐν ἐκκλησίᾳ* without the article, not knowing that its omission, in this application, makes no difference in the sense, as nouns frequently become anarthrous after prepositions. In the next verse, *αἱρέσεις* is not properly rendered by "separations;" for, as Macknight observes, "in this passage *heresies* are represented as something different from, and worse than the *divisions* mentioned in the preceding verse."

* Paraphrase in loc.

† See Semler's Paraphrase in loc.

1 Cor. xiv. 2. Eclectic Version. "He speaketh mysteries to himself;" which is a gloss, not a translation, and following Wakefield as usual; for allowing that πνεύματι may be used adverbially, it should in that case be rendered, "in his mind, or spirit, he speaketh mysteries." But why may not the words be understood with Jaspis, "Spiritu afflatus occulta proloquitur."*

1 Cor. xv. 12. Mr. B. renders the words ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν, "that a resurrection of the dead is impossible:" and so likewise in the next verse. It is countenanced by Harwood and Rosenmüller, but the received version clearly gives the literal rendering, "that there is no resurrection of the dead;" which seems to us better suited to the scope of the apostle's argument. In the 15th verse of this chapter the Eclectic Version is, "We are also detected (literally, 'we are found,' εὐρισκόμεθα,) as false witnesses concerning God, because we have testified, in the name of God, that he raised up Christ." But whatever may be the meaning of κατὰ τοῦ Θεοῦ, whether "against God," or "concerning God," or "by or through God," it certainly cannot mean "in the name of God." Yet Mr. B. says, that this is Whitby's version; though this valuable commentator only observes, that the phrase may be rendered *per Deum*, by God. In the 35th verse of the same chapter we have another example of the author's carelessness in citation. After his guide, Gilbert Wakefield, Mr. B. thus renders the first clause, "But some one will say, Why are the dead to be raised?" and in the note observes, "πῶς, *qua ratione*, Matt. xvi. 11. Mark iv. 10. Schleusner;" which is a garbled extract, and not all to his purpose, for *qua ratione* signifies "in what manner," or "how," of which he does not seem to be aware. This eminent lexicographer, indeed, afterwards remarks, "Potest tamen, h. l. πῶς etiam *cur*, *quare* verti, ut sit i. q. *diari*." We are not disposed to acquiesce in this dictum, believing as we do that πῶς means *how*, *quomodo*, and not *why*, *quare*; and if it ever did denote *why*, we think it cannot have this signification in the verse referred to; but we merely adduce the author's version and note to shew his negligence in the employment of his authorities.

Hitherto the instances of erroneous translation are taken from the Eclectic Version of St. Paul's Epistle to the Romans, and first Epistle to the Corinthians; and, should it be deemed necessary, we pledge ourselves to produce others in abundance from the remaining epistles. To evince that this is not a merely gratuitous assertion, we shall refer to several texts of which he has mistaken or perverted the sense. As a particular examination would be tiresome, we shall rest satisfied with a bare reference, being convinced that our assertion will be fully borne out by a comparison of the following passages with the original: viz. 2 Cor. i. 17, 23. vii. 8. viii. 2. x. 12. xii. 2, 3. xiii. 5. Gal. i. 1. iii. 8, 10, 14. iv. 6, 16. Ephes. i. 7, 14. ii. 16. iv. 7, 22. vi. 24. Phil. i. 5. ii. 2, 12, 13. iii. 14. Col. i. 6, 23. ii. 1, 8, 9. Philemon 6, 11. 1 Thess. 1, 4, 10. ii. 4. v. 3, 5. 2 Thess. i. 11. ii. 2, 4, 11. 1 Tim. i. 11, 15. iii. 13. iv. 14. v. 12, 16. 2 Tim. i. 3. ii. 22. iv. 3, 11, 18. Titus i. 12. iii. i. 8, 10, 11. Heb. i. 14. vii. 24. x. 5, 39. xi. 26. xii. 2, 25.

* See Doddridge on the place.

Should the scholar, who peruses these pages, compare the "Eclectic Version" of these passages with the original, he will find them in some way or other misrepresented. We did not note down all the texts which, in the course of examination, appeared to us faulty, nor of those which we noted down have we produced the whole; yet those above cited and referred to constitute a formidable list of mistranslations, not to be equalled either in frequency or magnitude in any versions except those issuing from the Unitarian School. In many instances, indeed, Mr. B. has defended his false renderings by adducing the authority of preceding commentators, and he has occasionally sheltered himself under such names as Pearce, Doddridge, and Newcome, names never to be mentioned without honour. But these excellent men would have blushed could they have foreseen what use would have been made of those parts of their writings which are not exempt from the blemishes of human infirmity, and in which recent researches have shewn them to be most deficient and most vulnerable. It is a sorry excuse for error, to allege that others have erred before. Perfection is not to be expected in any work of man, and least of all in literary productions; but what opinion ought to be formed of a writer who in scores of instances deserts the general stream of his predecessors in the same department of learning who are right, in order to follow one or two who happen to be wrong? If it proceeds from knowing no better, however he may deserve our pity, he cannot command our respect: if it originates in the wish to skulk from censure beneath the shadow of some venerable name; or to induce a belief that some admired authors support a cause from which their fixed principles are adverse, it is a conduct, the meanness of which we shall not designate by its proper appellation.

Should it be allowed that, with respect to some of the mistranslations above pointed out, a difference of opinion may exist, there will remain sufficient, both in number and importance, not only to shake our confidence in the translation, but absolutely to compel us to reject it with unhesitating indignation. Errors proceeding from ignorance, or from carelessness, which in a translator of the Holy Scriptures is equally culpable with ignorance, and not committed in a few solitary instances, but perpetually occurring, are an irrefragable proof that the writer has undertaken a task to which he is incompetent. That such errors predominate in the "Eclectic Version," no one can reasonably doubt, who will be at the pains of examining the examples cited, and the passages to which we have referred. But these, be it remembered, form only one part, and the least considerable part, of the evidence of unfaithfulness. The innumerable and glaring misrepresentations of texts relating to articles of faith must be thrown into the same scale. There is scarcely a single text which has been generally thought, in all ages of the church, to substantiate the doctrines of the Trinity and the atonement, and their number may be easily imagined by those who have any acquaintance with the subject, which are not vitiated in the "Eclectic Version." If, therefore, we add the many passages which are distorted through Socinian prejudice, and a blind attachment to a particular system of opinions, we may with great justice pronounce this attempt, not a VERSION, but a PERVERSION of the Epis-

ties of St. Paul. Doctrinal errors are of the first importance, as they obscure and adulterate the christian revelation, and, by undermining the principles, impair the efficacy of our holy faith. Hence they are worthy of the severest castigation, though, for reasons previously given, we have declined this office.

Notwithstanding our avoiding the discussion of texts relating to the articles of the christian faith, we need not scruple to infer, from an examination thus limited, the general unfaithfulness of the "Eclectic Version." Finding it erroneous in so many parts of lesser moment, it is natural and justifiable to conclude, that it is equally erroneous in others of still higher importance. What reliance, at least, can be placed on a translation in which palpable mistranslations are throughout discoverable? Can it be supposed that, while it is defective and inaccurate in so many other passages, it is correct in rendering those which have been controverted? But we take up still higher ground, and assert without fear of contradiction, that a translation of the Scriptures which is chargeable with perpetual and pervading error, cannot be deemed worthy of consideration in investigating the sense of the texts usually adduced in vindication of the orthodox belief. If it be shewn to trip in numberless passages comparatively plain and simple, it cannot be appealed to as authority in such as are more complicated, and where inveterate prejudice, pre-conceived opinions, and a variety of circumstances combine to delude the judgment. Error in the former necessarily leads, not only to the suspicion, but to the certain conviction of error in the latter. Hence, although we have restricted ourselves, as far as it was practicable, to the adduction of passages not involving doctrines, we are convinced that, in the judgment of all impartial persons, we have done amply sufficient to prove our position, that Mr. Belsham's version is GROSSLY UNFAITHFUL; and with this character attaching to it, we must of necessity conclude, that it is not justly entitled to any weight in the Socinian controversy.

COLLEGE TESTIMONIALS.

MR. EDITOR,—I perfectly agree with your correspondent T. W. O. on the responsibility which attaches itself to colleges in granting testimonials for orders: and it is indeed *much* to be regretted that they are not more scrupulous in signing these important documents; in my opinion, however, the consideration which should entirely influence them in refusing testimonials, should arise from loose and disorderly conduct, *not* from insufficiency of learning. Before a candidate is entitled to his degree of B. A. in *this* university, he is subjected to a strict examination, of which the elements of theology form an important part; for if he betray ignorance on this subject he is not permitted to proceed in his examination during that term; therefore, when a candidate has been approved by his examiners, we may fairly conclude that, as far as relates to theological knowledge he is entitled to his College Testimonials; i. e. he is considered prepared to be presented to the bishop for a more rigid and minute examination; and if he *then* should be deemed by the chaplain in any respect incompetent for the

sacred and important office of a deacon, he ought to be rejected; but with this, I conceive, a college cannot interfere, without intruding upon the province of episcopal inquiry.

With the moral conduct, however, of every member of his college, it is in the power of the dean to make himself acquainted. It is therefore a feeling of false kindness which induces a college to give testimonials to those, whom they must be aware are fit for any thing rather than the ministers of Christ. But the disgrace which is likely to fall upon the Church in consequence of the conduct of such unworthy members, and the hazard and peril to which the eternal interests of the people committed to their care may be exposed, ought to far outweigh private feeling toward such characters. If it were understood that testimonials would invariably be withheld from those whose conduct during their residence in the university was immoral and vicious, an effectual curb would be imposed upon many, who, under the present negligent mode of signing testimonials, are a source of perpetual trouble to their tutors, and, it is to be feared, will be far from "*approving themselves as the ministers of God.*"

The tribute of respect paid to our worthy Regius Professor of Divinity is justly due to his eminent talents and useful services. His lectures are always well attended, often by those who have obtained their certificates at a previous course, and are listened to with profound attention; indeed, it may be safely affirmed that no one can attend them without receiving considerable information, unless he follow the example of the adder, which "stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely."

Oxford.

F.

MR. EDITOR,—I perused the article in your last number on this subject with infinite surprise. I confess I was before ignorant that Bishop Blomfield had, in his Primary Charge, distinctly accused "grave and learned men in their corporate capacity," the masters and fellows of the colleges in the two universities, of setting their hands "to that which each individual of them knows to be false." That such an accusation, coming from such a quarter, and put forth in so authoritative a way, should be passed over unnoticed, is to me incomprehensible. Even if the accused must plead guilty, is there nothing to be said in extenuation? To extenuate, I apprehend, is the object of your correspondent T. W. O. a justification he certainly has not produced. There are, however, some parts of his communication to which I wish particularly to direct your attention; and need I say that a subject so closely connected with the discipline of our universities, the nursing mothers of our venerable Church, is deserving of your especial regard.

T. W. O. among other results of his inquiries in Cambridge, gives the following:

When a person has been rusticated, or admonished by the college, or his conduct has not been satisfactory to the master or tutor, a threat is sometimes held out, that if he does not conduct himself better for the future, he will not be allowed to have Testimonials: *but the instances in which these threats are put in force are very rare.*—P. 237.

Does not this authorise us to say, that testimonials are rarely, *very rarely*, refused to ANY ONE? Though the conduct of a student may not be satisfactory to the master or tutor, though he may be publicly admonished, nay, though he be rusticated, yet the college will grant him testimonials!! Now, without pretending to any particular knowledge of the general character of the students of our universities, it may safely be asserted, that if testimonials are granted to *any one* who applies for them, they who certify, if they know any thing about the applicant at all, must frequently "set their hands to that which each individual of them knows to be false."

Considering, then, College Testimonials as a corporate act, as simply testifying, that the individual has conformed to the regulations of the college, have we not here a distinct admission by T. W. O. that *they* are most shamefully abused? and is not the accusation of the Bishop of Chester fully confirmed?

If the colleges are disposed to deny the fact adduced by T. W. O. and upon which I have reasoned as above, let them make a return of the number of individuals who have been refused testimonials, and of the number expelled; the result will shew the whole number who have been deemed unfit.

Although, then, I think, T. W. O. has entirely failed in shewing that the colleges have done their duty, it seems to me, (but I must confess my ignorance of college discipline), that the prelates of our Church act most unwisely if they press the colleges to certify as to matters which do not properly fall within their cognizance. It is deeply important it should be settled as to what a college should certify: with this view I propose the following question for the consideration of your collegiate readers—WHAT IS THE EXTENT AND NATURE OF THE KNOWLEDGE WHICH THE MASTER, DEAN, AND TUTOR OF A COLLEGE NECESSARILY HAVE OF THE STUDENTS?

Observe, I say *necessarily* have; for, of course, circumstances may render one student better known than another, and yet there can only be one form of certificate, which should only extend to the usual degree of knowledge. Now if the fact be, that the testimonials which a master, dean, and tutor, could *honestly* give, would not be sufficient to satisfy a bishop as to the life and conduct of the person seeking to be ordained, I must say, with T. W. O. that the bishop should require the candidate to bring a certificate from some credible persons to whom he is well known. Nay, if a bishop act upon testimonials signed by individuals whom he knows not to have a competent knowledge, or to be capable of asserting what they know to be false, how is he excused?

Let, then, the bishops require only of the colleges such testimonials as the nature and extent of their knowledge enable them to give; and let the colleges unite in a conscientious bond to acknowledge the worthy only as their sons, and we may hope that this truly *scandalum magnatum* will be removed. Many more observations crowd upon my mind, but I will not detain you longer, at present, on this very painful subject.

April 18.

S. T.

MR. EDITOR,—Permit me to make the following remarks on a paper in your last number, on the subject of College Testimonials.

The writer argues (p. 238), that “the master of a college cannot refuse testimonials to a student of his own college, on the ground that he is not sufficiently known to him; for the very circumstance of his not being known to him is, as far as it goes, a reason in his favour; for if he had offended against the regulations of the college, he would have brought himself under the notice of the master. And the same observation will apply, in some measure, to the dean, tutor, and fellows.” Now, in all well-governed colleges, the Head knows something more of the character of the students, than merely that they have, or they have not, been brought before him for open violation of college discipline. The master, dean, and tutors, are *in loco parentis*; and I know several colleges in which all these parties are well acquainted with the moral and religious habits of those placed under their care. Indeed, as they are responsible for the tenor of their lives as far as it is in their power to influence them, it seems somewhat absurd to suppose, that their testimonial amounts to no more than that the individual to whom it relates has been guilty of no tangible breach of college discipline. I see not, therefore, with what justice the writer can intimate that the “bishops press upon the colleges a form of testimonial which they cannot conscientiously make use of.” (p. 240.) For my own part, I have spent some short time in a college office, and was not singular in making myself acquainted with the moral and religious characters of the young men. In many instances of misconduct, which were not amenable to college rules, but which argued a want of sober and Christian principle, I have reminded the offender of the profession to which he was proposing to devote himself, of the testimonial which he would hereafter call upon me to sign, and put it to his own conscience to say, whether I could sign it without a change being effected in his general conduct. I rarely found this appeal fail of good effect. And in the case of application from a candidate whose residence had ceased before I came into office, I had no hesitation in following the signature of my senior brother tutors, who, I was aware, were acting on the same principles.

Instead of lowering the tone of the testimonial, I should rather propose, that every future candidate for orders should, at three years before the proposed time of his ordination, if he be then resident at the university, formally signify to the college authorities the choice of his profession. I would have them thereupon furnish him with a copy of the testimonial which he would hereafter require them to sign, and remind him, that his studies and the tenor of his conduct, must henceforth be in conformity to expressions of the document, and to the sacred office to which he aspires. Such a measure would, I think, obviate the objections which your correspondent states; and would tend to produce in the university a distinction between the clerical and lay students, answering, in some degree, to their future relative employment, and relative character in society.

C. G.

The writer of this letter, on whose information we can rely, assures us, that according to the ordinary practice of his university (Oxford),

the heads of colleges, and much more the deans and tutors, are well acquainted with the characters of their undergraduates; and that a sense of the obligation which lies upon themselves to influence them as far as in their power, though felt in different degrees in different colleges, is widely diffused and generally acknowledged.—ED.

A PARISH CHURCH WITH A PAROCHIAL CHAPELRY ANNEXED.

THIS union arises not from the foundation of a chapelry within a parish, but from the union of parishes, where one was considered as the parish church, and the lesser kept up as a parochial chapel for convenience of the inhabitants, and after that the presentation has been to the principal *cum capella annexa*. There is no such thing as a presentation to a parish church *cum capella annexa*, where there are chapels of ease, within time of legal memory; which are of no consideration in law, but merely voluntary and *ad libitum*, and gain no right. See 2 Ves. Sen. Reports, 428, tempore Hardwicke.*

ON THE PREJUDICES AND ENMITIES OF NATIONS.

“ No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be cover'd o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,
And the broad falchion in a ploughshare end.”

POPE's *Messiah*.

To the Editor of the Christian Remembrancer.

SIR,—I THINK that the teachers of religion and morality cannot employ themselves more usefully than in reading an occasional lecture to nations as well as to individuals, since the well-being of the human race depends no less upon public than upon private virtue; and, strange as it may appear, many men do make a distinction between them, and while they order the course of their domestic lives by the precepts of Christianity, forget or deny the application of the same precepts to their duty as citizens of the world.

In rude ages, the intercourse that takes place between neighbouring countries is chiefly hostile. Unlettered soldiers have no curiosity about the laws or manners of their enemies; no anxiety to promote any interchange of friendly offices; no thought but to kindle and feed those flames of discord in which alone they look for profit and for honour. There

* By the common law, a bishop has power, with the assent of the patrons and incumbents, to unite churches. Gibs. 920. See also the Statutes 37 Hen. VIII. c. 21; 17 Car. II. c. 3; and 4 & 5 Will. & Mar. c. 12, respecting the union or consolidation of churches.

is some excuse for barbarians, since man is naturally a "pugnacious animal;" and until his intellectual energies are called into action by the light of knowledge, perhaps the noble game of war is the only effectual remedy against the torpor of indolence. But as civilization advances, we look for better things; and where the religion of peace prevails, we expect that social charity shall not be circumscribed by land-marks. Experience, however, has hitherto disappointed our hopes. The elements of discord will not sleep, and even when the sword is in its sheath, the tongue and the pen are busy in stirring up new strifes: pride and envy, insolence and fear, alternately trouble the waters; and, between the love of ourselves and the hatred of our neighbours, it comes to pass, that, in the opinion of many, true patriotism can only be evinced by abusing all things of foreign growth or name. But while such sentiments and practice prevail, how can there be peace on earth—that peace which the common Lord and Master of us all bequeathed to the world, and solemnly enjoined upon all who should assume his name? I am sorry to say that our own country is deeply culpable in this respect, and France no less; and it is with reference to them that these remarks have suggested themselves to me. France and England are near neighbours, and, in barbarous times, were constant foes; and the pernicious notion that they are natural enemies, has contributed what it could to make them so. English soldiers and sailors are studiously instructed to hate Frenchmen; and there may be some advantage in this, for hatred is one of the most active sinews of war, if war there must needs be. But why must English authors hate French authors, and English travellers ridicule whatever they find in France, from the construction of a diligence to the Code Napoleon? The pacific interests of neither country are promoted by malice and mutual revilings. Trade, manufactures, arts and sciences, are best cultivated by the friendly rivalry of all civilized nations. They languish in war, but they suffer still more from the deep prejudices that are engendered by political, literary, and social factions in time of peace.

Ever since the Temple of Janus was shut in Europe, in 1816, there has been nothing but crimination and recrimination, in words and print, between England and the Continent, until this day, but especially between England and France. Like ferocious bears, exhausted and torn, they lie growling at one another till they gain strength to renew the combat. Reviews, magazines, newspapers, plays, farces, travellers' journals, and squibs in prose and verse, have been pelted and re-pelted across the Straits between Dover and Calais, till, in the emulation of each party to keep up the strife, it has been quite forgotten who first begun, or for what reason. Matters, however, have come to such a pass, that John Bull now swears there is nothing in the French dominions worth smuggling except kid gloves; and his antagonist over the water is equally convinced that foot pavements are the only good things in England. As the debate has been thus brought to issue, it is to be hoped that it may be settled at last, and that a calm will shortly succeed so great a storm.

The pacification of nations is an object above the skill of diplomacy; for where hatred is, there will be strife. It must be effected, if at all, by the mild spirit of Christian philosophy—the common inheritance of

the civilized world—which teaches men that peace and kindness are the true foundation of public prosperity, as well as of private happiness. The inclination of most of the European governments seems now to be pacific; that of our own is certainly so; but statesmen and ambassadors will sign treaties in vain, until the fierce and foolish jealousies of the people can be assuaged, and men of different countries will believe that there is much to admire and much also to learn both among their neighbours and their enemies.

Whoever thinks that all wisdom and truth are confined to his own country, does but betray his ignorance of the great world in which he lives. As the gifts of nature are variously distributed to different regions of the earth, so are the moral and intellectual qualities of men in some degree dependent upon the soil and sky. But there are, besides, a variety of moral circumstances which have all their influence upon the sensitive spirit that animates our clay. Government, religion, laws, and customs, multiform as the caprices of chance and human wit, wise or foolish, true or false, distil their virtue or their venom into the body politic and the body social; and produce there as many peculiar phenomena as the physician attributes to air and diet in the natural body. The passions of the human heart are every where the same, but their effects vary with the impulses that act upon them: the philosopher, who would study man in his collective and social capacity, must not confine himself to a single corner of the inhabited world; and the philanthropist is unworthy of his name, whose benevolence is restricted by the artificial boundaries of territory and language. True philosophy and genuine Christianity know neither prejudice nor party. Let us give and receive instruction, that, if it be possible, we may make the world a little better and happier than it is.

In the prayers of the Church we publicly beseech Almighty God, “to give to all nations unity, peace, and concord,”—“to have mercy upon all men,”—“to forgive our enemies, persecutors, and slanderers, and to turn their hearts.” But how often do we betray another spirit in our actions! The press overflows with the effusions of vulgar and venal writers, who labour to set nation against nation, and kingdom against kingdom; and while peace is on our lips, hatred is in our hearts. These things must be reformed altogether, or we belie the Master whom we profess to serve, and make the commandment of none effect. “*Peace I leave with you, my peace I give unto you.*” But our present practice is inconsistent with peace, and inconsistent with the christian law. When the true spirit of the gospel prevails among men, wars shall cease in all the world, and the peace-makers shall inherit the earth. “*They shall not hurt nor destroy in all God’s holy mountain, for the earth shall be filled with the knowledge of the Lord as the waters cover the sea.*”

I am, Sir, your obedient servant,

PACIFICUS.

MONTHLY REGISTER.

SOCIETY FOR PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

WE have great pleasure in acquainting our readers that a public meeting on behalf of this Society, will be held in the Freemasons' Hall, Great Queen

Street, on Friday, the 22d instant. It is understood that His Grace the Archbishop of Canterbury will take the chair at one o'clock precisely.

PAROCHIAL SCHOOLS;—DURHAM DIOCESAN SOCIETY.

Thirteenth, Fourteenth, and Fifteenth Annual Reports.

WE have been much pleased by the perusal of these reports. Not dealing merely in generalities, they enter into the most minute circumstances, and by means of compendious tables, they furnish much information in a small compass. We shall allude to some of the facts with which they furnish us.

We have often strongly enforced the propriety of making the children of the poor in all schools pay a certain sum; we find a fact stated in the 13th Report, which corroborates this opinion.

"The infantine admission in the Barrington School (and in others) has caused, as will be perceived, an apparent excess, in the older boys, of *time in School*. The first class of the Stockton School have not attended two-thirds, and that of the Sunderland School, who are doing nearly the same exercises, have not attended one half of the *time*. But this last case is easily explained. The Sunderland School has been in operation two or three years only; and, on the general admission, from which period their *time in School* would be dated, boys would be received, who were, perhaps, fully capable, with a little training, of performing the regular lessons of any first class. But when a School has been established for some years, particularly in a situation which does not supply a superabundance of children, very few indeed are received, who have made any progress in learning. This observation is singularly confirmed by a fact, derived from the records of the Barrington School, that all the children,

excepting three, now receiving instruction in that School, were, on their admission, so totally ignorant, that they did not even know the letters of the alphabet; and that consequently all, excepting three, have been regularly instructed from the lowest class."

Now, what is the inference? Is it not that before a National School is established, the children of the poor are educated, for which education the parents must pay? Is it wise then to relieve them from this burden? An unthinking philanthropist will exclaim, Why not grant the poor this boon? Will it not better their condition? A calculating philosophy, which may be scoffed at as cold and as inapplicable to the present state of society, but the truth of which the sad experience of our country fully confirms, teaches that by contributing towards the expenses of the labourer, we necessarily lower his wages, we reduce him to an inferior rank in the scale of being, and while we diminish our resources, we promote the increase of population.

Dr. Bell has frequently urged the importance of connecting the duty and interest of the master. The following facts are in his favour:

"Three or four years ago, in the Durham School, where the children, who are not clothed, pay a penny a week, an arrangement was made, by which the master was allowed to collect and retain, besides his regular salary, the pence of all above 100 pay children. By this means, if no other advantage be gained, one hundred

pence are added every week to the funds of the school; whereas before, neither the school nor master gained any thing; and if the master be diligent in looking after the absentees, he also derives a benefit from their numbers and attendance.

"Easington School having dwindled away to four or five boys, at the commencement of this year a new master was appointed by the liberal founder and supporter of the school, the Venerable Archdeacon of Durham, Rector of the Parish, on these conditions:—That the master, who before had a fixed salary without any regard to the number of his scholars, should have 30*l.* a year for teaching twenty scholars (or under), and 5*s.* for every one above twenty, who should attend the school a quarter of a year. Under this arrangement, the master began with nine children; and such have been his exertions, and the public opinion of the school, that he has now gradually increased his numbers to 59."

We will not omit the following:

"In laying before the Society a brief account of the proceedings of the last year, the Committee cannot forego the painful duty of recording, in a very few words, their deep regret for the loss of their late benevolent and munificent Patron and President. During the whole period of its existence, the Society, on all occasions, experienced in his Lordship the utmost readiness to attend to their suggestions, to sanction their efforts, and to obviate the difficulties of their labours. By a boundless liberality, and a constant interest in the affairs of the Society, his Lordship has laid the foundation of lasting

benefits to his Diocese. The erection of such a large number of new Schools in this part of the kingdom,—the exertions, and the funds which have been expended in the moral and religious education of the poor,—have been mainly caused by his generous excitement, encouragement, and example. Were the Barrington School the only work of his Lordship, his name would deserve to be handed down to posterity with distinguished honour and regard. The Committee can then but inadequately allude to that general gratitude, which, they conceive, is due to the memory of him, who, amongst numberless other charities, not only built and endowed Schools in his peculiar liberties, but, either by himself, or through this Society, assisted largely in the education of the poor children of almost every Parish in the Diocese of Durham; and who also, by his patronage and favour, has contributed so greatly to the diffusion and establishment of the blessings of the Madras System of Instruction throughout the British Empire."

We regret to observe that the Annual Subscriptions are by no means adequate to the wants of so extensive a district as the Diocese of Durham. The whole amount is only 209*l.* of which sum, 35*l.* are only subscribed by the laity! It is not possible that the object, or even the existence of the Society can be generally known. It is not sufficient to circulate Reports which few read; it is not enough to hold meetings and invite the Subscribers only, who alone need no information nor encouragement:—let a PUBLIC Meeting be held, and the merits of the Society will procure it able advocates and ample support.

CONVERSION OF A ROMAN CATHOLIC LAY BROTHER.

(From the Preston Pilot.)

ABOUT twelve months ago, the Roman Catholic inhabitants of Preston introduced from Ireland, two young men, as teachers in their public school; and so much was expected from their instruction and example, that, besides the most marked personal attention and hospitality shown towards them, a subscription of a hundred pounds

or guineas was raised for their immediate support. They were generally denominated, and, indeed, have always been known in Preston, as "the two Monks," but, strictly speaking, we understand, they do not claim that title, their fraternity having been instituted, not for ecclesiastical purposes, but for the purposes of public instruc-

tion, although the members are vowed to celibacy—to the teaching of their poorer brethren without pecuniary emolument, &c.

On Saturday, Philip Halley, one of these monks, or lay-brothers, called upon the Vicar, and communicated his desire of renouncing the errors of the Church of Rome, and of becoming a member of the Established Church. The closest examination by the Rev. gentleman followed this disclosure, and so entirely satisfactory was the result, that it was determined that the convert should make a public recantation at the parish church on the following day—Easter Sunday, the anniversary of his arrival in England from Waterford, twelve months before.

Every arrangement was accordingly made, but the matter being kept close, very few persons in the town had the slightest intimation of it, and, consequently, the crowding and inconvenience that must have otherwise ensued was judiciously avoided. The church was, as usual—but more especially on Easter and other festival Sundays, fully, and we need hardly remark, most respectably attended.

The Service proceeded in the customary way till the conclusion of the communion service, when the convert was brought by the senior churchwarden to the head of the centre aisle, immediately in front of the reading-desk, and the Vicar thereupon rose, and made the following communication to his congregation:—

Good People—This person hath come here desiring to be received into the communion of our church, and we are ready to comply with his wishes; nevertheless, if there be any of you who know any impediment or notable crime on account of which the profession he is about to make should not be looked upon as sincere, let him come forth in the name of God, and show what that crime or impediment is.

This address and challenge having been received in silence, the subjoined examination and replies were pronounced in the hearing of all present:

The Vicar—I require and charge you, as you shall answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if you be not convinced in your conscience of the corrup-

tions and false worship of the Church of Rome, and if you be not firmly persuaded that the doctrine, communion, and worship of the Protestant Church is the true and safe way to salvation, as taught in the Holy Scriptures, you declare the same, and go not on to mock the Almighty by pretending to a persuasion which in truth you have not.

Convert—I solemnly profess, in the presence of God, that I come here in sincerity and truth.

That this congregation, here present, may be fully satisfied that you are well acquainted with the doctrines which you renounce, and also with those which you come here to profess, I ask you—Do you utterly renounce the sacrifice of the mass, as offered up to God in the Church of Rome; and do you trust only in the sacrifice of our Lord Jesus Christ, made upon the cross; and do you own no other merits whereby man is saved but His only?—I do.

Do you reject the doctrine of purgatory, and the practice of praying to the Virgin Mary, or to saints, or angels, or to images, or relics?—I do.

Do you believe that in the Holy Communion there is no transubstantiation of the bread and wine into the body and blood of Christ?—I do not believe that any such change is made.

Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ?—I am so persuaded.

The Vicar—Let us pray [*Here the convert and all the congregation knelt*] that this our brother may have grace faithfully to persevere in the profession of a good faith, which he has now made.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

The Vicar—O Lord save thy servant.

The Congregation—Who putteth his trust in thee.

The Vicar—Create in him a new heart.

The Congregation—And renew a right spirit within him.

The Vicar—O Lord, hear our prayer.

The Congregation—And let our cry come unto thee.

The Vicar, praying alone, then said,

O God of truth and love, we bless and magnify thy holy name, for thy great mercy and goodness in bringing thy servant into the communion of this Church. Give him, we beseech thee, stability and perseverance in the faith of which he hath, in the presence of God and of this congregation, witnessed a good confession. Suffer him not to be moved from it by any tempt-

tation of Satan, enticements of the world, scoff of irreligious men, or the reviling of those who are still in error; but guard him by thy grace against all these snares, and make him instrumental in turning others from the error of their ways to the saving of their souls from death, and the covering a multitude of sins. And in thy good time, O Lord, bring, we pray thee, into the way of truth, all such as have erred and are deceived; and so fetch them home, blessed Lord, to thy flock, that there may be one fold under one Shepherd, the Lord Jesus Christ, to whom, with the Father and the Holy Spirit, be all honour and glory, world without end.

The Vicar then descended from the desk, and going to the convert, took him by the right hand, and said—

Upon this, thy solemn profession, I receive thee into the Communion of the Reformed Church of England and Ireland, in the name of the Father, and of the Son, and of the Holy Ghost.

The convert then received the subjoined admonition from the Vicar, and then retired to the churchwarden's pew:—

Dear Brother—Seeing that you have by the goodness of God, proceeded thus far, I must put you in mind that you take care to go on in that good way into which you have entered. And for your establishment and furtherance therein, that you receive the

Holy Sacrament of the Lord's Supper; and may God's Holy Spirit ever be with you.
—Amen.

The convert, agreeably with this last request, received the Sacrament at the conclusion of the service.

Nothing could be more solemn and impressive than this most interesting scene. The convert maintained throughout a self-possession hardly to be expected under such awful circumstances, and gave his answers with becoming firmness.

In the evening the convert again attended divine service, and the Vicar preached for the occasion a most admirable sermon, taking for his text, Galatians v. 1—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

If the feelings of those who had the happiness to be witnesses of Mr. Halley's recantation were so intense as we have described, we know not what we shall say of the sensation created throughout the town on the affair being made known. Great and momentous as are the passing events of the political world, they were all, for yesterday at least, absorbed in the one engrossing subject of "the Monk's conversion."

ORAL INSTRUCTION.—UNIVERSITY OF OXFORD.

WE inadvertently admitted into our last number, p. 246, a misstatement quoted from a periodical work, to the following effect: "We have said that oral and catechetical instruction is a peculiarity belonging to our university. (Trinity College, Dublin.) For we believe that in the English universities, the examinations principally consist in written replies to printed questions on all the subjects connected with the course, even on classical." The fact is notoriously otherwise. In the university of Oxford, the greater and by

far the most important portion of the classical examinations are conducted *vivâ voce*, or orally. The examination in divinity is entirely oral in every instance. Even in mathematics, every part which admits of this method is generally investigated without the intervention of written questions and answers. Printed schemes and diagrams are put into the student's hands, and he is required to explain the theorems and to go through the demonstrations to which they relate.

LITERARY AND PHILOSOPHICAL REPORT.

Mr. F. T. Hunt's *Designs for Parsonage Houses, Alms Houses, &c.* is about to appear.

A Translation is preparing, of a Reply by the Bishop of Strasbourg (late Bishop of Aire), to Faber's *Difficulties of Romanism*, which work was directed against a former production of the Bishop of Strasbourg's, entitled, *Discussion Amicale*. We hear also, that the *Discussion Amicale*, in 2 vols., will soon make its appearance in English, translated by the Rev. W. Richmond.

Captain Andrews, who went out as a Commissioner from the Chilian Peruvian Mining Company, to engage mines in South America, has prepared a narrative of his Journey from the Rio de la Plata by the United Provinces into Upper Peru, and thence by the deserts of Coranja to the Pacific, which will shortly appear.

Mr. W. Carpenter is about to publish Part I. of a Natural History of the Bible; or, a descriptive Account of the Zoology, Botany, and Mineralogy of the Holy Scriptures: compiled from the most authentic sources, British and Foreign, and adapted to the use of English readers. Illustrated with numerous engravings.

Russian Literature.—Since the introduction of printing presses into Russia, from 1553 to 1823, there have been published in the Russian and the Slavonic languages—which is the mother of the former—13,249 original works and translations.

The blind poet, J. J. Koslov, has translated Lord Byron's *Bride of Abydos* into Russian; and has received from the Emperor Nicolas 2000 rubles, and from the Empress a diamond ring.

A still more munificent encouragement to genius was lately given by the same prince to the poet Nicolaus Iwanowitsch Gneditch, for the translation of Homer's *Iliad* into Russian hexameters, by settling upon him a pension for life of 3000 rubles.

German Literature.—In Germany, among the uncountable number of non-political journals, there appear at

this time—a morning—a mid-day—an evening, and a midnight Gazette. The latter, so far from being sleepy, is the most lively and spirited of them all; being edited by the celebrated poet Müllner. There is also announced as nearly ready for publication, at Berlin, the *Fool's Gazette* (die *Narrenzeitung*), to appear three times a week, for the benefit of every description of fools.

Professor Beck states, from an authentic account lately published, that from 1814 to 1826 there have been printed in France 33,774 books; and in Germany, within the same period, 50,303.

Rev. Hugh James Rose's Sermons.—Dr. K. G. Bretschneider, Chief Counsellor of the Consistory at Gotha, &c. &c. and known as one of the greatest theological writers in Germany, has published, *An Apology for the Present State of Protestant Religion in Germany*, in answer to Mr. Hugh James Rose's *Four Speeches at Cambridge* upon the same subject. If we are to believe Professor Beck of Leipzig, who has written a review of Bretschneider's work, and who strongly recommends it for translation into English, Bretschneider has fairly proved Mr. Rose to be guilty, 1st, of partiality; 2dly, of exaggeration in his charges; 3dly, of want of judgment, confusion of ideas, contradictions; and, above all, 4thly, of ignorance as to historical facts. Dr. B. moreover maintains, that Mr. Rose has not derived his facts from his own experience, but from persons who are known to be the declared enemies of the Protestant religion. The *Literary Journal of Gottingen* speaks in similar terms of high praise and of severe censure, respectively, of Bretschneider's *Apology* and *Rose's Sermons*.

The University of Gottingen counts at present 1460 students, of whom 352 study theology, 652 the law, 284 medicine, and 172 the philosophical sciences.

The University of Munich had, on the 23d December last, 1342 students.

Cambridge Philosophical Society—On Monday evening, March 26, a meeting was held of this Society; the Rev. Professor Cumming, the President, in the chair. A paper was read by Professor Henslow, establishing, by various observations and experiments, the specific identity of the Primrose, Cowslip, and Oxlip. A notice was also read by Mr. Whewell, on the subject of the perspective employed in the toy called the Horizontorium. After the meeting, Professor Cumming gave an account to the society, of the discoveries recently made in the different branches of Electro-dynamics, (denominated by Ampere, Hygro-electrics and Stereo-electrics;) and various forms of the instrument termed the Galvanometer were exhibited.

A Summary of the Members of the University of Cambridge:—

	Members of the Senate.		Members on the Boards	
1 Trinity	629	.....	1414	
2 St. John's	469	.....	1084	
3 Queen's	67	.....	320	
4 Caius	79	.....	233	
5 Christ	64	.....	225	
6 Emmanuel	104	.....	217	
7 St. Peter's	68	.....	211	
8 Corpus Christi..	42	.....	173	
9 Jesus	72	.....	168	
10 Clare Hall	65	.....	158	
11 Catharine Hall .	36	.....	153	
12 Trinity Hall ..	28	.....	144	
13 Pembroke	44	.....	115	
14 King's	84	.....	111	
15 Magdalene	39	106	
16 Sidney	36	87	
17 Downing	14	60	
18 Commorant.in Villa	11	11	

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A Summary of the Members of the University of Oxford, January, 1827 :—

	Members of Convocation.		Members on the Books.	
1 University	113	.....	215	
2 Balliol	86	.....	223	
3 Merton	71	.....	127	
4 Exeter	94	.....	251	
5 Oriel	145	.....	283	
6 Queens	142	.....	328	
7 New	72	.....	149	
8 Lincoln	58	.....	136	
9 All Souls	65	.....	90	
10 Magdalen	117	.....	168	
11 Brasenose	222	.....	404	
12 Corpus	73	.....	121	
13 Christ Church .	418	.....	825	
14 Trinity	97	.....	233	
15 St. John's	129	.....	224	
16 Jesus	51	.....	177	
17 Wadham	72	.....	186	
18 Pembroke	68	.....	168	
19 Worcester	85	.....	225	
20 St. Mary Hall..	33	.....	89	
21 Magdalen Hall .	43	.....	153	
22 New Inn Hall..	1	.....	1	
23 St. Alban Hall .	12	.....	44	
24 St. Edmund Hall	45	.....	103	

2312

4923

Matriculations..... 400

Regents 182

Determining Bachelors in Lent .. 256

Magnetism.—By the aid of the very sensitive magnetic needle invented by M. Lebaillif, a singular property has been discovered in bismuth and antimony. On bringing these metals near the poles of the needle, they exercise on one pole as well as on the other a very evident repulsive power. After numerous experiments, they appear to be the only metals which exhibit this phenomenon.

TABLE OF CANDLELIGHT.

MAY.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.	
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.
1	3	— 58	7	— 56	11	3	— 39	8	— 13	22	3	— 20	8	— 31
2	3	— 57	7	— 57	12	3	— 37	8	— 15	23	3	— 19	8	— 33
3	3	— 55	7	— 59	13	3	— 36	8	— 16	24	3	— 18	8	— 34
4	3	— 52	8	— 2	14	3	— 34	8	— 18	25	3	— 16	8	— 36
5	3	— 50	8	— 3	15	3	— 33	8	— 19	26	3	— 15	8	— 38
6	3	— 48	8	— 4	16	3	— 30	8	— 22	27	3	— 14	8	— 39
7	3	— 46	8	— 6	17	3	— 29	8	— 23	28	3	— 12	8	— 42
8	3	— 44	8	— 8	18	3	— 27	8	— 25	29	3	— 11	8	— 43
9	3	— 42	8	— 10	19	3	— 25	8	— 26	30	3	— 9	8	— 45
10	3	— 40	8	— 12	20	3	— 24	8	— 28	31	3	— 8	8	— 46
					21	3	— 23	8	— 29					

POLITICAL RETROSPECT.

THE REVENUE.—The accounts for the last quarter present an unexpected deficiency. A comparison of the quarters ending April 5th, 1826, and on the same day in 1827, exhibits a decrease in the latter period of 460,548*l.* though the corresponding time last year was one of almost unexampled distress throughout the whole country. Prepared, as the public were, for some defalcation from the revenue of former years, it could not expect a decrease upon that of the last year, especially after the repeated and confident assurances of the financial minister, that if there was no increase, there would be at least no diminution. The deficiency is principally under the head of excise: there is, indeed, a considerable increase on the assessed taxes, but this does not form a pleasing circumstance, as from the state of the country, we are obliged to infer, that this increase proceeds solely from the increased vigour of the collectors, and, therefore, it rather appears as a proof of the necessitous condition of the exchequer.

THE ADMINISTRATION.—The nature of the malady which attacked the excellent nobleman, who formed the head of the late administration, precluded all national expectation of his ever being able to resume the important duties which he had so long, so ably, and so faithfully executed. Mr. Canning has been chosen by his Sovereign to preside in his councils. It would be useless to canvass the probable motives which have induced the resignations of seven cabinet-ministers; it would be idle to enumerate the thousand rumours respecting their successors. As ministers of the gospel, it is not

our duty, on slight grounds, to disapprove the measures of those who are set over us; whoever they be, and whatever may be our anticipations, let us pray in sincerity and truth, that the Almighty may “direct and prosper all their consultations, to the advancement of His glory, the good of His church, the safety, honour, and welfare of our Sovereign and his dominions.”

PENINSULA.—The domestic peace of Portugal appears to be nearly re-established; the deluded peasantry in the disturbed districts are surrendering their arms, and returning to their lawful occupations.—In the capital, no very important measures have been taken since our last report.

In Spain it is far otherwise; the troubles and distractions of that country, happy beyond most others, if only it had enjoyed a wise and paternal government. The parties which divide it have alike thrown off all respect and deference for their rulers, whose weakness, folly, and misrule have reduced the country to its present wretched state. The liberals long for the restoration of a limited monarchy—the apostolics denounce the royal power as not sufficiently absolute, and assert the necessity of settling a more absolute king on the throne, in the person of Don Carlos. Guerilla parties, conducted by experienced leaders, have taken the field in various districts, but particularly in Catalonia and Aragon. Under these circumstances, Spain becomes an object of pity, not of apprehension; the success of either party will more probably ensure domestic severity and oppression than excite the terror or disturb the repose of her neighbours.

GREECE.—The tide of war is at length turned in favour of the Greeks. Their leader, Karaïskaki, has obtained a brilliant victory in the Piræus, since which, he, in concert with the garrison of the Acropolis, attacked the Turkish camp, and after completely defeating the enemy, returned into the fortress, carrying with them the whole of the baggage, artillery, and provisions, and having entirely delivered Athens from the Turks. His camp is now fixed in Eleusis, where he has succeeded in effecting a junction with some other leaders of his nation. General

Makri has closely blockaded the fortress of Missolonghi, which it is expected will be obliged to surrender soon, being in great want of provisions and military stores. Lord Cochrane has not yet arrived in Greece, though he is daily expected there. It excites no small astonishment that his Lordship, who was formerly so active and daring, should suddenly have lost his energy, and lingered so long at a distance from the country to whose assistance he professed himself to be hastening, and which is so anxiously waiting his arrival.

UNIVERSITY AND CLERICAL INTELLIGENCE.

OXFORD.

Degrees conferred March 29.

B. D.

Lee, Rev. Harry, Fellow of New College.

M. A.

Lewis, John Henry, Worcester College.

April 7.

B. D. & D. D.

Swayne, George, Wadham College.

A. M.

Capel, Samuel Richard, Wadham College.

Leach, Octavius, Jesus College.

Rowe, Carpenter William, Queen's College.

The Rev. Daniel Guildford Waite, D.C.L. of St. John's College, Cambridge, is admitted *ad eundem*: and John Clendinning, M.A. of Trinity College, Dublin, is incorporated of Magdalen Hall.

The Rev. Lewis Sneyd, M.A. Fellow of All Souls' College, is admitted Warden of that Society.

The Examiners appointed by the Trustees to elect a Scholar on Dean Ireland's foundation, have signified the election of George Henry Sacheverell Johnson, Scholar of Queen's College.

The Rev. William Thompson, M.A. of Queen's College, is elected a Fellow of that Society on the Old Foundation; and Mr. William Carpenter Rowe, B.A. of Balliol College, is elected a Fellow on Mr. Michel's Foundation.

Dr. Berens, Fellow of All Souls' College,

is appointed one of the Visitors of Mr. Michel's Foundation, at Queen's College, in place of the late Bishop of Oxford.

Mr. Charles H. Bayley is admitted Founder's-kin Fellow of New College.

Mr. William James Copleston, B.A. of Corpus Christi College, is elected Fellow of Oriel College.

CAMBRIDGE.

Degrees conferred March 30.

M. A.

Collett, Woodthorpe, Catherine Hall.

Hogg, John, St. Peter's College.

Pulsford, Charles Henry, Jesus College.

M. A. Inceptors.

Arlett, Henry, Fellow of Pembroke Hall.

Baines, Edward, Fellow of Christ College.

Benyon, Edward Richard, St. John's Coll.

Berry, Joseph Walter, St. Peter's College.

Bowstead, J. Fellow of Corpus Christi Coll.

Carrighan, G. Greystock, St. John's Coll.

Collins, William Anthony, Christ College.

Crawley, W. Fellow of Magdalen College.

Crosland, J. Fellow of Magdalen College.

Fearon, Henry, Fellow of Emmanuel Coll.

Gage, T. Wentworth, Magdalen College.

Hooile, Frederick Parkin, Trinity College.

Jeremie, J. Amisauz, Fellow of Trin. Coll.

Maikin, Frederick, Fellow of Trinity Coll.

Martin, Francis, Fellow of Trinity College.

Sutton, Robert Wooding, Clare Hall.

Tennant, Sanderson, Trinity College.

Turner, William Hamilton, Pembroke Hall.

Watson, Joseph Burges, Emmanuel Coll.

April 6.—HON. M. A.

Stapleton, Hon. Miles John, Magdalen Coll.
B. A.

Darby, Thomas, Downing College.
Dawson, Edward H. Emmanuel College.
Salter, Henry George, Jesus College.
Whitbread, Edmund Satter, Trinity Hall.
Wynne, W. Willoughby, St. John's College.

The elevation of the Master of the Rolls to the office of Lord Chancellor occasioning a vacancy in the representation of this University, Mr. Bankes, Mr. Goulburn, and Sir N. C. Tindal, have declared themselves candidates.

The election to the University Scholarships on Dr. Bell's Foundation is as follows: 1. Ewbank, Christ College; 2. Tate, Trin. College. In consequence of the unanimous opinion of the electors that the literary merits of Mann and Tate, both of Trinity College, were nearly equal, that part of the Foundation Deed which prescribes to whom the preference under such circumstances shall be given, was referred to.

William Breynton, B. A. of Magdalen College, is elected Travelling Bachelor.

The Rev. J. W. Niblock, D. D. of St. Edmund Hall, is admitted *ad eundem*.

W. Hopkins, B. A. of St. Peter's College, is elected Esquire Bedell of this University, in the room of the late John Beverley, Esq.

Just Henry Alt, M.A. of Catharine Hall, late Professor in Bishop's College, Calcutta, is elected into the fourth Grammar Mastership of Christ's Hospital, London.

Mr. Capel Loft, of King's College, is elected Craven University Scholar.

The following gentlemen of Trinity College are elected Scholars of that Society:

Willis	Stone	Withers
Lestourgeon	Phillips	West-Schol.
Raine	Martineau	Dunlop
Lee	Chatfield, jun.	J. M. Heath
Barnes	Soames	Carrow.

It is understood that the Bishop of St. David's (cousin of Lord Liverpool) will be the new Dean of Durham. His Lordship has a Stall in that Cathedral, which he will of course resign.

The Rev. John James, Rector of Flitton, Bedfordshire, is to be the new Bishop of Calcutta. He is son of the late Dr. James, Prebendary of Worcester. Whether the whole of our possessions in India are to be placed under his episcopal jurisdiction does not appear to be as yet finally determined. It is still hoped that one other Bishop at least will be appointed.

The see of Rochester is to be filled by the Hon. and Rev. H. Percy, D. D. Prebendary of Canterbury.

LIST OF PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Allgood, James....	Felton, V.	Northum.	Durham	The King
Band, C. E.	Sheldon, P. C.	Devon	Exeter	W. Drew, Esq.
Bayley, Arden....	Edgcot, R.	Northamp.	Peterb.	T. Carter, Esq.
Beckwith, H. A. ..	Collingham, V.	York	York	H. Wheeler, Esq.
Benyon, E. R.	Downham, R.	Essex	London	O. Beauvoir, Esq.
Bradburne, Thomas	Toft, R. Caldecot, V.	Camb.	Ely	Chr. Coll. Camb.
Bull, William	Sowerby, C.	York	York	Vicar of Halifax
Burton, Edward ..	To be Examining Chaplain to the	Bucks	Winches.	Dean & Chap. of Roch.
Copleston, John Gay	Kingsey, V.	York	York	Misses Ellerkers
Hall, Charles	Routh, R.	York	York	Archbishop of York
Hook, Walter Farquhar,	To be Chaplain to the King	York	York	W. H. Ashurst, Esq.
Johnstone, Charles	Felskirk, V.	Oxford	Oxford	Dean of Wells
Jordan, G. W.	Waterstock, R.	Somerset	Bath & W.	The King
Kemphorne, John ..	Wedmore, V.	Oxford	Oxford	Ch. to Grinton
Lloyd, William....	Lillingston Lovell, R.	York	Chester	G. T. W. H. Duffield, Esq.
Lowther, R.	Muker, C.	Suffolk	Norwich	W. L. W. Chute, Esq.
Mayd, William....	Westerfield, R.	Norfolk	Norwich	The King.
Montagu, George..	South Pickenham, R.	York	York	The King.
Musgrave, Charles.	Halifax, V.	York	York	The King.
Ridley, H. J.	Kirkby Underdale, R.	Berks	Salisbury	Eton College.
Roberts, W. H. ..	Clewer, R.	St. John E. Beauchamp,	to be Domestic Chaplain to Lord Seaford	
Saunarez, Paul ..	Great Easton, R.	Essex	London	Viscount Maynard.
Shepherd, T.	Cruzeaston, R.	Hants.	Winches.	R. G. Temple, Esq.
Smith, Robert Cecil	Withiel Flory, P. C.	Somerset	Bath & W.	Sir T. Lethbridge, Bart.
Stacey, T.	Kelligaer, R.	Glamor.	Llandaff	Marquis of Bute.
Surridge, Thomas,	to be Chaplain to His Majesty's Ship, Ocean.			
Tavel, G. F.	Great Fakenham, R.	Suffolk	Norwich	Duke of Grafton.
Watson, Dr. to be Evening Lecturer of St. Mary, Colechurch, and St. Mildred, London.				

CLERGYMEN MARRIED.

Dodgson, Charles, M. A. Student of Christ Church, Oxford, to Frances Jane, daughter of Charles Lutwidge, Esq. of Hull.

Hornbuckle, Thomas Waldrop, B. D. President and Tutor of St. John's College, Cambridge, and Rector of Staplehurst, Kent, to Elizabeth, only daughter of Robert Whincup, Esq. Town Clerk of Lynn.

CLERGYMEN DECEASED.

Barry, Martin, Vicar of Hatherly Down, in the County of Gloucester, and Perpetual Curate of St. Nicholas, Gloucester.

Beale, William, Vicar of Dymock, and Curate of Newent, in the County of Gloucester.

Bromley, Thomas, formerly one of the Masters of Harrow School.

Colthurst, Charles, Rector of Desert Martin, and Chaplain to the late Earl of Bristol, Bishop of Derry.

Donniston, Watson, Vicar of Feliskirk, Yorkshire.

Flint, Joseph, Vicar of Claborough, Notts. aged 82.

Garrow, David William, Rector of East Barnet.

Hartley, James, Rector of Staveley, near Knaresborough, Yorkshire.

Harding, W. Vicar of Sulgrave, Northamptonshire.

Hawker, Robert, D. D. Vicar of Charles, near Plymouth.

Jones, John James, Rector of Kelligaer, in the County of Glamorgan.

Merest, James, Vicar of Wroughton, Wilts.

Phillips, H. Rector of Coity and Coychurch, in the County of Glamorgan.

Roche, Thomas, Vicar of Tenbury, Worcestershire, and Rector of Silington, Salop.

Salmon, William, Vicar of Tudeley, Kent.

Taylor, John, Rector of Newington Bagpath, and of Owlpen, Gloucestershire.

Therwall, Thomas, Rector of Bowers Gifford, Essex.

Wilson, R. Vicar of Broadsworth, near Doncaster.

LIST OF NEW PUBLICATIONS.

The Apocalypse of St. John, or a Prophecy of the Rise, Progress, and Fall of the Church of Rome: the French Revolution: the Universal War: and the final Triumph of Christianity. Being a new Interpretation. By the Rev. George Croly, M. A. H. R. S. L. 8vo. 12s.

A Vindication of the Sentiments contained in "A Letter to a Clergyman on the Peculiar Tenets of the Present Day." By R. Bransby Cooper, Esq. M. P. 8vo. 10s. 6d.

Twelve Sermons, preached to a Country Congregation. 12mo. 3s. 6d.

Davidica: Twelve Practical Sermons on the Life and Character of David King of Israel. By Henry Thompson, M. A. 8vo. 10s. 6d.

A Sermon preached at the Consecration of St. Paul's Church, Shipley. By Henry Heap, M. A.

Practical Lectures. By the Rev. W. Bullock, 5s. boards.

A Sermon preached at Madras, in aid of the Society for the Propagation of the Gospel. By the Rev. T. Robinson, M. A.

Strictures on Mr. Frere's Pamphlet. By William Cuninghame, Esq.

Unitarianism abandoned. By James Gilchrist.

Ranking's Researches in South America, 8vo. 1l. 8s. boards.

Ancient Scottish Ballads. 8vo. 7s. 6d. boards.

Chronicles of London. royal 4to. 2l. 2s. boards.

Dibdin's Introduction to the Classics, 4th edition. 2 vol. 8vo. 2l. 2s. boards; large paper, 5l. 6s. boards.

Cavendish's Life of Wolsey, 2d edition. 8vo. 15s. boards.

Excursions of a Village Curate, post 8vo. 8s. 6d. boards.

Trench's (Col.) Thames Quay and other Improvements, plates. 4to, 2l. 12s. 6d. boards; royal 4to, 4l. 4s. boards.

TO CORRESPONDENTS.

"U. Y." need not subject himself to the charge to which he alludes.—"E. B." has been received;—and "C. C. C."

We must decline "C. R. C."—We are compelled to postpone "C." "U. Y." and "K." on Circumstances.

"Senex" will see that his object is anticipated.

We are much obliged by our friends sending us provincial Newspapers containing Preferments, and other Church Intelligence.

THE
CHRISTIAN
REMEMBRANCER.

JUNE 1827.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*An Historical Defence of the Waldenses, or Vaudois Inhabitants of the Vallies of Piemont.* By JEAN RODOLPHE PEYRAN, late Pastor of Pomaret, and Moderator of the Waldensian Church. With an Introduction and Appendix, by the Rev. THOMAS SIMS. London: C. and J. Rivington, 1826. 8vo. 15s. boards.

THE attention and interest of the public has of late been much excited by the reports of several English travellers, who, having visited the Vaudois of Piemont in their mountain retreats, have returned full of admiration for their virtues, and for the manner in which they sustain the ancient glory of their race—the glory of always holding fast the truth in the face of its numerous and powerful enemies. This glory Bossuet and other champions of Rome have tried in vain to darken, by ascribing to the Church of the Vaudois an origin more recent than that which is claimed by themselves, and which may be traced back to a period earlier than that in which the papal corruptions of the church had overspread the greatest part of Europe.

It is satisfactorily proved by Allix, in his Ecclesiastical History of the ancient Churches of Piemont, that the metropolitan church of Milan, of which the Piemontese were members, resisted the authority and innovations of the popes, both in doctrine and discipline, until the reign of Nicholas II., when Peter Damian and Anselm Bishop of Lucca were sent to assert the pope's prerogative, and to purify that church by excluding the married priests.

In these objects the envoys only partially succeeded; but great dissensions having arisen as to the celibacy of the priests, and the nobility and people taking opposite sides,—“Res eo usque infamiae mutuis altercationibus jurgiisque deducta fuit,” (says Sigonius,) “ut sacerdotes qui uxores haberent prae pudore separatim a cæteris rem divinam facere cogerentur in loco qui *Patria* dicitur, unde vulgo a pueris *Patarini* ad contumeliam dicebantur.” Upon this Allix observes, that “they have given this nickname of Patarines to the Waldenses, because the Waldenses were those Subalpini in Peter Damian,

(Opusc. c. 18.) who at the same time maintained the same doctrines in the archbishopric of Turin."

It seems probable, therefore, that about this time, (A. D. 1059,) a considerable part of the clergy and people in the north of Italy separated themselves from the rest of the Church, which submitted to papal authority; and that these separatists, under various names, and in communion with the separatists of other countries, thenceforward composed a church which opposed with zeal the gradually increasing errors of Rome, and at some periods spread its tenets over a great part of Europe, whilst at other times the gates of hell so far prevailed against it by persecutions, massacres, and crusades, that a mere remnant of its professors was left, and those thinly scattered over the face of Europe, or with difficulty maintaining themselves in such mountainous districts, as have always served the weak for a last refuge against the strong. Here they maintained the purity, truth, and simplicity of the christian doctrine; "For here," says Philip De Mornay, in his History of Papacy, "the papal corruptions and inventions could not so soon penetrate, in like manner as we see national languages, customs, and dress, are preserved in remote countries against the inundation and mixture of nations—the original language of Spain among the Basques; of Great Britain among the Welsh; their usages also, and so of the others."

It was from the vallies (in old French *vaux*) of Piemont that this people took their most usual designation of Vaudois; for it was in these Alpine retreats they always most abounded, and in these they were enabled to maintain themselves in comparative security till the epoch of the Reformation, since which they have been generally reckoned among the Protestant churches. Perhaps, indeed, they may claim no small share of honour as chosen instruments of producing the Reformation itself; for "*a little leaven leaveneth the whole lump*;" and there is good evidence collected in the work before us, that the Vaudois systematically sent missions into all countries to preach their religion; and particularly, it seems probable that the Lollards in England took their name from Renaud Lollard, a Vaudois barbe, or pastor, who visited England in the reign of Henry III. Alphonso de Castro says, that Wickliffe only placed in a clearer light the doctrine of the Vaudois; and Lindanus maintains, that Calvin inherited his doctrine from them. The author of the work before us says,

What contributed not a little to the Reformation, both in France and Switzerland, was the Bible translated into French by Rôbert Olivetan, a pious and learned Vaudois pastor, who had it printed in 1537 at Neufchatel, at the expense of the Vaudois. You will observe, that Olivetan was related to Calvin, and that their common ancestors were Vaudois, who passed from the vallies of Piemont into Picardy, though at what time it is impossible to say. Calvin acknowledges this relationship in the Latin epistle prefixed to Olivetan's translation of the Bible.

The doctrines of the Vaudois appear to have been free from many superstitions, which even before the eleventh century had generally obtained in the Church; and this may be objected to the origin assigned by us to the Vaudois Church. But it is most natural to suppose, that those who separated themselves from the Church on account of her admission of palpable errors, when no longer influenced by her authority, would examine more narrowly and reject many things, in which till then her authority and traditions had induced them to acquiesce. Nor ought we to wonder if their doctrine was purified in the fire of persecution; if the hay and stubble was burnt, while the gold and silver remained; and if the men, who forsook all rather than forsake the truth, obtained the fulfilment of that promise, "If ye continue in my word, ye shall know the truth, and the truth shall make you free." John ix. 31, 32.

The Vaudois Church has always retained the episcopal form of government; but the name of Bishop, savouring too much of temporal greatness, and perhaps also in Piemont of intolerance and persecution, has given place to the humble title of Moderator; and under this title, M. Peyran, the author of the work we are reviewing, exercised the episcopal office in his native vallies more than thirty years, and up to the time of his death. Of him and of his family we purpose to say something more at the close of this article: at present we will proceed to notice the work itself, which consists of several detached pamphlets, chiefly in defence of the Vaudois against the attacks of Roman Catholic writers; all of them written with force, animation, and elegance, with closeness of argument, great depth and variety of research, not unfrequently both with eloquence and humour, and certainly without any mixture of the odium theologicum.

The first of these, entitled "*Nouvelles Lettres sur les Vaudois*," is in the form of letters, addressed to Cardinal Pacca, who, when they were written, was a state prisoner at Fenestrelle by Napoleon's order, and who had entered into a correspondence with M. Peyran touching the tenets and history of the Vaudois. In the first letter the Moderator lays down seven propositions:

- 1st, That the Vaudois and Albigenses formed one society or church.
- 2dly, That their faith was that of the Protestants.
- 3dly, That they were not Arians or Manichees.
- 4thly, That their origin must be sought in the first ages of the church.
- 5thly, That they have always opposed the errors of Rome.
- 6thly, That they have always been remarkable for sanctity of conduct.
- 7thly, That no christian society has ever shewn more zeal for religion, or borne greater trials in support of it.

These points he proceeds to prove out of the very mouths of their enemies and persecutors; for it is to popes, inquisitors, and Romanist

polemical writers, that we are indebted for almost all we know of the early history of these churches.

We will not follow the learned author into all his proofs; but the following extracts are too important and interesting to be omitted. An ancient MS. by a Roman Catholic author (apud Johan. Valerium Andream Dialog. 35.) says of the Vaudois;

Men and women, young and old, by day and by night, cease not both to teach and to learn. By day the labourer teaches his fellow, or learns from him, and by night they make use of what time they can spare from sleep, in teaching one another. They teach even without books—one who has been their disciple seven days begins to seek for others, whom in turn he teaches what he has learnt; and should there be any who would excuse himself on pretence of being unable to learn by heart, they tell him, “learn but one word every day, and by the year’s end thou wilt know several sentences, and persevering from year to year thou wilt profit yet more.” I have myself seen with my eyes, and heard with my ears, one of these poor countrymen recite by heart the whole book of Job without missing a word, and many others who knew perfectly well the whole New Testament. Moreover, if they see any one living amiss, they chastise him severely by their discipline, and tell him, “The apostles lived not so.” The Inquisitor Reyner (who lived in the thirteenth century,) speaks of them no otherwise. “The Vaudois,” says he, in the very book which he wrote against them, “know by heart the whole New Testament and a great part of the Old in the vulgar tongue. For they say, that what preachers assert, without proof from the Old and New Testament, is nothing but lies.”—Pp. 8, 9.

After arguing in support of his second point, M. Peyran concludes,

Does any one yet doubt? I am willing to abide by what Claudius Seissel, Archbishop of Turin, and Cousson, a theologian of Paris, wrote concerning them (the Vaudois) two hundred years ago, and that with far other views than of favouring the enemies of the Roman see. The heresies of the Vaudois, if we believe these two authors, consisted in rejecting the pope, with purgatory, indulgences, the merit of works, festivals of saints, prayer for the dead, auricular confession, satisfactory works, the religious worship of images, the invocation of the blessed Virgin and the saints, and in believing that the eucharist is called the body of Christ only in the sense in which the rock was Christ. I leave you to consider whether the faith of those who are called Protestants is very different from this doctrine.—P. 15.

To shew that the Vaudois were neither Arians nor Manichees, M. Peyran quotes St. Bernard, who makes a clear distinction between these three sects, p. 21. M. Peyran also cites William de Puylaurens, (Chron. prol. p. 49,)

There were many heretics, some were Arians, others Manichees, and the last Vaudois. They all conspired against the catholic faith, but they were nevertheless opposed to each other, and these last (the Vaudois) disputed with much subtlety against the Manichees. The disputes of the Vaudois shaming the ignorant priests, and inflaming their hatred, they shewed more favour to the Manichees than to them. It was then* such a disgraceful thing to be a priest, that they generally concealed their tonsure. The bishops executed their office as well as they could, and their authority was in such contempt that the

* We presume this was the time immediately preceding the Crusade against the Albigenses.

soldiers openly sided with the heretics. The opposition of the clergy was vain, and the respect in which the sectaries were held was profound.—*Ibid.*

The writings of the Inquisitor Renier Sacco are also cited to the effect,

That they lived justly before men, and held worthy opinions of the Divinity, only blaspheming the Roman Church and the Clergy, whereto the laity willingly assented. (Rayneri Sacco contra Valdenses, c. 6.) P. 23.

As to the antiquity of this sect, M. Peyran quotes several ancient authors, to shew that no precise time could be fixed on as the date of its origin, even tracing it back to the apostolic times. But we think that we have assigned the real origin of these churches as distinct from the main body of Christians. Roman Catholic writers, indeed, perceiving that the supposed erroneous opinions of the Vaudois have been maintained in very early periods of the church, and especially in the north of Italy and south of France, have hastily concluded that the professors of those opinions were always separated from the Catholic Church; whereas they were in reality the remaining defenders of that truth which was once universal in the Church, and which had not yet yielded entirely to the papal corruptions. Nor was it, probably, till the Church of Rome had completed its usurpation over the other churches of Europe, that the professors of the truth were forced to separate themselves so as to form distinct churches.

To shew how conformable their practice was to their doctrine, M. Peyran quotes the Inquisitor Renier again, (contra Vald. c. 7.)

They were known by their life and by their words, because they were simple and decent in their manners; without vanity in their dress, which was neither costly nor slovenly. To avoid lying, swearing, and fraud, they used no traffic. They had no desire of acquiring riches, being content with what was necessary. They were chaste and sober, frequenting neither dances nor public houses, nor other similar vanities. They did not let themselves be mastered by anger. They laboured constantly, being always occupied either in teaching or learning. They spoke little, and that modestly. They could not endure buffooneries nor ill-natured jests, and avoided evil-speaking, foolish talking, lying, and swearing.—Pp. 41, 42.

Claudius Seissel, (Archbishop of Turin,) in the book which he published against them in 1500, says, that "in their lives and morals they were without reproach before men;" and that "they addicted themselves with all their power to keeping God's commandments." The Dominican Licleustain says, that "they were blameless in their morals, true in their words, and as to brotherly love, one heart, and one soul."—P. 43.

We now offer to our readers some extracts, which will give them an idea of M. Peyran's manner of writing, as far as mere translations can do this.

It has been the fortune of none but of St. Paul and of the Vaudois to withstand St. Peter to his face. But observe, that St. Peter of Rome is a very different

sort of person from St. Peter of Judea. From being a catcher of fishes, the latter became a catcher of men, and to these he taught the way of life both by precept and example. But St. Peter of Rome, fishing in troubled waters, managed to catch both kings and people, and to make them serve his temporal and private interests.—P. 53.

The closing paragraph of Letter II. is a good specimen of this writer's power.

Such was the general prejudice of men, and so completely were they fascinated during several centuries; in all which time, we need not hesitate to say, the sun shone but on one society worthy of the Christian name. I dare to assert (and I do not fear to be contradicted by persons of honour and information), that the Waldensian people—the only people which has always opposed the Pope, and that successfully—is a miracle of grace and of providence;—of grace, which has sustained them through such lengthened trials; and of providence, which has preserved them amidst the continued attacks of a foe so powerful—a people unconquerable as the truth they hold—whom no temptation could overcome, and no power could destroy—who have enlightened Europe, and overthrown the empire of superstition.—Pp. 55, 56.

In Letter III. the author ridicules the legend of St. Peter having been Bishop of Rome, and having transmitted his authority to the Popes. He says,

The Universal Church knows now that the sovereign authority passed from St. Peter to Linus; and this she knows—not by Scripture, for that says nothing about it; nor by tradition, for that leaves it doubtful whether Linus or another person succeeded to St. Peter; but by conjectures, by reflections on those conjectures, and by certain tales added to those reflections. Who would have believed that these great titles of Successor to St. Peter, Vicar of Jesus Christ, and Sovereign Pontiff of the Christians, are founded on absurdities and on ridiculous fables, and cannot be defended but in spite of tradition, of Scripture, and of common sense?

What, then, does not *reason* convince us of the utility and necessity of establishing a tribunal of religion superior to all others in that city, which was the resort of all the people of the earth? "*Reason?*" Yes," reply the Vaudois,—"*the reason of the world and of its passions, but not the reason of the Gospel;—His reason, who ordered massacres, crusades, and the inquisition;—His reason, who, out of a poor priest, made an earthly monarch, to rule over kings, to trample their crowns under his feet, and to claim a tyrannical power over all mankind;—but this cannot be the reason of the Lamb.*"—Pp. 72, 73.

In Letter IV. on the abuses committed by the Popes, he says,

Strange! that the spirit of truth should be united to such pride and arrogance, and the spirit of falsehood to such modesty and simplicity; that humility should be heretical in the Vaudois, and pride should be orthodox, and more than orthodox, in the bishops of Rome; that Jesus Christ should have for viceregents the children of the King of Pride, and that the King of Pride should have for followers the meek of the earth. * * * Pp. 78, 79.

After quoting the blasphemous declaration of Innocent III. at the Council of Lateran, "I am a medium between God and man, lower than God, but higher than man," &c., he continues,

What did these wretched heretics mean with their affectation of wearing no shoes but with holes in the top, as the *last Father of the Church* reproaches them (Bossuet Hist. des Var.)? Did they mean to insult the brilliant slipper of his Holiness, adorned with gems and venerated by the masters of the world?

Did they mean to insinuate that Jesus Christ did not wash the feet of St. Peter by a miracle of humility, in order that St. Peter might, by a prodigy of pride, present his feet to be kissed by the greatest potentates?—P. 81.

After describing the cruelties committed on the Vaudois, the author gives a translation of the instructions issued by the Holy office to its ministers in Latin verse, as follows, viz.

To take the heretics, banish, burn, drown, and tear them with pincers, to expose them to wild beasts, cut their throats, starve them to death, bind them hand and foot, cut them with saws, lay bare their bones, break their legs, crush their limbs, cut them in pieces, and even lay bare the nerves, that the fire might the better penetrate when the body should be on the gridiron. P. 85.

After contrasting these instructions with the doctrines of the Vaudois, he continues,

These two voices are very different; but what surprises us, is to find, that, according to the faith of such writers as Baronius, Bellarmin, Bossuet, Chateaubriand, &c., the voice of gentleness, humility, meekness, and christian patience, is the voice of the dragon, uttered through the heretics his followers; and that the voice of cruelty, barbarity, and persecution, is the voice of Jesus Christ, speaking through his vicegerent and the ministers of the holy office.—P. 86.

We quote, from a sort of Appendix, entitled, "*Additions aux nouvelles Lettres,*" the following clause of the bull granted for the Jubilee by Clement V.; it is worthy of a place in the "*Tale of a Tub,*" by the side of one of Lord Peter's pardons.

Item, if any one duly confessed die by the way (to Rome), we grant that he be entirely exempt and absolved from all sins, and, notwithstanding, we entirely command the angels of Paradise to introduce his soul wholly freed from purgatory to the glory of Paradise.—Pp. 105, 106.

The next of these pamphlets is an answer to a pastoral letter of the Bishop of Pignerol, attacking the Vaudois as schismatics. From this we will only make one extract.

Besides, my Lord, in attributing to the Scriptures an obscurity which puts them out of the reach of unlearned men, your Greatness does not perceive that you are maintaining a controversy with St. Paul and the other Apostles; for if you are right, these holy men were wrong in addressing their writings not only to the clergy, but also to the people.—P. 294.

Next follows an address by M. Peyran to his fellow pastors, on the alarm which was caused amongst the Vaudois by the Bishop of Pignerol's pastoral. The last of the series is an answer to a letter addressed by a French curé to M. Cellerier, a Genevese pastor, who had accused the Roman Catholics of idolatry. It is written throughout with force, elegance, and humour. Take the following examples. The curé had maintained that the Roman Catholics honour images merely as representations, which induce them to imitate the originals, and regard the wood of the cross merely as a sign, which recalls the memory of our redemption.

In this also I am willing to believe you, since I am in the humour to shew my *cortesia*. But in that case the Roman Catholic Church must reform her breviary, in which, distinguishing the cross from the crucified body, she says, "Oh, holy cross, &c. worthy alone to bear the ransom of the world! sweet wood, which bearest the nails and the sweet burthen, save this congregation here present." She must also reform her pontifical, which says that the worship of *latria* is due to the cross, and that images ought to be incensed and kissed, and that men should fall down before them with all possible humiliation. She must also reform those prayers in which it is said of the image, "Oh God, sanctify this image of the Virgin, that it may give us salutary help, &c." Above all, she must reform that prayer, of which Pope is the author, and in which it is said to the image of Jesus Christ imprinted on a towel, "May it please thee to purify us from every stain, blessed image of the face of Jesus Christ; spread light abroad in our hearts, &c.; lead us, blessed image, to our home."—Pp. 403, 404.

He goes on to quote the Roman Catholic saints Thomas and Bonaventura, who taught that the same honour is due to the image as to the original; and so the worship of *latria* to the images of Jesus Christ, as that of *dulia* to the images of the saints.—P. 405.

In conformity with the opinion of Constantine, Bishop of Constance, at the second Council of Nice it was decreed, that there are not two adorations, but one and the same adoration of the image, and of him who is represented by the image.—P. 430.

M. Peyran adds soon after, "We may well say at this time what Lactantius said in his day, 'The fools do not consider that if their images could feel and move, they would themselves fall to worshipping those who made and polished them.'"—P. 431.

This is the benediction of the image of St. John the Evangelist,—*"Sit hæc imago dæmonum sancta expulsio, angelorum advocatio, fidelium protectio, ejusque in hoc loco potenter vigeat intercessio."*—P. 433. That is, the image, and not the saint, is to intercede with God!

Cassander, councillor of the Emperor Frederick, says, "It is but too plain, to say no more, that the worship of images has so prevailed, and so much indulgence has been shewn to the disposition of the people towards superstition, that our people do not yield to paganism itself in idolatry." And a little further, "As long as statues decked out with silk, gold, and precious stones, shall be seen in the churches and on the altars, and shall be carried about from place to place *on men's shoulders after the Pagan fashion*, we cannot hope that superstition will cease."—Pp. 412, 413.

Michael, Vicar of the Archbishop of Mentz, and afterwards Bishop of Merseburg, and president of the imperial chamber under Charles V. in a sermon preached in 1542, says, that many abuses have crept in,—this amongst others, that the people trust in images . . . , and sometimes even believe that they have some feeling or virtue, and know men's thoughts, hear their prayers, and are capable of giving assistance; this, says Michael, is a detestable idolatry.—Pp. 415, 416.

M. Peyran goes on to state, that living himself in the midst of Roman Catholics, and being an eye-witness of their proceedings, he is convinced that the people is led away, taught, guided, and encouraged to believe that there really is some divinity or inherent power which resides in these images, that in fact they address to them their vows and prayers, and place an entire confidence in them. "For after all, Sir, if this be not so, why expose these images and lifeless statues with so much pomp? Why carry them about with such solemnity in your processions and festivals, or in case of some public calamity? . . . Can images and statues without sense have the least influence in determining the will of God?"—(Pp. 425, 426.) And he shews from Arnobius, Porphyry, and Celsus, that the ancients defended the use of images by the very same arguments as those used by the Roman Catholics. P. 429.

It may be mentioned here, that the publication of this answer to the French Curé's letter produced so great an effect, that the Curé himself bought up all the unsold copies of his own pamphlet, as we are informed by Mr. Gilly; so that Mr. Lowther was unable to procure a single impression.

We have made so many extracts from the author's work, that our readers can in some sort judge for themselves of his manner of writing and the force of his reasoning; and we may venture to appeal to their judgment, whether his mind seems to have acquired any of that rust which many would suppose inevitable from the obscure retirement in which he passed his days; or whether it does not retain all that readiness and polish which is commonly maintained by the collision of men and of opinions in the busy scenes of the world. Upon reflection, however, we should perhaps be led to expect this very result, and we should be more surprised at meeting with talents so well employed in a rich canon or court confessor of Turin, than in one of the pastors and captains of that little troop which forms an outpost of the reformed religion, who being always in presence of its bitterest enemies, must ever be on the alert, and like Solomon's guards, "every man with his sword on his thigh because of fear in the night."

We think also that those who have read this book will agree with us in thanking Mr. Sims for the valuable present he has made to the public, and in requesting him to persevere in the task which he has undertaken of editing the MSS. of the deceased Moderator, of which these *Opuscula* are, we understand, but a small part. At the same time we feel it to be our duty, both with respect to the public and the charitable object which the reverend editor has in view in this publication, to suggest to him the propriety, in future, of not adding a single word to his text, in the way of introduction or illustration, beyond what is necessary to make his author understood.

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M. Peyran must stand or fall upon his own unassisted merits. Every addition to what he has written brings with it two great disadvantages. In the first place the expense of the work is increased, and thereby some are deterred from purchasing; and secondly a double risk of rejection is incurred, on the merits of the author himself, and on the merits of his commentator; and this without any adequate advantage; for however valuable the additions of the latter may in themselves be, they cannot drag the author into notice if he be unworthy of it; and if worthy, he does not require their assistance.

We have been led to make these remarks by the bulk of the volume before us, not much more than one-half of which is the work of M. Peyran; the rest consists chiefly of an Introduction and several Appendixes in English by the editor, with all possible respect for whom we are compelled to say, that we do not think they come within our rule of being *necessary* to the due understanding of the author (who is sufficiently clear and explicit), and therefore they might have been omitted with advantage to the work, especially if any sale be anticipated on the continent, where the English half of the work would be generally useless.

We have already alluded to the object of this publication, which is for the benefit of the daughter and two sons of the deceased Moderator, who died in 1823, in very straitened circumstances, at the age of seventy-one; when such was the respect felt by all parties for his character, that his body was accompanied to the grave by great numbers of his Roman Catholic neighbours, notwithstanding a prohibitory order.

M. Peyran studied at Geneva, and after his return to the vallies he kept the Latin school two years, served the churches of Maneille Praly and Villesèche sixteen, and in 1791 became pastor of Pomaret and Moderator, which office had been borne by his father and grandfather. He inherited a small patrimony; but expenses incidental to his office of Moderator, and those occasioned by the wars which have desolated the country, obliged him to contract debts which have swallowed up all his property and left nothing for his children.

We think we cannot conclude this article better than by giving Mr. Gilly's account of the visit he paid to the late Moderator about three months before his death, because, besides being extremely interesting in itself, it cannot fail of interesting those who read it in favour of the orphan family for whose benefit the work is published.

Mr. Gilly with his companions, being admitted into the humble cottage of the Moderator, were conducted

Up a narrow staircase through a very small bed-room, the size of which was still further contracted by several bookcases. This led into another bed-room more amply provided still with shelves and books. The apartment was about fourteen feet square, low, and without any kind of decoration of paint or paper hanging At a small fire, where the fuel was supplied in too scanty a portion to impart warmth to the room, and by the side of a table covered with

books, parchments, and manuscripts, sat a slender feeble looking old man, whose whole frame was bowed down by infirmity . . . His dress consisted of a shabby time-worn black suit, and worsted stockings so darned and patched, that it is difficult to say whether any portion of the original hose remained. Over his shoulder was thrown what once had been a cloke, but now a shred only.

M. Peyran was upwards of seventy-one years of age (says Mr. Gilly) at the time we saw him; the whole of his income did not exceed 1000 francs, or about £40 a year; and with this pittance he had been obliged to meet the demands of a family, the calls of charity, the incidental expenses of his situation as Moderator, and the additional wants of age, sickness, and infirmity. An accident occasioned by the kick of a mule had added to the ills of his condition. A large and prominent rupture, and an incurable weakness, were increased by his inability to procure surgical aid as often, as he required it. For two years he underwent excruciating pain, and had his means enabled him to obtain the medical assistance which his case demanded, the malady might have been materially if not effectually alleviated.

The welcome which we received from our venerable host was expressed with all the warmth and sincerity of one whose kindly feelings had not yet been chilled by years or sufferings: and the manner in which it was delivered displayed a knowledge of the world, and a fine tact of good breeding, which are not looked for in Alpine solitudes, or in the dusty study of a recluse. . . .

Our conversation was held generally in French; but when I engrossed his discourse to myself we spoke in Latin, as being the language in which we could not mistake each other. . . . Nothing could be more choice or classical than his selection of words; and I was not more surprised by his fluency of diction, than by the extraordinary felicity with which he applied whole sentences from ancient poets, and even prose authors, to convey his sentiments.

The probable restoration of the English pensions to the Vaudois Clergy being mentioned, M. Peyran clasped his hands and exclaimed,

"O mihi tam longæ maneat pars ultima vitæ,
Spiritus et quantum sat erit tua dicere facta!"

Speaking of the resumption by the Sardinian government of the lands granted by Napoleon to the Vaudois Clergy, he said,

"Vivi pervenimus advena nostri,
Quod nunquam veriti sumus, ut possessor agelli
Diceret, hæc mea sunt, veteres migrate coloni.
Nunc victi tristes, quoniam sors omnia versat"

The manner in which he pronounced the last words was particularly moving; he dwelt upon the words *veteres* and *tristes*, as being peculiarly applicable to his own case, deprived, as he had been, in his old age of what would have constituted his maintenance and comfort.

M. Peyran spoke with so much rapidity, and his thoughts followed each other in such quick succession, that he never suffered himself to be at a loss for words. If the Latin term did not immediately occur to him, he made no pause, but instantly supplied its place by a French or Italian phrase. This animation of manner had such an effect upon his whole frame, that very soon after we began to converse with him, the wrinkles seemed to fall from his brow, a hectic colour succeeded to the pallidness of his countenance, and the feeble and stooping figure which first stood before us elevated itself by degrees, and acquired new strength and energy.

M. Peyran's bookshelves were loaded with more than they could well bear; and when I noticed the number of volumes which lay scattered about the room, or were disposed in order wherever a place could be found for them, he told me that if he were now in possession of all that once were his, the whole of his own and the adjoining house would be insufficient to contain them. He said

he had bought a great many himself, but the principal portion of his library was the accumulation of his father and grandfather, and of more distant ancestors, and expressed much regret that he could no longer display the folios and curious old MSS. that had been handed down to him. I asked what had become of them. 'They have been sold,' he replied, with considerable emotion; for he had been compelled to part with them from time to time, to purchase clothes and even food for himself and family.

After we had been some little time with M. Peyran, he produced a packet of papers and parchments, which he opened in a sort of fidgetty haste and appeared anxious to submit to our inspection. . . . One paper contained the letters of orders of his maternal grandfather, who was ordained by Dr. Robinson Bishop of London, . . . and licensed by the same prelate as tutor in a nobleman's family. The others were some letters from a mercantile family of the first distinction in London, to whom he thought himself distantly related. He was interested, he said, in these documents, not on his own account, because time was advancing rapidly with an old man like himself, but for his children's sake; they were what they might carry into the world as proofs of their connexion with England. . . .

He pointed to the works of Tillotson, Barrow, and Taylor, which still enriched his bookcase, and declared that every time he read them he was more and more gratified by the light which these English divines had thrown upon truths for their adherence to which his poor brethren had been so often obliged to conceal themselves in their mountain fastnesses. 'But remember,' said the old man with conscious and becoming pride, 'remember that you are indebted to us for your emancipation from papal thralldom. We led the way, we stood in the first rank, and against us the first thunderbolts of Rome were fulminated; the baying of the blood-hounds of the Inquisition was heard in our vallies before you knew its name.' . . .

At the door of his humble presbytery the aged Moderator wrung our hands and said farewell with every symptom of regret at parting. He stood at the threshold watching our departing steps; and the last sight that I had of his long grey locks floating in the wind left an impression that will not soon be removed. . . .

Such was our visit to the successor of the bishops of the purest church in Italy, whose necessities were such, that we felt bound by a sacred sense of duty to run the hazard of wounding those feelings of pride, which every man of sensibility must retain even amid the most urgent poverty, by pressing upon his acceptance a heart-offering for the purchase of a few of those comforts which his age and infirmities required. I have had many struggles before I could make up my mind as to the propriety of stating this circumstance; and nothing could have induced me to do it, but the persuasion that it will put the case in the strongest light, and shew at once the deplorable situation to which many of these pastors are reduced.—*Gilly's Narrative of an Excursion to the Mountains of Piemont, chap. 4.*

ART. II.—*A Farewell Sermon, preached in the Parish Church of Hodnet, Salop, by Reginald Heber, D.D. Bishop of Calcutta.* Second Edition. Shrewsbury: 1826.

A Charge delivered to the Clergy of the Diocese of Calcutta, at the Primary Visitation of the Right Rev. Reginald Heber, D.D. Lord Bishop of Calcutta. London. Murray: 1827.

THE dust of two English bishops, — we might almost say, two English martyrs, — has now mixed itself with the soil of Hindostan. Let us hope that their remains have given a sort of consecration to

that vast territory, and marked it out, in the sight of men and angels, as a portion of the Redeemer's inheritance. Reflections and anticipations like these are greatly needed to support us under the loss of two such men as Middleton and Heber," and under the bitter disappointment inflicted on the Church by the policy which (we fear) has appointed only a single successor to those venerable and illustrious prelates. We will not speculate on the reasons which have rendered the State deaf to the intreaties of the Church; which have again consigned to one spiritual governor and director a field scarcely too extensive for the labours of an apostolic college; and which tend to fix on our Protestant institutions the reproach of a languid zeal for the highest interests of mankind. We cannot, however, altogether repress the "searchings of heart," and the painful bodings, occasioned by this prodigy of lukewarmness or frugality. We cannot forget that it reduces the individual who takes this overpowering charge upon himself to a most appalling alternative. It compels him to go forth to his labours, either with a resolution to offer up his health and life in the cause, and probably to bring on a *speedy* repetition of the mischiefs that must always attend a suspension of the episcopal functions; or, it drives him to an adoption of the maxim which all overlaboured functionaries are strongly tempted to call in to their relief; we mean the notable aphorism, that where business is too heavy to be properly disposed of, the only way to get through it at all is, *by all means to take it easily!* We positively shudder at the guilt of *deliberately* reducing to such an alternative even the most exalted virtue and piety; and we are willing to take refuge in the surmise, that the turmoil and confusion of secular and political interests have naturally the effect of deadening the religious sensibilities of statesmen, and of making them, in a great degree, unconscious of the evils inflicted on mankind by inattention to their moral and spiritual improvement. To be sure, this is but a melancholy sort of retreat from painful feelings! It is, however, somewhat less wretched than the belief that our temporal governors are capable of wilfully trifling with the most precious and important of all the concerns committed to their care.

We are further encouraged to "possess our souls in peace" under this disastrous repulse of the Church's suit to the Government, by the recollection, that the great interests at stake are under the especial care of Him who is always able and watchful to extract good from evil, and to overrule the worst counsels of man to His own praise and glory. In His good time, we trust, the mighty harvest of India shall be duly provided with labourers; and the rulers of this land awakened to a due sense of the responsibility imposed by a connexion with that country. Should they at last be roused to a full perception of their duty, even by a succession of such sacrifices as we have

recently deplored, the price, costly as it would be, would scarcely be too great for the purchase of so blessed a consummation.

We gladly turn aside from these oppressive considerations to indulge ourselves in a momentary recollection of the great man who laid the foundation of our Indian Church. To some of our fraternity Bishop Middleton was very intimately known: and that knowledge enables us to pronounce, that, in some respects his character has been egregiously mistaken. With the loftier and grander features of that character the world is now tolerably familiar: but it may, perhaps, surprise many to learn that, by nature, he was singularly sportive and playful; that to him no mere earthly delight seemed equal to the relaxation and abandonment of a social circle; and that, when surrounded by a few friends who possessed his confidence and attachment, nothing could be more winning or more animating than his society. His vast stores of erudition, his ready memory, and his keen perception of humour, (always kept "*within the limits of becoming mirth*,") rendered him one of the most instructive and entertaining of companions. Among his severest sacrifices in India he used to reckon the loss of that sort of conversation which is enlivened by the brisk and frequent interchange of classical application and allusion:—one of the most innocent, and at the same time most delightful, recreations that can be enjoyed by a finished scholar, but which it can be scarcely reasonable to expect in a society so peculiarly constituted as that of India. We mention this circumstance purely to shew how open he was to all those blameless and "*unreproved pleasures*" which sweeten the repose and leisure of superior minds.

With regard to his personal demeanour we are not ignorant, that, by some, it was thought to be rather too deeply stamped with official solemnity, and even sternness. *If* this were the case, we are quite satisfied that the peculiarity was connected with his lively and habitual sense of duty; certainly with no failing so discreditable as personal arrogance. He was placed in a post of almost unexampled difficulty; in a new situation which demanded inflexible firmness and unwearied vigilance, and which, naturally enough, led him to believe that it could scarcely be safe for him to lay aside for a moment, the high public character which he was called upon to maintain without compromise. Under these very peculiar and trying circumstances, it would not be surprising if the posture of dignity, which he often felt himself compelled defensively to assume, should gradually and imperceptibly have given to his manner an air of constraint and reserve, which were very far from natural to the man.

Again, there never perhaps existed an individual so *intensely* anxious to do right as Bishop Middleton: and this incessant solicitude, acting upon a constitution which, though robust, was unusually sensitive,

may have given him, at times, an appearance of irritability and agitation. It is truly wonderful,—(and it shews the depth and power of the principles which supported him)—that the perpetual influence of this acute sensibility should, to the last, have left his strength and steadiness of purpose wholly unimpaired. That it must have rendered the process of arriving at his decisions extremely harassing, there can be no doubt: but when his resolution was once formed, he remained firm and unshaken. It is highly probable, however, that this long continued wear of spirits may have hastened the period at which he was to sink under his burden.

But we will no longer seek to disclose his virtues, or to draw forth his failings from "their dread abode." His virtues are laid up as a treasure, which is become the invaluable and sacred property of the public. His failings, it were almost impious to doubt, will find abundant mercy at the hand of that God, whom he served with heart and soul and strength!

The imagination can perhaps scarcely picture a contrast, in some respects, more striking than that which was exhibited in the characters of Bishop Middleton and his successor! It is, nevertheless, such a contrast as may well exist between two great and good men. Many qualities, of course, they had in common. Each was distinguished by rich and various mental accomplishments, by a noble and almost saint-like disinterestedness, and by a thorough dedication of himself to the holy cause which called them forth from their country. But in the general "*form and pressure*" of their minds, they were totally dissimilar. It seems, however, to have been most providentially appointed that each should carry with him those peculiar qualifications which were required by the respective circumstances in which he was placed. Without the unbending constancy of Bishop Middleton, it is doubtful whether the foundations of the Episcopal Church in India could have been solidly and permanently laid. But when that great work was once accomplished, the same stern energy would hardly be required for carrying on the superstructure, and applying the decorations, and executing the details of the mighty and glorious design. When Bishop Heber arrived, the Indian public had been taught to regard Episcopacy with deep respect. The commanding qualities of the first Bishop had secured for it the veneration of the community, and had left to his successor the more delightful task of engaging in its behalf their attachment and fidelity. And never, surely, was any human being more consummately adapted than that successor for the office of conciliation! The singleness of his heart, the simplicity of his manners, the heavenly sweetness of his temper, the passionate devotion of all his faculties to the work of an Evangelist, bent towards him the hearts of all people as the heart of one

man. They who at first were surprised at the unostentatious plainness of his demeanour, were soon overpowered with admiration at the vast resources and genuine dignity of his mind. The result has been that, in the course of twelve years, the labours of these two men have surrounded the Indian Church with the reverence and affection of her children, and have associated Episcopacy in the public mind, with every thing that is admirable in learning and genius, or sublime in piety and virtue! It is highly gratifying to know, that the period which has elapsed since the death of Heber has been an interval of intense solicitude in India; and that our countrymen there have been looking out with "earnest expectation" for a worthy successor to the prelates they have lost.

The person on whom the choice has fallen has two glorious models before him. We doubt not that he will make them the objects of his constant study, and that he will endeavour to walk in their steps with a holy and pious emulation. If so, the prayers of all good men will go with him, and, we trust, the blessing of God will descend upon his labours.

The two publications at the head of this article may be considered respectively as the last of Heber's pastoral labours in England, and the commencement of his more arduous toils in Hindostan. The Farewell Sermon was addressed to his parishioners at Hodnet, a few weeks before he sailed. It is probably well known to most of our readers, that the living of Hodnet, which he had then held for some years, is a very valuable one; that he had built himself a residence there, and that the place was endeared to him by every circumstance that could make a separation from it exquisitely painful. He was in possession of every earthly comfort; he had the means of doing good on a large and liberal scale; and his spiritual labours had secured him the love and veneration of his whole parish. He had, moreover, been recently appointed to the office of preacher at Lincoln's Inn, a post which varied his life by a frequent enjoyment of the best literary society in London. If there was any one individual in the empire to whom a removal from his native land would be more full of anguish than another, assuredly Heber must have been the man. He had every thing which can render existence delightful. Yet all these things he was prepared to count as loss, when the voice of the Eternal Master called him to a larger sphere of usefulness. The Lord had need of him in a distant land. He was summoned to visit "the dark and cruel places of the earth;" and thither he accordingly went, with the alacrity of one who had brought every thought and every desire to the obedience of Christ. But the trial must have been hard to flesh and blood! Some human pangs must have been felt, and some human tears must have been dropt, as the moment of separation drew

nigh. We can easily imagine what an effort it must have cost him to brace his powers to a firmness that would "bear him stiffly up" under the delivery of this farewell; and we can picture to ourselves the overflowing sorrow with which it would be heard by those who were about to suffer so calamitous a bereavement! It seems a sort of unholy mutilation to tear away from the context any part of this unlaboured and beautiful address, and yet it would be an abandonment of our duty to leave our readers without a specimen. His text is 1 Pet. ii. 11. which suggests to all Christians the necessity of remembering, that, in this world, they are but "strangers and pilgrims." This notion he seizes, and illustrates with singular vividness and beauty.

Is it necessary for me to prove the fitness of this comparison, or how truly the life of man is, in these passages, described as a pilgrimage? Which of us is there whose experience may not bear abundant witness to the changeable nature of our prospects in the world; the uncertainty of our best laid plans, the insecurity of our firmest possessions? Where shall the man be found who, for long together, continueth in one stay? Which of us does not behold and feel himself and every thing around him, with various speed, but with equal certainty, hasting on to dissolution and decay, while all which we endure, and all which we enjoy, has no more comparative permanence than our good or bad reception in an inn, or the still briefer accidents of a voyage? Life bears us on like the stream of a mighty river. Our boat, at first, glides gently down the narrow channel, through the playful murmurings of the little brook and the windings of its grassy border. The trees shed their blossoms over our young heads; the flowers on the brink seem to offer themselves to our young hands; we are happy in hope, and we grasp eagerly at the beauties around us; but the stream hurries us on, and still our hands are empty.

Our course in youth and manhood is along a wider and deeper flood, and amid objects more striking and magnificent. We are animated by the moving picture of enjoyment and industry which passes before us, we are excited by some short-lived success, or depressed and rendered miserable by some equally short-lived disappointment. But our energy and our dependence are both in vain. The stream bears us on, and our joys and our griefs alike are left behind us; we may be shipwrecked but we cannot anchor; our voyage may be hastened but it cannot be delayed; whether rough or smooth, the river hastens towards its home, till the roaring of the ocean is in our ears, and the tossing of his waves is beneath our keel, and the lands lessen from our eyes, and the floods are lifted up around us, and the earth loses sight of us, and we take our last leave of earth and its inhabitants, and of our further voyage there is no witness but the Infinite and Eternal!

And do we still take so much anxious thought for the future days, when the days which are gone by have so strangely and uniformly deceived us? Can we still so set our hearts on the creatures of God, when we find, by sad experience, that the Creator only is permanent? Or shall we not rather lay aside every weight and every sin which does most easily beset us, and think of ourselves henceforth as wayfaring persons only, who have no abiding inheritance but in the hope of a better world, and to whom even that world would be worse than hopeless, if it were not for our Lord Jesus Christ, and the interest which we have obtained in his mercies?—P. 9—11.

He then proceeds thus :

But if such are the considerations which (taken as a general truth, and stated in general language) the uncertainty of mortal life is always calculated to awaken in us, more especially have thoughts of this nature been called up in my mind by the near approach of that time when my ministerial labours among you must

have an end; when I must give over, into other hands, the task of watching over your spiritual welfare, and when many, very many, of those with whom I have grown up from childhood, in whose society I have passed my happiest days, and to whom it has been, during more than fifteen years, my duty and my delight (with such ability as God has given me) to preach the gospel of Christ, must, in all probability, see my face in the flesh no more.

Under such circumstances, and connected with many who now hear me by the dearest ties of blood, of friendship, and of gratitude, some mixture of regret is excusable, some degree of sorrow is holy. I cannot, without some anxiety for the future, forsake, for an untried and arduous field of duty, the quiet scenes where, during so much of my past life, I have enjoyed a more than usual share of earthly comfort and prosperity. I cannot bid adieu to those with whose idea almost every recollection of past happiness is connected, without many earnest wishes for their welfare, and (I will confess it) without some severe self reproach, that, while it was in my power, I have done so much less than I ought to have done to render that welfare eternal.

There are, indeed, those here who know, and there is One above all who knows better than any of you, how earnestly I have desired the peace and the holiness of His church: how truly I have loved the people of this place; and how warmly I have hoped to be a means in His hands of bringing many among you to glory. But I am at this moment but too painfully sensible that, in many things, yea in all, my performance has fallen short of my principles; that neither privately nor publicly have I taught you with so much diligence as now seems necessary in my eyes,—nor has my example set forth the doctrines in which I have, however imperfectly, instructed you. Yet, if my zeal has failed in steadiness, it has never been wanting in sincerity. I have expressed no conviction which I have not deeply felt; have preached no doctrine which I have not steadfastly believed: however inconsistent my life, its leading object has been your welfare, and I have hoped and sorrowed, and studied and prayed for your instruction, and that you might be saved. For my labours, such as they were, I have been, indeed, most richly rewarded, in the uniform affection and respect which I have received from my parishioners; in their regular and increasing attendance in this holy place and at the Table of the Lord; in the welcome which I have never failed to meet in the houses both of rich and of poor;—in the regret, (beyond my deserts and beyond my fullest expectations) with which my announced departure has been received by you; in your expressed and repeated wishes for my welfare and my return; in the munificent token of your regard with which I have been this morning honoured;* in your numerous attendance on the present occasion, and in those marks of emotion which I now witness around me, and in which I am myself well nigh constrained to join.

For all these accept such thanks as I can pay; accept my best wishes: accept my affectionate regret: accept the continuance of those prayers which I have hitherto offered up for you daily, and in which, whatever, and wherever my sphere of duty may hereafter be, my congregation of HODNET shall (believe it!) never be forgotten. But accept, above all, as the best legacy which I can leave behind me, a few plain words of advice, such as are suggested by my text and by the circumstances under which I now address you; and such as, if duly borne in mind by each of us, will strip our separation of its most painful features, and secure to us, if our faith is true, a more blessed meeting hereafter.—P. 12—15.

And towards the conclusion he returns to the consideration that life is a pilgrimage, and presses it on the hearts of his hearers with affectionate solemnity.

* A handsome silver tureen had been given to the author by his parishioners, in a manner the most impressive and gratifying to his feelings.

Would to God, indeed, that I could hope to leave you all as truly at peace with each other, as, I trust and believe, there is peace between myself and you! Yet, if there be any here whom I have at any time offended, let me entreat his forgiveness, and express the hope that he has already forgiven me. If any who thinks he has done me wrong (I know of none), let him be assured that the fault, if it were one, is not only forgiven but forgotten. And, let me earnestly entreat you all, as it may be the last request which I shall ever make, the last advice which I shall ever offer to you—Little children, love one another and forgive one another, even as God, for Christ's sake, hath loved and forgiven you!

Nor are they the duties only which we owe to our enemies and our friends which are to be learned from the consideration of our pilgrim state on earth; and from the uncertainty of all things round us. Pilgrims as we are, in that very name the fact is implied that "we seek a country;" and we are encouraged to look forward to a better and more enduring home. Divided as we soon must be, we are taught that, to those who love the Lord, no parting can be eternal; and, even in the warmth of our early attachments, (when those attachments are allowable and holy), we have the strongest motive for endeavouring so to pass through the journey of life, as, that, after death, we may meet those whom we love in happiness. I do not forbid, I would not, for worlds, even damp or discourage those pure domestic affections, those sacred friendships and harmless and useful predilections of kindred, of country, of neighbourhood, which make up so much of the general happiness of mankind, and without which the world would be, still more than we find it, a vale of tears and misery! We do well to love our kindred; we do well to cling to our friends; we do well (uncertain as the possession may be) to value their love while it yet is spared to us, to fear their loss, and to sorrow over their separation from us. But, let us ask ourselves, how, if we cannot, even for a few years, lose sight, without sorrow, of a relation, a friend, a neighbour; if we cannot cover up a kinsman in his grave without some natural tears; if I cannot leave you now, for a distant land, without a pang of more than common bitterness; how shall we endure, hereafter, to see our lots in the day of judgment determined in different worlds, and that great gulph extending itself between us which is for ever to divide the righteous and the ungodly! And, reflecting on these things, let us, for God's sake, for our friends' sake, and for our own; as we love our friends, as we love ourselves, and desire that neither we nor they should sorrow everlastingly, prepare them by advice and ourselves by repentance, so to part for a time as that our parting may be for a time only: but that the parent may embrace the glorified form of his child, the husband of his wife, and the friend of the sharer of his confidence, in that land where every tear shall be wiped from every eye, where no unkindness shall wound, no suspicion alienate, but where those virtuous affections which were tried and purified here, shall reap their reward of eternal indulgence and enjoyment!—P. 17—19.

From his Primary Charge in India we select, first, his exquisite delineation of the duties of an Indian Chaplain.

It is, indeed, most true, that those men would be much mistaken who should anticipate, in the fortunes of an Indian chaplain, a life of indolence, of opulence, of luxury. An Indian chaplain must come prepared for hard labour in a climate where labour is often death; he must come prepared for rigid self-denial in situations where all around him invites to sensual indulgence; he must be content with an income liberal, indeed, in itself, but very often extremely disproportioned to the charities, the hospitalities, the unavoidable expenses, of his station. He must be content to bear his life in his hand, and to leave, very often, those dearer than life to His care who feeds the ravens.

Nor are the qualifications which he will need, nor are the duties which will rest on him, less arduous than the perils of his situation. He must be no uncourtly recluse, or he will lose his influence over the higher ranks of his

congregation. He must be no man of pleasure, or he will endanger their souls and his own. He must be a scholar, and a man of cultivated mind, for, in many of his hearers (wherever he is stationed), he will meet with a degree of knowledge and refinement which a parochial minister in England does not often encounter, and a spirit, sometimes of fastidious and even sceptical criticism, which the society, the habits, and, perhaps, the very climate of India, has a natural tendency to engender. He must condescend to simple men, for here, as elsewhere, the majority of his congregation will, nevertheless, be the ignorant and the poor.

Nor, in his intercourse with this humble class of his hearers, must he anticipate the same cheering circumstances which make the house of the English parochial minister a school and temple of religion, and his morning and evening walk a source of blessing and blessedness. His servants will be of a different creed from himself, and insensible, in too many instances, to his example, his exhortations, and his prayers. His intercourse will not be with the happy and harmless peasant, but with the dissipated, the diseased, and often, the demoralized soldier. His feet will not be found at the wicker gate of the well-known cottage; beneath the venerable tree; in the grey church-porch, or by the side of the hop-ground and the corn-field; but he must kneel by the bed of infection or despair, in the barrack, the prison, or the hospital.

But to the well-tempered, the well-educated, the diligent and pious clergyman, who can endear himself to the poor without vulgarity, and to the rich without involving himself in their vices; who can reprove sin without harshness, and comfort penitence without undue indulgence; who delights in his Master's work, even when divested of those outward circumstances which in our own country contribute to render that work picturesque and interesting; who feels a pleasure in bringing men to God, proportioned to the extent of their previous wanderings; who can endure the coarse (perhaps fanatical) piety of the ignorant and vulgar, and listen with joy to the homely prayers of men long strangers to the power of religion; who can do this, without himself giving way to a vain enthusiasm; and whose good sense, sound knowledge, and practical piety, can restrain and reclaim the enthusiasm of others to the due limits of reason and scripture; to him, above all, who can give his few leisure hours to fields of usefulness beyond his immediate duty; and who, without neglecting the European penitent, can aspire to the further extension of Christ's kingdom among the heathen;—to such a man as Martyn was, and as some still are (whom may the Lord of the harvest long continue to his church!) I can promise no common usefulness and enjoyment in the situation of an Indian chaplain.

I can promise him, in any station to which he may be assigned, an educated society, and an audience peculiarly qualified to exercise and strengthen his powers of argument and eloquence.—I can promise him, generally speaking, the favour of his superiors, the friendship of his equals, and affection, strong as death, from those whose wanderings he corrects, whose distresses he consoles, and by whose sick and dying bed he stands as a ministering angel!—Are further inducements needful? I yet can promise more. I can promise to such a man the esteem, the regard, the veneration of the surrounding Gentiles; the consolation, at least, of having removed from their minds, by his blameless life and winning manners, some of the most inveterate and most injurious prejudices which oppose, with them, the reception of the gospel; and the honour, it may be, (of which examples are not wanting among you,) of planting the cross of Christ in the wilderness of a heathen heart, and extending the frontiers of the visible church amid the hills of darkness and the strongholds of error and idolatry.—P. 6—10.

We cannot forbear to insert the awful and indignant rebuke with which he chastises that hollow and double-minded calumniator of India, the Abbé Dubois. Having spoken of the vast growth of missionary enterprise, he adds,

Nor can it be a matter of reasonable surprise to any of us, that the exertions of this kind, which the last fifteen years have witnessed, should have excited a mingled feeling of surprise and displeasure in the minds, not only of those who are strangers to the powerful and peculiar emotions which send forth the Missionary to his toil, but of those who, though themselves not idle, could not endure that God should employ other instruments besides; and were ready to speak evil of the work itself, rather than that others who followed not with them should cast out devils in the name of their common Master. To the former of these classes may be referred the louder opposition, the clamours, the expostulation, the alarm, the menace and ridicule which, some few years ago, were systematically and simultaneously levelled at whatever was accomplished or attempted for the illumination of our Indian fellow-subjects. We can well remember, most of us, what revolutions and wars were predicted to arise from the most peaceable preaching and argument; what taunts and mockery were directed against scholars who had opened to us the gates of the least accessible oriental dialects; what opprobrious epithets were lavished on men of whom the world was not worthy. We have heard the threats of the mighty; we have heard the hisses of the fool; we have witnessed the terrors of the worldly wise, and the unkind suspicions of those from whom the Missionary had most reason to expect encouragement. Those days are, for the present, gone by. Through the Christian prudence, the Christian meekness, the Christian perseverance and indomitable faith of the friends of our good cause, and through the protection, above all, and the blessing of the Almighty, they are gone by! The angel of the Lord has, for a time, shut the mouths of these fiercer lions, and it is the false brother now, the pretended fellow-soldier in Christ, who has lift up his heel against the propagation of the Christian Gospel.

But thus it is that the power of Anti-Christ hath worked hitherto and doth work. Like those spectre forms which the madness of Orestes saw in classical mythology, the spirit of religious party sweeps before us in the garb and with the attributes of pure and evangelical religion. The Cross is on her shoulders, the chalice in her hand, and she is anxiously busied, after her manner, in the service of Him by whose holy name she also is called. But outstrip her in the race, but press her a little too closely, and she turns round on us with all the hideous features of envy and of rage. Her hallowed taper blazes into a sulphurous torch, her hairs bristle into serpents, her face is as the face of them that go down to the pit, and her words are words of blasphemy!

What other spirit could have induced a Christian Minister, after himself, as he tells us, long labouring to convert the heathen, to assert that one hundred millions of human beings,—a great, a civilized, an understanding, and most ancient people, are collectively and individually under the sentence of reprobation from God, and under a moral incapacity of receiving that Gospel which the God who gave it hath appointed to be made known to all?

What other spirit could have prompted a member of that church which professes to hold out the greatest comfort to sinners, to assert of a nation with whom, whatever are their faults, I, for one, should think it impossible to live long without loving them, that they are not only enslaved to a cruel and degrading superstition, but that the principal persons among them are sold to all manner of wickedness and cruelty; without mercy to the poor; without natural affection for each other; and this with no view to quicken the zeal of Christians, to release them from their miserable condition, but that Christians may leave them in that condition still, to the end that they may perish everlastingly?

What other spirit, finally, could have led a Christian Missionary, (with a remarkable disregard of truth, the proofs of which are in my hands,) to disparage the success of the different Protestant Missions; to detract from the numbers, and vilify the good name of that ancient Syrian church, whose flame, like the more sacred fire of Horeb, sheds its lonely and awful brightness over the woods and mountains of Malabar, and to assure us, (hear Oh Israel!) in the same treatise, and almost in the same page, that the Christians of India are

the most despised and wretched of its inhabitants; that whoever takes up the Cross, takes up the hatred of his own people, the contempt of Europeans, loss of goods, loss of employment, destitution, and often beggary; and yet that it is *interest alone*, and a love of this world, which has induced in any Hindu, even a temporary profession of the gospel?

And this is the professed apologist of the people of India! My brethren, I have known the sharpness of censure, and I am not altogether without experience in the suffering of undeserved and injurious imputations. And, let the righteous smite me friendly, I shall receive it (I trust in God) with gratitude. Let my enemy write a book, so he be my open enemy, I trust (through the same Divine aid) to bear it or to answer it. But whatever reproofs I may deserve, to whatever calumnies I may be subjected, may the mercy of Heaven defend me from having a false friend for my vindicator!—P. 16—21.

We cannot better conclude our notice of this admirable composition, than by extracting the following noble testimony to the exalted worth of his predecessor.

It was by a more than usual attention to the consistency of his appropriate character, and to the paramount and indispensable necessity of his appropriate pursuits and duties, that the character of Bishop Middleton became that which you beheld, and that which he, for the example of us all, has left behind him. That great and good man, had his mind been attracted to secular objects, possessed much of every quality on which the world bestows its favour. But, though his memory was stored with all profane and civil literature, the application of his learning and talents was to ecclesiastical purposes only. He ranked among the very foremost critics of his age, yet it was to scriptural criticism only that his acumen was directed. He had, I am assured, an inexhaustible supply of lighter and more elegant literature, yet he sought to be remembered as a preacher and a theologian only. Nay, more, when his life-long labours were at length drawing near their term, as if fearing the applause of men, even in those branches of study which were strictly appropriate and ministerial, he consigned, as a last sacrifice, his laboured manuscripts to the flames, content to live in the memory of those who personally knew, and loved, and honoured him, and desiring no other reward than the mercy of Him to whom his thoughts, his studies, and his prayers, had been long and steadily dedicated.

One monument, however, he has left behind of the zeal which prompted, the wisdom which planned, and the liberality which largely contributed to it, which must long preserve his name in the grateful recollection of the Indian church, and which bids fair, under the Divine protection, to become eventually a greater blessing to these extensive lands, than any which they have received from their foreign lords, since the gate was first opened by the Portuguese to the commerce and conquest of Asia.—P. 32—34.

ART. III.—*The Office of the Christian Teacher considered. A Sermon preached at St. Giles's Church, Reading, at the Primary Visitation of the Lord Bishop of Salisbury, by the Rev. H. H. MILMAN, Professor of Poetry, Late Fellow of Brasenose College, Oxford, and Vicar of St. Mary, Reading.* London: Murray.

"THE philosophy of preaching," says Mr. Milman, after an impressive introduction of the subject, exhibiting the necessity of a clergyman's studying the wisest, as well as practising the most expedient system of instructing his congregation, "the philosophy of preaching must be sought in the profoundest science—that which investigates the nature of the human soul. The book which

we must study is the inner man, that dwelling of the immaterial principle, by which we comprehend truth, and apply what we comprehend to the regulation of external action.

"Now the human soul is accessible through these principal faculties: the imagination, the reason, and the affections. We embrace truth, because it is vividly represented before us; because it is enforced by conclusive argument; or because it has gained an interest in the breast, and conciliated our affections in its favour. We believe the death of Christ, 1. Because we behold it in all its striking and awful circumstances, depicted, as it were, within our minds; we behold the agony, the writhing limb, the streaming wound, the head bowed down in resignation, the convulsions of nature, the darkened sun: we hear the cry re-echoed, as it were, within us,—'Father, forgive them, they know not what they do:' and the vivid reality of the scene, thus conjured up by the magic power of the imagination, extorts from us, as from the centurion, the humble and sincere confession—'*Of a truth, this man was the Son of God.*' We believe the death of Christ, 2. Because, by the succinct rules of reasoning, we are convinced as to the truth of the evangelic history. We have rigidly examined the evidences of the faith; our doubts are satisfied, our difficulties overcome: we acknowledge the impossibility of tracing such a religion to any source but to the Divinity: we pay the demanded homage from conviction, and can no more resist the conclusive appeal, than the unerring certainty of the strictest demonstration. We believe the death of Christ, 3. Because, as sinners, the doctrine of the atonement comes immediately home to our feelings; our conscience acknowledges the necessity of a propitiation for our offences, more precious and valuable than we can offer. The mercy of our heavenly Father in sending his only-begotten Son to die for our sins upon the cross, pleads, as it were, its own cause within us: we believe, because the consolation which the doctrine affords is its own most powerful argument.

"That faith then will obviously be most complete, permanent, and influential, which shall emanate at once from the imagination, the reason, and the feelings. All these avenues, therefore, to the understanding and heart of man, the Christian teacher must seize and occupy; his commanding influence must thus take possession of the whole soul. For although the faculties may in this manner be considered separate and distinct, they are indissolubly connected, they reciprocally excite and enlighten each other. The imagination brings the evidence more vividly home to the reason; the reason, without losing its independence, may to a certain degree be influenced by the feelings; and what feelings are so strong and permanent as those which are sanctioned and stimulated by reason."—P. 9—11.

Having thus stated and exemplified his views of what may be very justly denominated the philosophy of preaching, Mr. Milman proceeds to exhibit separately, and more at length, the offices of the several faculties of the human soul, as their influences unite in the formation of a perfect and operative religion,—a religion both of the mind and heart. Acknowledging, as all must acknowledge, the danger of allowing too great a sway to the imagination on any subject, and more particularly on that which is the most important of all, he is very far from coinciding with those who would wholly proscribe this faculty as the vehicle of religious instruction, and shows where its instrumentality is indispensable to give vividness to our faith.

Whenever there is a mystery in religion,—and where shall we turn that we are not lost in profound, inevitable, inscrutable mystery?—whenever we pass out of the region of the senses, or the sphere of this brief and immediate present, then that excursive faculty must be summoned to our assistance. The

soul of the Christian is irresistibly impelled to the immaterial world. The history of his religion throws him back into ages long gone by; his anxiety about his own everlasting destination urges him towards the abyss of the eternal future. But the immaterial world is the province and the domain of the imagination: this alone ranges the dim plans of the past, and penetrates into the impervious obscurity of the future. Whatever is spiritual, whatever is perceived by the eye of faith, is perceived through the imagination. Who shall transport us towards the inaccessible throne, on which the God of Scripture, the eternal, the ineffable, the incomprehensible, dwells in his secret majesty? How shall we conceive the agency of invisible angels, or that fatal influence of the powers of darkness? How shall we look back, and apprehend the life, and death, and resurrection of Jesus? How onward, and anticipate the great and awful day of judgment—the earth delivering up its entombed myriads—hell opening to receive the hosts of the wicked—heaven expanding its golden gates, crowded with the white robes of the saints? The active imagination alone can perform this sublime but necessary office. Through the imagination, *the substance of things hoped for*, (an inadequate translation of the pregnant phrase, ἐλπιζομένων υπόστασις,) is presented before the awakened soul; the imagination furnishes *the evidence of things not seen*, without which the Christian faith would be incomplete and ineffective.—Pp. 12, 13.

In the last sentence of this paragraph, Mr. Milman has been guilty of an inaccuracy. In the heat of composition, he has confounded the office of the *imagination* with the office of *faith*. It is not the imagination which “furnishes the *evidence* of things not seen, without which the Christian faith would be incomplete and imperfect;” but the office of the imagination is to furnish *those things not seen*, of which *faith* is the *evidence*—but the imperfect and ineffectual evidence, unless its objects are vividly embraced by the imagination. But, omitting this trivial error, the whole passage is extremely eloquent. It not only very powerfully describes the legitimate office of the imagination in giving wings to our devotion, but completely establishes the author's position, that unless this faculty is called into the service of religion, one of the most powerful accessories of faith is left unoccupied. In such a case we enter into our Christian warfare unsupported by one of the most efficient of our allies. But this is not all;—we not only lose a friend, but we fail to conciliate a foe. From that inherent activity, from that incapability of rest, which is an essential property of every spiritual substance, all the powers of the soul must be supplied with a constant means of circulation. If we do not direct their energies to holy or beneficial uses, they will spontaneously employ themselves on those which are injurious and degrading. If we include them not among the aids of our salvation, we inevitably, but too late, discover that the enemy avails himself of the agents we have neglected, and directs them as his most immediate and insidious weapons against ourselves. By not interesting the imagination in the cause of religion, we not only fail to strengthen ourselves by the cooperation of a natural friend, but we abandon that friend to be tampered with by our natural opponent; we not only neglect to fortify the barriers of the heart, but we voluntarily leave a breach by

which Satan and his fiends may enter, and, at pleasure, take an entire possession of the fortress.

But still religion must have a firmer ground to stand on, than that which can be offered by the smooth and glossy footing of the imagination : it must have its base firmly established on the reason. If the imagination only is addressed, or if it be allowed an undue predominance, our religion will be as evanescent as every other picture that passes before the internal vision of the fancy ; it will be a thing of shadow and illusion only, without substance or reality ; it will return to us in seasons of solitude and leisure with a frail and dream-like beauty, but be scared away by the noise and bustle of our daily occupations. To neglect the understanding, therefore, is to offend, not only against common prudence, but against the direct admonition of Scripture ; for, says the apostle, *be ready always to give an answer to every man that asketh you a reason of the hope that is in you.*

The office which Mr. Milman ascribes to the reason, in the great concern of our salvation, is extremely well defined ; and though the passage which treats the subject may contain, perhaps, but little of originality, we cannot forbear extracting it, for the instruction it conveys is most valuable and important ; it may probably catch the attention of some reader to whom the lesson may not be altogether without its use, and must afford to all that species of intellectual gratification which is felt when we meet with the correct and just expression of a sound and favourite opinion.

In religion reason has two functions, with neither of which can we safely dispense. The Bible must be proved the word of God, its authority must be established to the conviction of the understanding, and when its authority is established, its meaning must be ascertained, its precepts limited and defined ; that which is of perpetual, and that which is of temporary obligation, set apart ; in short, the whole system of Christian doctrine and of Christian practice deduced by legitimate inference, from the word of God. It is through the reason of man, and the reason alone, that the Holy Spirit unfolds the real meaning of the inspired writers. The presumptuous pretensions to peculiar illumination, the new revelation of some latent and spiritual meaning, which would be no less than a continual miracle,—these may be, these have been, these perpetually are, the delusions of pious, perhaps, but mistaken men ; they are not warranted by the clear promises of God, they clash with and contradict each other, and therefore cannot emanate from the spirit of peace, unity, and concord. When an expositor of Scripture shall guarantee and vindicate his title to any thing by such unquestioned miracles as proclaimed the inspiration of the apostles, then, and not before, can we safely acknowledge his peculiar gifts, receive his dictates with humble obedience, and call him *Master*. But if we have no evidence of the influence of the Holy Spirit within the teacher beyond his own assertion, it is deficient in that testimony which we have a right to demand. It is our duty, therefore, to judge his conclusions, not as those of the infallible spirit of truth, but those of weak and erring man ; to apply to them the common rules by which we judge of human reasoning, and reject or receive them accordingly. And, indeed, if reason be the faculty by which we are chiefly distinguished from the rest of the material creation ; if it be our title, and, as it were, our sceptre of sovereignty over the world which

we inhabit, can we wonder if it be the charm, the effective instrument, by which the Holy Spirit works for our salvation; which he prefers to any blind, irresistible and imperceptible impulse of our will? This is consistent with the whole system of divine providence, and with the safest exposition of the Holy Scripture.—Pp. 15, 16.

But, as Mr. Milman adds, the duty of the preacher does not only require of him to *reason* concerning the Scriptures, and from the Scriptures, but to enforce as well as explain, to exhort as well as to expound, to interest the heart as well as instruct the understanding. Such, certainly, was the course of the Apostles. We read that when they preached, their hearers were *pricked to the heart*: and when Paul *reasoned of temperance, righteousness, and judgment to come, Felix trembled*. And now, perhaps, we are touching on the most difficult portion of the preacher's office. That the affections should be addressed is perfectly indisputable; but how to treat them with that skill and mastery which is consistent with the temperance of the Spirit of Truth? Every sober-minded Christian, whose religion is in his heart, must deprecate, in a minister of the gospel, a tone of exaggerated sentiment, a striving after strong effect, an over-wrought demand on the affections, a violence of manner, of language and gesticulation, which is not only most miserably inconsistent with the calm and gentle tenor of that Holy Spirit, whose influences he is appointed to cherish, but is also calculated to promote, among his auditors, a state of spiritual disease, which is not the less to be despaired of, from its being accompanied with that sanguine confidence of safety, which is symptomatic of spiritual consumption, and, in the midst of a mortal malady, deludes the patient into a false persuasion of his health. The malignant consequences of this intoxicating—or as it is called by its admirers—this *moving and awakening* style of preaching, are well pointed out by Mr. Milman.

Consciences long hardened and seared, appear suddenly melted and subdued. Men's professions of religion become ardent, and vehement; perhaps for a time their practice is entirely altered. But it is the nature of violent excitement, either rapidly to exhaust itself, and thus the good we do is so transient as to be of little value, far inferior to that produced by milder and more tardy persuasion; or another and no less fatal consequence ensues. The appetite for stimulants once excited, craves perpetual and increasing aliment: reason has had nothing to do with the formation of the religious character, and therefore is not called in to regulate its future proceedings. The whole is passion and feeling, impulse and agitation. The more violent, therefore, and extravagant the doctrine, the greater the excitement; and as the excitement was the original convincing testimony, so it remains the only criterion as to the truth of different tenets. He that excites most vehemently is considered the teacher who has the greatest claim on the attention. *At all events, the chief of the Christian graces, meekness, humility, and charity, are entirely irreconcilable with this violent and impassioned religion: our meekness is ostentatious, our humility boastful, and our charity, alas! when elated with spiritual pride, or endowed with a haughty consciousness of exclusive grace, where shall we find room for that gentle and unassuming virtue!* If the preacher is always in extremes, so also will be the hearer. If the discourse is uniformly coloured with the blackest

hues of hell, or radiant with the highest glories of heaven, the congregation will be either plunged into the gloom of despair, or in the perpetual ecstasies of spiritual pride and ostentation; either shivering with horror, or assuming the language of contemptuous compassion for their less gifted, their lost, their reprobate brethren. Hence it is evident, that the impression made on the congregation is of itself an unsafe criterion of the usefulness of the preacher. If no impression is made, little good can be effected; but the violent impressions may produce consequences no less fatal to the peace of the hearer, and, therefore, to the real success of the teacher. Hence, also, popularity is dangerous, as it may originate in our having produced effects far different from that which is the only evidence of real and vital religion, the whole, uniform, zealous, holy, humble, and charitable life. And the intoxicated teacher is led, by his very success, to become more and more vehement; to appeal more and more strongly to the passions; to place his whole strength, his whole duty, in violent, unremitting, and still increasing agitation.—Pp. 19, 20.

How many preachers and hearers are there to whom the above passage might prove an invaluable admonition to warn them of the error of their course! Having shewn that the imagination, the reason and the affections must also, as it were, be called into our councils, and receive an equal share of our attention, Mr. Milman continues to insist on the necessity of preserving that balance with the most rigid accuracy; and introduces the following just and admirable eulogium on the Sacred Volume :

The Holy Scriptures clearly preserve that wise and equal distribution of excitement; every faculty is summoned to its appropriate office; all are moved, none over-stimulated; all have their proportion of emotion, none a preponderance. The imagination, however excited, not merely by the sublimity of the topics, but by the oriental phrasology and figurative tone and style of the New, as well as the Older Scriptures, is by no means transported into the dreamy raptures and unmeaning ecstasies of the mystic and visionary. Our reason is not merely convinced, but captivated; our feelings excited, but with temperance and discretion. Indeed, the strong good sense of the Apostles, while undertaking a scheme which, if not inspired by heaven, was the wildest enthusiasm; the firmness which chastened their zeal, the sobriety which tempered their earnestness, their fervour without fanaticism, are to me among the most conclusive testimonies of the Spirit of God within them, because, in the subsequent history of Christian teaching, the union is so rare, I might say, scarcely to be discovered in a single instance.—Pp. 20, 21.

We have not allowed ourselves any room for further extracts; and must abstain from citing some admirable passages, which we were desirous of extracting from the conclusion of Mr. Milman's discourse, where he enters into a survey of those periods in which our national religion has suffered violence and wrong, from the exclusive manner in which it was addressed to one faculty of the soul alone, without any regard or consideration of the other two. But we shall conclude our notice of Mr. Milman's Sermon,—of which we apprehend our extracts will afford a far more certain recommendation and effectual praise than any laboured panegyric of our own,—with a few remarks which have occurred to us in the perusal.

With respect to preaching to the imagination, we apprehend that a very general mistake exists, both among hearers and preachers, of what is meant by those, who advocate the occasional use of such a mode of instruction. A young man, with a smattering of divinity, and an overflowing redundancy of tropes and figures, ascends the pulpit of his first curacy, to parade his treasured gleanings from the poets, in a discourse on spring or autumn,—on the flight of time,—or the instability of human affairs, and conceives that he is preaching to the imagination, because he has not written a single sentence which is not encumbered by a simile, or enveloped and mystified in a metaphor. But most miserably is that youth deceived. This second-rate novel-like style of composition, whatever expense of imagination it may cost the preacher, will never for an instant excite the imagination of his hearers. Such sermons act as anodynes, not as stimulants. They do not excite, but confuse and bewilder, and stupify the congregation; who, in their turn, finding themselves smothered with flowers, instead of being provided with the plain and substantial food of the Gospel, amazed at a rapid succession of ideas, between which they discover little or no relation; and being told that this is “*preaching to the imagination*,” very justly and sensibly remonstrate against the use of so dark and circuitous a mode of religious instruction. But what is really meant by addressing the imagination in a sermon, has no reference to these *fade* exhibitions of rhetoric. What is required of the preacher is to touch the imagination of his auditor: we have no desire that he should fatigue his own; we wish him to present some striking feature before the mental view of his congregation, that their faculties may be awake and ready to receive the lesson to which he is prepared to moralize it. We do not wish him to make his reason submit to his fancy, but to excite the fancy for the purpose of giving force and efficacy to the instruction which he would convey to the reason. The Parables of our Saviour were all presented to the imagination; but it was the reason which was really addressed; and to descend from sacred writ to one of the finest passages of human composition,—the celebrated anticipation of the day of judgment in Massillon's Sermon, *sur le petit nombre des Elus*, in this passage the imagination is entirely engrossed by the vivid representation of the orator; the reader sees heaven open to his view, and the Judge of his everlasting destiny before him;—he thrills with terror at the fate that is impending over him; but to what end is the eye of the soul thus opened?—Not to excite a sensation of evanescent fear; but to enforce upon the understanding an argument on the necessity of immediate conversion, and of flying in time from the wrath to come.

In the same manner, there is a popular prejudice against all attempts to preach to the feelings, originating in the frequent abuse of the pathetic,

by those who have sought only to move, without any ulterior object beyond the tears and the sobs they may elicit. But let the reason be addressed through the medium of the feelings, and this objection to the exercise of the pathetic is removed. It is possible for the preacher so to weave his argument, that every throb of the heart shall be a confession of the justness of his reasoning. He is desirous of shewing the enormity of sin from the proofs which are exhibited of God's abhorrence of it:—why, every sigh he can draw forth from the contrite hearts of his auditors in depicting the sufferings of the Redeemer, is an admission that they consent to the truth of his exposition. He is anxious to warn his hearers against delaying, till their death-bed, the momentous work of their salvation: and every tear which the preacher draws, as he details the embarrassments, the anxieties, the weaknesses, the pains and the mental aberrations, which render that tremendous hour improper for the task, is a tribute to the force of his demonstration. The fact is, that in every effective passage, though the reason is always the faculty addressed, it would generally be difficult to tell whether it was by means of the imagination or the affections; such is the case in the passage of Massillon before alluded to. It might be cited as an example of either an effective address to the imagination, or as a powerful appeal to the conscience,—or as a piece of clear and striking argument, to which the experience of every man of observation would assent. We apprehend that that divine is the best preacher who, in a similar manner, can possess himself of the imagination of his auditors, and then attack their vices and their errors with the double-edged sword of pathos and of argument.

ART. IV.—*An Invitation addressed to all Christians, and most especially to Members of the Church of England, in behalf of the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts.* 8vo. London: Rivington and Hatchard, 1827, pp. 34.

WHATEVER be the method by which the objects of these two excellent Societies become more extensively known, whether by means of the pulpit or the press, or both combined, it cannot but afford sincere gratification to every one who duly appreciates the privilege of being a Christian. We hail, therefore, with sincere delight, the appearance of this excellent Invitation, which points out most strikingly the advantages derived to religion from these two great Church-of-England Societies, and the duty of all members of that Church to support them to the best of their ability. The importance and extensive usefulness of the Society for Promoting Christian Knowledge, has now become so generally felt and acknowledged,

that it is needless almost to allude to it. We wish we could say as much for the Society for the Propagation of the Gospel. Its excellence is indeed universally admitted, *wherever its existence is known*; but it is rarely appreciated as it deserves, if we may judge from the very limited support which it even yet receives. One great cause of this *we know* to be, that so little pains are taken by the Clergy themselves to make known its claims among their flocks. There are ONLY TWO DISTRICT COMMITTEES IN LONDON, and one in its immediate neighbourhood. Surely the wealthy inhabitants of Kensington and Hampstead, of Highgate and Islington, of Newington and Hackney and Lambeth, would answer the appeal, *if it were made*. Surely they would not all "with one consent begin to make excuse." "We are persuaded better things" of them, and we seriously hope that the Clergy will, ere long, afford them the opportunity of "doing good unto *all men*."

Having lately devoted a large portion of our pages to the consideration of the Society for the Propagation of the Gospel, we have only room for the concluding part of the present address, but we recommend the whole to the serious attention of our readers:

The eminent Prelate, whose loss the Christian Church has recently been called on to deplore, has borne the most warm and gratifying testimonies to the characters of the missionaries employed by the Society in Northern India, and his dying breath was spent in eulogizing the state of the native Christians around Madras, declaring, "the strength of the Christian cause in India is there,"—and commending them to the watchful care of this Society, which has recently received them under its protection. Five European missionaries and six native teachers were added to this Society's establishment, by the transfer of its missionary department in India, made in 1825, by the Society for Propagating Christian Knowledge. And now there is a most urgent demand for *more labourers* in the same extensive field.—In a word, if our endeavours in India be "so to establish Christianity as may serve to demonstrate the religious character of the British nation, to provide for the exigencies of our beloved brethren, when far severed from their friends and connexions, and at the same time to induce the natives, by the silent, but persuasive pattern of religious fellowship, and the sober invitations of a settled ministry, to lift up their eyes to the truth,"*—it cannot but be felt, that the character, the history, and the actual services of this great Society, justify us in thinking it admirably adapted to the purpose. The Society is prepared to go forward, with zeal tempered by discretion, and, in imitation of the patterns of Holy Writ, relying humbly upon the grace of God. It has propagated the Gospel in all its integrity. It can point to large communities, nurtured by its care in the pure doctrines of Christianity, and evincing by their practice the sincerity of their profession. With confidence does it appeal to the good sense and liberality of the British nation. It is occupied in a work of prodigious extent, and of incalculable importance, to which its own resources are *utterly inadequate*. No sincere Christian, who feels the blessings of his religion, and prays "in spirit," that the kingdom of God may come, can be indifferent to its success; while, on every member of the Church, it has a most solemn and peculiar claim. "Freely they have received, freely let them give," and testify their thankfulness to God

for the spiritual blessings with which he has blessed them in Christ Jesus, by endeavouring to impart to others, that "form of sound words," and those means of saving grace, the possession of which is their own glorious and inestimable privilege!

The extraordinary circumstance, that in the 19th century from the birth of our blessed Saviour, the two great Church-of-England Societies should have pecuniary difficulties in carrying forward their Christian designs, may seem to call for a few more observations of a somewhat different kind.

An impression, than which nothing can be more erroneous, has gone abroad, that the endeavours of these Societies are limited to *home*, or, at most, to the English colonies, and that *no attempt* is made by them with regard to the heathen world.—If no countries are to be accounted *foreign*, with which England has mercantile connexions, the imputation is just. But if our trade be extended to the utmost limits of the earth, then a reasonable conviction may be expressed, that in making our mercantile connexions the instrument for extending our faith, we are at once sanctifying the earthly blessings which Providence bestows, and adopting the most wise, legitimate, and, with Divine grace, the most efficacious method of propagating the Gospel of Christ, and the power of his name, *in every corner of the habitable globe!*—P. 23—25.

It has frequently been asserted, by those who best know the merits of these Societies, that their history only needed to be known, to command the liberal support of all. These details, however, are not generally accessible to the public; and deeply is it to be lamented that no popular account of the Societies' general operations has been published. The Sermons annually preached before the Societies cannot be perused without the most lively sensations of interest. The Annual Reports furnish most satisfactory evidence of what has been done. The Sermon and Defence of Archbishop Secker, merit the most attentive perusal. While an ancient account of the Society, by Dr. Humphreys, and a very recent one of a portion of its history connected with the life and labours of the American Samuel Johnson, possess piety, interest, and many affecting details. But the method in which Missions to the heathen have been, and ever ought to be, conducted, will be read with delight and edification, in the Charges of the Society to the Missionaries—the Abstract of the E. I. Mission—in the Life and Charges of the first Protestant Bishop of India—and, we trust, ere long, in some worthy narrative of the short, but glorious and devoted career of the primitive and apostolic Heber.

These are some portions of their history which demand inspection, and to these the Societies confidently appeal. But they appeal also to the faith, hope, and charity of all Christians. They appeal in the name of the Deliverer, who is long since come out of Sion, and to his word, that the fulness of the Gentiles shall come in; so that from the rising up of the sun to the going down of the same, the name of the Lord shall be one. Our faith awaits this glorious event. Though our eyes may not witness its fulfilment, a generation to be born shall see it; and our hearts are cheered with this happy prospect, under all the grief which they feel when they see how few now believe the report of the Gospel, and to how few God hath revealed his arm.

We are indeed well assured, that our pious endeavours shall take root downward, and bear fruit upward; the work of love shall return into our own bosom; and our religion at home become spiritualized, strengthened, and improved, as our religion abroad flourishes and extends.

The Societies go forth to their labours under the cheering impression that the legislature of this country has solemnly sanctioned their endeavours;—it is declared (53 Geo. III.) to be "the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adapted as may tend to the introduction among them, of religious and moral improvement." But the Societies have a still more solemn sanction, written by the finger of God, and sealed in the blood of the Redeemer, that his name shall "be glorified among the Gentiles," and his "Gospel preached to every creature." On this they humbly but confidently

rest their claim *for enlarged and continued support*. Let the Clergy and Laity, with one united and well-directed spirit, give not only their own pecuniary aid, but their *effective co-operation*. Let them personally solicit their friends and neighbours to aid the cause of God. Let not the widow's mite be declined. Let every soul among us be personally connected with and interested in the propagation of the faith, by contributing according to his ability, from the first to the last. And then, BUT THEN ONLY, may we faithfully commit the cause to God. With such a course, "frequent and happy experience has taught (these Societies) the wisdom and duty of depending on God's blessing, and the riches of their liberality, who have this Christian and benevolent design at heart with abilities to carry it on;—knowing that such persons will never be weary in well doing, and believing farther, that their zeal and charity will be provoked to abound, by the good spirit that is now moving in the civil government, to join hand in hand with them for the furtherance of the Gospel in its natural simplicity and purity, and as reformed from the abominations and corruptions of Popery."*

"Glory to God in the highest, and on earth peace, good-will toward men!"
P. 27—30.

ART. V.—*A Compendious Introduction to the Study of the Bible*, by Thomas Hartwell Horne, M.A. Second Edition, corrected. London: Cadell, 1827. 12mo. pp. 536. 9s.

WE announce with much satisfaction a second edition of this manual. That a new edition should be so soon called for after its first appearance, sufficiently shews the estimation in which it is deservedly held by the public. As we have already given a detailed account of it in our January and February Numbers, we shall content ourselves with pointing out the alterations which it has received. The suggestions, which we freely submitted in our review, have been generally adopted by the learned author. A few passages, which were considered too critical to be interesting to the great body of readers, have been omitted; and that part which treats of the interpretation of Scripture has been condensed and simplified. By such omission and compression, room is obtained for several additions, which greatly add to the utility, without increasing the price of the volume. A table of the principal predictions relative to the person and office of the Messiah, with their fulfilment, and also a geographical index, abridged from the author's larger work, of the most remarkable places mentioned in Scripture, especially in the New Testament, have been inserted. These improvements will be found to render the work more permanently useful; and to those who desire to study the Bible with intelligence, we cordially recommend the "Compendious Introduction," as a cheap and excellent guide.

MISCELLANEOUS.

No. 4.—STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

WE are next to consider how far these volumes are, what they profess to be, "an Exposition" of the Epistles of Paul the Apostle; and after a careful examination we are compelled to declare, that they do not in this character redeem the manifold defects of the translation. There is a kind of paraphrase, it has been said, by which any given sense may be extracted from any given number of words; and to this class the reader will doubtless refer Mr. Belsham's "Exposition." It is a loose, wordy, rambling commentary or paraphrase, through the aid of which it is easy to darken what is clear, and to distort what is proportionate and beautiful. The sacred text loses its energy and terseness when thus spun out and wire-drawn; and is, moreover, often so diluted in the "Exposition," so loaded with words, and so encumbered with remark, that it is deprived of its original distinctive features. In this new, but not decorous, garb, it can no longer be recognized by those who are only acquainted with it in its native simplicity. It is a garb, nevertheless, very serviceable to those whose interest it is to represent the apostles under a feigned guise; for by such a dress they may be made in appearance to sanction what is most foreign from the natural and obvious import of their expressions. In the use of this mode of exposition Mr. Belsham has acquired singular adroitness, parrying with great dexterity the plainest form of words, and either insinuating or asserting that St. Paul *means* one thing when he clearly and evidently *says* another. Of his expertness in this art we will give two examples.

The Apostle thus exhorts the Roman converts; "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them: for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (xvi. 17, 18.) This is expressly an exhortation to believers to avoid all such persons as form schismatical assemblies, and cause unnecessary divisions in the church; but mark how Mr. B. "expounds" it.

As I know something of the state of your society, though I never had the happiness to visit you, I cannot conclude my epistle without intreating you to be upon your guard against the artifices of an enemy of which you do not appear to me to be sufficiently apprized. I have already noticed some among you who lay too great a stress upon certain legal ceremonies and distinctions; but there are others also, who, if not narrowly watched, would carry this spirit further still, and would impose upon you the whole rigour of the ceremonial institute. Those enlightened teachers who brought the gospel to you, understood its spirit too well to impose this yoke upon you; and whoever attempts to do it will introduce contention and confusion into the Church, and will ensnare the consciences of the weak and well-meaning believers. Against such men I solemnly warn you; mark them well; avoid them; be not deceived by them. They do not shew themselves at first; they talk so smoothly and so

kindly, they seem quite forgetful of themselves, and wholly attentive to your interest, and anxious for your salvation; so that good and well-meaning persons, who, thinking no harm themselves, do not suspect evil in others, are easily taken in and deluded by them. But they are greatly mistaken in them; for these smooth-tongued teachers are not the ministers of our great Master, the true Messiah, who has never given them a commission to preach in his name: nor do they mean either to promote his interest or yours; their only object is to make gain of you, and to promote their own sordid and selfish purposes."

From this long and empty piece of verbosity it is difficult, if not impossible, to discover what the precept of the apostle really is. It might with little skill, and almost with equal propriety, be applied to any text relating to the conduct of Christians. There is nothing definite, nothing precise; but the apostolical exhortation is attenuated and confused in this expanded commentary till the meaning is entirely lost.

Take another example from Ephes. vi. 12, 13, where the apostle intreats the converts to put on the whole armour of God: "For we wrestle not against flesh and blood, but against principalities, against power, against the rulers of the darkness of this world, against spiritual wickedness in high places: therefore take unto you the whole armour of God," &c. Mr. Belsham's version, though very differently expressed, is substantially the same in sense. Now this conflict is plainly stated by St. Paul to be not only with flesh and blood, (a Hebraism for mankind,) but with principalities, and powers, and rulers of the darkness of this world; consequently these principalities, and powers, and rulers, must be beings of a different order from men; and as they are further described as presiding over the darkness of this world, and as spiritual wickedness, they must be evil and malignant beings*. As this plain, yet evident meaning of the passage, establishes the obnoxious doctrine of the existence and influence of wicked spirits, it is therefore to be explained away, and thus our author very dexterously accomplishes his object:

The caution I have suggested to you is not superfluous; for I solemnly announce to you who have embraced the Christian faith, and who are desirous of maintaining it in its primitive purity, that you are engaged in a very arduous and perilous conflict, which will require the constant exertion of your best vigilance and skill to maintain your ground, and to secure the victory. And do not imagine that I am here speaking of a personal combat between man and man, which, except in very extraordinary circumstances, is at all times inconsistent with the spirit of the gospel; nor yet do I refer particularly to the opposition to which you will be exposed, in your attempts to propagate the gospel, from heathen prejudices and heathen power; the struggle to which I chiefly allude, is that which you will have to maintain against those who would resist the progress, or corrupt the purity of the Christian faith. I have before reminded you that you are, in a sense, risen with Christ, and are exalted with him into the community of the *sons of God*, without submitting to the yoke of the law; and that this has been so clearly made out to the Jewish leaders, that the greatest zealots could not deny it: see Ephes. i. 21. These, therefore, and

* The apostle's words are τὰ πνευματικά τῆς πορνείας, literally, "the spiritual things of wickedness;" but τὰ πνευματικά is put for τὰ πνεύματα, as many have observed, among whom is Schleusner, who renders the phrase "adversus genios malos, daemones improbos, i. q. πρὸς τὰ πνεύματα πορνείας."

especially those sects and orders of men who are by profession most zealously and blindly attached to the Mosaic ritual, and to oral tradition, are full of the bitterest malignity against the gospel and its professors, and will leave no effort untried to pervert your principles and to seduce you from the faith; and some even of those who profess the Christian religion discover the same malignant opposition to the enlarged and liberal spirit of the gospel, and would bend the necks of their fellow-Christians under the yoke of the ceremonial law. These are the enemies, to oppose whom with success, it is necessary for you to gird on the whole armour of the gospel, by which alone you will be able to repel their hostile and insidious attacks; and, having vanquished them all, to stand your ground, and to approve yourselves as good soldiers of your glorious chief.

From these specimens, and they might be multiplied without end, it must at once be seen, that by a similar mode of "exposition" the Bible may be twisted to any meaning. This mighty power of paraphrase is, in the hands of Mr. Belsham, more loose, indefinite, diffusive, and pliant to Socinian purposes, than in those of Dr. Priestley, whom he so often cites, and so highly praises. We cannot boast a very intimate acquaintance with the "Notes on all the Books of Scripture" by this staunch polemic, though they have a place on our shelves; but, if we are not greatly mistaken, they are frequently the basis of our author's commentary. Dr. Priestley appears to Mr. Belsham to be in exposition what Mr. Wakefield is in translation and criticism—a guide of unrivalled accuracy, whose master mind has freed us from the trammels of ancient superstition, and to follow whose steps is to pursue the paths of truth. Our opinion of these writers is not so exalted; all that we know of them leads us to regard them as the very worst of guides; but be their merits what they may, the general suffrage, we are confident, will support us in condemning that lax mode of exposition or paraphrase, which Mr. Belsham has adopted in the volumes before us, and in the application of which, in accordance with his peculiar creed, he stands unquestionably without a rival.

The author also promulgates some canons of interpretation, which, if they are not to be rejected as altogether erroneous, are certainly very liable to misapplication. That he has often misapplied them it were extremely easy to prove; we must therefore conclude, either that he himself has been actually led astray by them, or that he proposes them as a convenient apology for his aberration. As we wish to avoid saying any thing harsh or severe, we must adopt the former alternative, at the same time lamenting that the effects of an erring judgment should be so abundantly strewn through his four massy tomes. One of the canons to which we allude is thus proposed:

Where an expression occurs which, being ambiguous in the original, does not admit of ambiguity in the translation, but must be rendered by a word of definite signification, the author does not hesitate to avow, that in all such cases, where the context does not supply the meaning, he is governed in his choice by the *analogy of faith*, or, in other words, by what he apprehends to be the genuine doctrine of the sacred writer; presuming that it is quite impossible that the Apostle should contradict himself. This principle has been exclaimed against by unthinking persons, as a corrupt warping of the text from attachment to system. But to act otherwise is impossible; and those who have boasted most of their impartiality have failed in the attempt. Least of all can the

Public Version pretend to perfect freedom from this bias. Nor are King James's translators, nor any other, to be censured on this account. No doubt all believe their own system to be the true doctrine of the apostles; and when they come to a passage which must be translated in a sense favourable or unfavourable to their own system, they will, and ought to translate it in the favourable sense, which must necessarily appear to them to be the true sense. Who can blame a Trinitarian for translating Titus ii. 13. "the glorious appearance of our great God and Saviour Jesus Christ?" Who can condemn an Arian for rendering Heb. i. 4. "being made so much better than the angels as he hath by inheritance obtained a more excellent name than they?" And who ought to take offence at a Unitarian because he prefers "the church of the Lord" (Acts xx. 28.) "which he has purchased with his own blood," a reading supported by all the best MSS., to "the church of God," &c. which is only supported by the modern copies of the Vulgate, and by the Ethiopic, which is avowedly corrupted from the Vulgate? Being therefore decidedly convinced that the SIMPLE HUMANITY of Jesus Christ is the clear indisputable doctrine of the New Testament, the author makes no hesitation in avowing, that he translates passages which admit equally of two senses, in that which is most favourable to this plain and important doctrine; exactly as Dr. Doddridge, and the authors of the Public Version, translate with a bias favourable to the deity of Christ; or as Dr. Chandler and Dr. Harwood translate with a prepossession in favour of Arianism. To pretend the contrary would be folly and affectation, &c.—Prel. Diss. p. xx.

This, to say the least, is a dangerous canon, since, if pushed to any extent, it must subvert the candour indispensable to biblical criticism, and render the interpreter of the word of God the partial advocate of a particular system of opinions. The ambiguities in texts relating to doctrinal points are, in the judgment of all competent scholars, extremely few; but if once the principle be admitted, that ambiguities in the original, or what a biassed understanding may deem such, are to be rendered agreeably to the translator's creed, a wide field is open for the indulgence of partiality and prejudice. So strong is the impulse of party zeal, that every commentator, if permitted the exercise of this licence, will find ambiguities in most of the texts which have reference to articles of faith. They will be perpetually coming to passages "which must be translated in a sense favourable or unfavourable to their own system;" and, if "they ought to translate them in the favourable sense," it is easy to conjecture to what lengths they will avail themselves of this liberty. By following such a principle of exposition, every sect and denomination of Christians would in process of time have a Bible of their own, perfectly conformable to their several creeds. It is a principle, indeed, well adapted for the purposes of a sect, but of little utility in promoting the discovery of religious truth, the investigation of which requires a mind divested as much as possible of a bias to pre-established opinions. Whether it be right to discard *the analogy of faith* altogether, is a question which we shall not now discuss; but even allowing that there are occasions upon which it may exercise a legitimate influence, yet to assign it so prominent a place, and to act so unreservedly as Mr. Belsham avowedly does, is not to take our system from the Bible, but to warp the Bible to our system. What is it but in fact proclaiming a pre-determination to enlist, come what may, the sacred writers to combat in the cause of Unitarianism?

That ambiguities and difficulties do exist in the New Testament, it

is vain to deny ; but none, it is reasonable to believe, presented themselves to the coteremporaries of the apostles. Their present existence is owing to our ignorance, not to the fault of the writers themselves. The authority of an apostle, it is true, has been appealed to in proof that the Epistles of St. Paul are hard to be understood. "Of these celebrated compositions," says Mr. Belsham, it has long ago been remarked by very high authority, that "they contain many things hard to be understood*." But St. Peter, from whom the citation is made, (2 Pet. iii. 16.) says *δυσωγήρά τινα*, "some things," not "many things;" and these refer to the things mentioned in the Epistles, not to the Epistles themselves, as appears from the gender of the pronoun, which cannot well refer to the Epistles. Things hard to be understood, however, are to be found in the sacred writings ; and the only proper and effectual means of removing them is, a judicious application of the rules of hermeneutic theology. It is by criticism and philology, by sound learning and judgment, and by a becoming deference to the voice of primitive antiquity, that the difficulties of Scripture are to be surmounted ; but this is a work of time and labour, and the *analogy of faith* is found to be a much easier, and much more manageable weapon for the light-armed battalions of Unitarianism.

Our critic, in the preceding extracts, asserts that "the authors of the Public Version translate with a bias favourable to the deity of Christ." A prompt and broad assertion, easily made, but not so easily proved,—for where has this affected their translation? We do not believe that a single text can be produced, in the rendering of which they did not consider themselves borne out by the rules of grammar and criticism ; nor can we believe that these learned and venerable men ever knowingly suffered their own opinions to interfere with their integrity as translators. Not only is such a bias not discoverable in their version, but, as we are fully convinced, there are passages which more recent researches have shewn to be strong testimonies to the deity of Christ, but which they have not translated in a sense favourable to that important doctrine, because they regarded them as "ambiguous," and believed that to claim them in support of their own creed was inconsistent with the perfect fairness required of them as interpreters of the Word of God.

Such was the candour of the authors of the Public Version ; but Mr. B. avows, that in all cases "which, being ambiguous in the original, do not admit of ambiguity in the translation," he is governed in his choice by the *analogy of faith*, or, in other words, by what he apprehends to be the genuine doctrine of the sacred writer." Ambiguous expressions there are in the Scriptures, it is freely acknowledged ; but we have seen no proof of their being sufficiently numerous to be of any importance in the Socinian controversy, though we are quite sure, that to the eye of an Unitarian every text will appear such which militates against his favourite doctrine, "the simple humanity of Jesus Christ," and consequently must be rendered according to "what he apprehends to be the genuine doctrine of the sacred writers." One instance of the application of this principle, with which he has favoured us in the

above extract, we cannot pass over without comment. "Who," says he, "ought to take offence at a Unitarian, because he prefers 'the Church of the Lord' (Acts xx. 28.), 'which he has purchased with his own blood,' a reading supported by all the best MSS., to 'the Church of God,' &c. which is only supported by the modern copies of the Vulgate, and by the Æthiopic, which is avowedly corrupted from the Vulgate?" What misrepresentation! *Kυριου* is only supported by A, C, D, E, and nine others more modern, which sure are not ALL the best manuscripts. Besides, it is false to assert that *Θεου* "is only supported by the modern copies of the Vulgate, and by the Æthiopic;" for it is supported by B, the Vatican MS. and seventeen others; by the Philoxinian Syriac in the text; and probably by the Peschito. Though Mr. B. asserts that the Æthiopic has this rendering, Griesbach asserts it to be very doubtful; and when he pronounces the Æthiopic to be "avowedly corrupted from the Vulgate," he pronounces too round a charge. From the subscription at the end of the Acts of the Apostles, both Wetstein and Michaelis suppose this was the case as to the Acts; but where is the evidence, that in the other books of the New Testament it was corrupted from the Vulgate? Yet it is by some considered of small authority, not because it was corrupted from the Latin, but because the present text was formed without any collation of manuscripts. Be this as it may; how can Mr. B. reconcile this sweeping charge against the Æthiopic with his frequent appeals to it in his *notes*, and with his occasional emendations, or rather corruptions, of the sacred text upon its sole authority, as we have shewn in a former number? In short, where can a sentence be found containing more misrepresentation, more absurd blundering, than that upon which we have been commenting? Yet is the author one who, in his three-fold character of critic, translator, and annotator, undertakes with the boldness worthy a good cause to illustrate "the celebrated compositions" of St. Paul, which "so generally have been misconceived and misinterpreted."*

Another canon of interpretation adopted by our author, is founded upon the theory of Dr. John Taylor, illustrated and enforced in his "Key to the Apostolical Writings;" the general principle of which theory is, as Mr. Belsham remarks, that,

The children of Israel, who had been formerly the chosen people of God, having been cast off by him because of their great wickedness, and particularly for their rejection of the Messiah, believers in Christ, whether Jews or Gentiles, are now admitted into the same relation to the Deity which the Israelites once held; and those terms which were formerly applied to the state and privileges of the Israelites, are now used to express the state and privileges of Christian believers.

To this theory so much will be readily conceded, that the best way of expounding the New Testament is by borrowing the assistance of the Old; and, on the other hand, it must be allowed that the essence and spirituality of the Old Testament is best illustrated by the New. They reflect mutual light, and neither can be so well understood without the aid of the other. Such is the harmony and accordance of

* Prel. Diss. p. xvii.

the whole code of revelation, that all the parts of it have a mutual bearing and relationship. But if this principle be carried too far,—if the terms of the New Testament are only to be taken agreeably to their signification in the Old,—if the Christian religion is to be measured by the Jewish,—then, by a little artifice, the gospel may be brought down to a level with the Unitarian system. Thus a theory, founded in one respect on a sound basis, becomes unsound and tottering in the superstructure, and with the aid of Socinian ingenuity is made the instrument of divesting Christianity of her sublimest and most important doctrines. No wonder, then, that some sectarians are so fond of extolling “the Admirable Key”—“the Celebrated Key”—“the Learned and Ingenious Key,” of Dr. John Taylor of Norwich. But the absurdity of this theory, to the extent it is carried by Taylor, appears from considering that the Jewish economy was only introductory to the Christian dispensation; that the gospel is the perfection of the law; that in the Old Testament religion is conveyed under types, shadows, and ritual observances, while in the New it is presented in reality; and that the law is built in temporal sanctions alone, while the gospel brings life and immortality to light. The religion of Christ, being thus far more exalted, far more pure and spiritual, the terms common to both must not always be taken in the same sense. When in the Old Testament God is said to have *redeemed, called, elected, bought, saved* his people; we are not to annex the same meaning to these expressions when we meet with them in the New. Believers stand in a different relation to God under the two covenants; in the former these terms apply to a *temporal redemption, calling, election, purchase, salvation*; in the latter to such as are *spiritual and eternal*. We ought, therefore, to use the Old Testament as the best directory to assist us in understanding the New, and to regard the Mosaic economy as a school-master to bring us to Christ; but we greatly err, if we so use it as to reduce the more perfect revelation of Christ to a level with Judaism.

Our limits will not permit us to shew by particular instances how much Mr. Belsham has availed himself of the theory of Dr. John Taylor; nor, in truth, is it necessary, since he has applied it to the design of propping up his system much in the same way, and with at least equal dexterity, as is done by his coadjutors in assailing the established creed; yet the attempt, however zealous, is equally unavailing. The theory being unsound, all that rests upon it—all that is inferred from it—must necessarily be unsound likewise. Forbearing, then, to point out the many passages in which the operation of theory has had great influence,—forbearing, not for want of examples, but for want of time,—we shall only, in conclusion, observe, that the mode of exposition, as well as the canons of interpretation adopted by our author, are of all means the best fitted to involve the Epistles of St. Paul in the dingy mist of Socinianism. It is by the instrumentality of these weapons, and not by fair argument and sound learning, that he proposes to assail “the strong holds of orthodoxy, or rather of that enormous combination of errors which assumes the name.”*

Undisguised is the design, fair and open the attack ; yet his efforts are as little likely to be crowned with success, as those of the prince who "sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand." Will victory rush into the arms of one whose weapons, offensive and defensive, are of such fragile materials, that they must needs be shattered at the first onset of the well-disciplined bands who are clad in the panoply of celestial armour, who wield the sword of the Spirit, and the shield of faith? But, returning from metaphorical to plain language, we ask, what has the established creed to dread from a work, though spun out through four large octavos, which is constructed upon principles so false and hollow, as we have described? Can the doctrines of the Atonement and Divinity of Christ be set aside by a commentary tedious and verbose, empty and indefinite, which, instead of faithfully reflecting the features of the original, distorts them in a huge, multiform mirror? What evangelical views can be drawn from a commentary built upon the theory of Dr. Taylor, a theory equalizing the Gospel economy with the beggarly elements of the Law? If, therefore, both the mode of exposition, and the canons of interpretation adopted in these volumes, expose them to just suspicion, no confidence can reasonably be placed in the results which they contain; their hostile menaces against the established creed, however spiteful, are pitiful and powerless; and we need not be under any apprehension, that "the strong holds of orthodoxy" will be subverted by the puny attack and imbecile arm of Mr. Belsham.

EXTRACT FROM SOPHOCLES.

MR. EDITOR,—I cannot refrain from laying before you a passage in Sophocles, illustrative of the well-known observation, that words of an active power in the Bible, frequently signify no more than a permission, (as in Acts xiii. 29, where the very Jews who caused the crucifixion of our Lord are themselves said to have taken down the body and laid it in the sepulchre; whereas, in fact, it appears from John xix. 38, that it was only by permission that Nicodemus and Joseph of Arimathea did so), or speak of God as actually doing that which is only the result of His dispensation: thus the withdrawal of His grace produces a positive effect, Acts vii. 42, Rom. i. 24, 26, 28, &c. The expressions of Sophocles refer to the mad quarrelsomeness of Ajax, which is now leaving him :

Τοῦτο μὲν νιφοστιβεῖς
 χεიმῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει·
 ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
 τῇ λευκοπῶλῳ φέγγος ἡμέρα φλέγειν·
 δεινῶντ' ἄημα πνευμάτων ἐκούμισε
 στένοντα πόντον· ἐν δ' ὁ παγκρατὴς ὕπνος
 λυεῖ πεδήσας, οὐδ' αἰὲ λαβῶν ἔχει.

Thus the snowy winter yields
When summer garlands clothe the happier fields:
And thus the dreary mists of night retire,
When the fair morning yokes her steeds of fire.
The bitter blasts compose the troubled sea,
And sleep, that bound the captive, sets him free.

ΑΙΔΑ, line 670, et seq.

The same style occurs in line 706 :—

"Ελυσε γὰρ αἰνῶν ἄχος ἀπ' ὀμμάτων ἄρης.

"For Mars or this love of fighting (by ceasing) has freed me from the pain that weighed down my eyelids."

I am, Sir,
Your obedient humble servant,
C. C. C.

PSALM XXIX.

IN those solitudes and that climate where David "abode in the field, keeping watch over his flocks," the war of elements frequently presents one of the most sublime phenomena of nature. If

The poor Indian's untutor'd mind
Sees God in clouds, and hears him in the wind,

we may readily imagine that the Shepherd of Bethlehem would soon be taught whose voice it is "that speaketh in the thunder," and turn "to the courts of *His* house" with more intense feelings of devotion. Hence arose the following composition; its simple grandeur is above all praise.

Ascribe unto Jehovah, ye mighty,
Ascribe unto Jehovah glory and power!
Ascribe unto Jehovah the honour due unto his name,
Worship Jehovah in the temple adorned-with-holiness!¹

Jehovah's voice² is over the waters,³
The glorious God thundereth,
Jehovah is over the mighty waters!

¹ Heb. beauty of holiness, by which expression the *Tabernacle* (at a later period the *Temple*) was designated. See Ps. xciii. 5, in the Hebrew.

That the exordium of this Psalm was intended for public worship, we shall have little doubt if we compare Ps. xcvi. 7, 8, 9, and 1 Chron. xvi. 28, 29, which are completely parallel, and manifestly Liturgic.

² i.e. the thunder. See Exod. ix. 28, in the margin of our version.

³ i.e. the waters in the sky, or the rains. Compare Ps. civ. 3, with Amos ix. 6. The Psalmist here, as in other places, celebrates the thunder-storm as the minister and precursor of violent torrents: "*He maketh lightnings for the rain.*" Ps. cxxxv. 7. So Jeremiah magnificently describes the thunder as the voice of God calling for and commanding the rains to descend; *when he uttereth his voice there is a multitude of waters in the heavens* (x. 13); and in the same verse, lightning and rains are associated. See also Job xxxviii. 34. Travellers notice that this is peculiarly observable in the sultry regions of the East.

Jehovah's voice is mighty in operation!

Jehovah's voice is glorious!⁴

Jehovah's voice shivereth the cedars,

Jehovah shivereth-in-pieces⁵ the cedars of Lebanon!

He maketh-them-leap like a calf,

Lebanon and Sirion like the young gazelle!⁶

Jehovah's voice riveth-asunder⁷ with flashes of fire!⁸

Jehovah's voice maketh the desert tremble-as-in-pangs!

Jehovah maketh the Desert of Kades tremble-as-in-labour!

Jehovah's voice maketh the Aaloth trees tremble-as-in-pangs-of-labour!⁹

He strippeth-bare the forests!

In his temple all this becomes a theme of praise!¹⁰

⁴ Glorious in all its circumstances of terror and sublimity; and who can listen to "that deep and dreadful organ-pipe, without feelings responsive* to those of the Psalmist?"

⁵ שִׁבַּר the intensive form (Pihhel) of the word שָׁבַר which occurs in the preceding line. Those translations, therefore, are inaccurate, which render both by the same English word.

⁶ The Arabic word ريم (reem) is applicable both to the gazelle, and to the wild ox.

⁷ חָצַב is applied to the act of cleaving timber with an axe (Isa. x. 15), and is, therefore, beautifully applicable to the lightning scathing trees, when,

" ——— with sharp and sulphurous bolt,
It splits the unwedgeable and knarled oak."

⁸ In the Semitic dialects, the particle which denotes the instrument, or cause (כּ), is often elegantly omitted.

⁹ The Hebrew bards compare the effects of excessive terror to the trembling produced by the pangs of child-birth.

The beautiful ποσσωροισα contained in these lines has been sadly obscured by the mistakes of commentators. Point אֵילֹת for אֵילֹת as in Gen. xlix. 21, the *terebinth* or *turpentine-tree*; but it is neither easy nor material here to define precisely what kind of tree is meant, and I have adhered to the original word. I consider יָחִיל and יִחַל as different forms of the same verb חָלַל. (See Aurivill. Diss. on the

primary sense of this root.) In the Hebrew Grammars, they are the forms Kiphil and Pihel, or, more simply, without these Rabbinical terms, the third and fourth forms of the Arabic grammarians. I have before observed, that the Orientals possess an advantage over us in these varied forms of the verb. To give intensity, they have only to repeat the same idea in *different* language. The richness of their *paradigm* prevents the monotony which would otherwise ensue. I have endeavoured in the translation to accommodate myself to the defects of our language in this particular.

¹⁰ Heb. הִמְבִּיחַ proclaims-with-articulate-voice his praise. The same contrast as in Ps. xix. 4. Inanimate nature performs her part in the universal homage; "the sea thunders," "the floods clap their hands," the trees groan and rock, the desert trembles, and the rocks are rent before Jehovah; but man alone celebrates, in *vocal* praise, that Being whose hand "formed the lightning and winged the storm."

* Mohammed, who has availed himself of many magnificent passages in Scripture, has not failed to give a description of a tempest of thunder and lightning, and it forms one of the stolen gems which give lustre to the Koran. (See Isa. viii. 22, et seq.) "The Infidels (Kafirs) are as men whom a tempest from heaven overtakes, fraught with blackness, thunder, and lightning. They put their fingers in their ears, on account of the pealing thunder-clap over their heads, for fear of death. Each flash almost takes away their sight; when it lightens, they stagger forward by the light; as oft as the thick darkness succeeds, they stand motionless."

"Jehovah dwelleth-enthroned above the impetuous¹¹-rain-torrent!
 "Jehovah sitteth a King for ever!
 "May Jehovah give power unto his people!
 "May Jehovah bless his people with prosperity!"¹²

G. S.

PARAPHRASE.

I.

Ascribe, ye mighty! to the God of heaven,
 Ascribe ye power and majesty!
 All glory to the God of earth be given.
 To Him who fills all space
 Honour and worship be!
 Here in the beauty of thy holy place,
 Spirit of Holiness! we worship thee!

II.

He thundereth in the sky:
 In multitudinous fall
 The waters from on high
 Obey the dreadful call.

III.

His glorious voice Jehovah sendeth:
 Jehovah's voice the cedars rendeth:
 Lebanon knows the mighty summons well,
 His strength deep-smitten, like the calf he boundeth;
 And as the rapid terror soundeth,
 Sirion leaps wildly like the young gazelle.

IV.

Jehovah's voice the desert knows,
 Labouring and trembling in her throes;
 Desert of Kades! say, whose voice is there?
 Thou speak'st the presence of th'Almighty Sire,
 The angry flashes of whose fire
 Sever thy oaks, and strip thy forests bare.

V.

Thus is Jehovah's glory owned
 And in his temple all adore:
 O'er the rain-torrents sits enthroned
 Jehovah, King for evermore.
 He shall his people raise and bless—
 O send us strength and happiness!

C. N.

¹¹ **מַבּוּל** is used of the Noachic Deluge in Genesis, but in this Psalm generally, from **וּבַל** to rain impetuously. That God's dwelling is above the rainy-clouds. See Pa. civ. 3. and Ps. xviii. 12.

¹² If the Vulgate version be retained, a good sense will be elicited: May He "who put the wild waters in this roar, allay them." See Pa. lxxv. 8. But this is not necessary.

ON THE RIGHT OF THE ORDINARY TO THE DISPOSAL OF CHANCEL SEATS.*

MR. EDITOR.—This question is one of considerable importance. Tyrwhitt, in the last edition of Burn's Ecclesiastical Law, appears to consider this right as vested in the ordinary. With deference to the learned authorities there cited, I would submit, that this doctrine is not consonant with the legal principles upon which the case turns. Dr. Burn says, "Dr. Gibson asserts, that the seats in the chancel are under the disposition of the ordinary, in like manner as those in the body of the church. Which needs only to be mentioned (he saith) because there can be no real ground for exempting it from the power of the ordinary; since the freehold of the church is as much in the parson as the freehold of the chancel; but this hinders not the authority of the ordinary in the church, and therefore not in the chancel. And in one of our records, he says, in Archbishop Grindal's time, we find a special licence issued, for the erecting seats in the chancel of a church, together with the rules and directions to be observed therein.

"And Dr. Watson argues to the same purpose: although the law (he says) seems now settled to the contrary."—*Burn's Eccles. Law*, vol. i. 363.

In reply to this I would submit, that the *freehold* of the chancel, being vested in the parson, is not the point on which the question hinges. The *right to seats* appears to depend upon the duty of *repairing*. It is an acknowledged principle in cases of prescription for seats in general, that *repair* is a first point to be proved by the claimant. And it is on *this* ground that Watson argues the question. He does not merely, as Dr. Burn states, "argue to the same purpose" as Gibson. He argues principally upon a supposed analogy between the case of the parishioners and that of the parson, with respect to the *right* of seats. His position is, that the *repairing* of the chancel by the parson cannot exclude the jurisdiction of the ordinary over the seats, *because the parishioners repair* the body of the church; and yet therein the disposal of the seats is notoriously *in the ordinary*. But this analogy will not hold good. For the *right* of the seats is, in *both cases*, in those who *repair*. The ordinary has *no right* in the seats. He has a jurisdiction; but that jurisdiction is simply *distributive*. He cannot seat an inhabitant of *another* parish, who is not liable to the repairs of the church; he can only *apportion* the seats among those in whom the *right* of them is vested. A. B. and C. *being liable to the repairs*, the ordinary can *distribute* the seats among them; but he cannot give them to D. who is *not liable to repairs*. But, in the case of the parson, who repairs the chancel, this *distributive* jurisdiction cannot operate; for, the parson being one, there are no *parties*, among whom the seats are to be *distributed*. I contend, then, that the ordinary ought not to have any right in the disposal of the seats in the chancel; that is, so far as relates to seating persons in the same.

With respect to ordering *divine service* in the chancel, or to directing the removal of any thing calculated to obstruct it, he has the same powers as in the body of the church; wherein he may direct the prayers

* See Law Report, post p. 372.

to be read from a convenient place, and may do all things requisite for the due and decent performance of divine worship. But I doubt much the soundness of that doctrine, which would attribute to him a power over the seats of the chancel, at variance with the general principle, that from the *duty of repairing, the right of occupying seats* is to be concluded. I throw out these considerations for your clerical readers, as I have heard of Dr. Watson's opinion being cited with approbation, by a learned civilian of the present day, and the matter is one of considerable importance to many incumbents.

I am, Sir, your obedient humble servant,

J. E. N. MOLESWORTH.

Milbrook, Hants, May 7, 1827.

P. S. I am aware that the case is argued upon comparatively modern practice, that formerly the repairs of the body of the church were in the parson; and that it is only by custom, that those of only the chancel belong to him. But that very custom recognizes the principle, that the duty of repair falls upon those who have the right of use, and *vice versa*.

HYMN BEFORE A CHARITY SERMON FOR A DISPENSARY.

I.

WHEN, Jesu, thou thy potent hand
Didst wave o'er ailing Judah's land,
From off his bed the leper sprang;
The dead arose; the speechless sang;

II.

The blind, the glorious light survey'd;
Disease was vanquish'd; pain was stay'd;
Jordan rejoic'd on either shore;
Tiberias hush'd its mighty roar.

III.

For Thee, the impotent, the lame,
And they of wasted mind and frame,
From distant homes their journeys took,
And fam'd Bethesda's pool forsook.

IV.

O Jesu, Lord of power and might,
Parent of good, and life, and light!
O'er man the gifted mantle throw,
That he, as Thou, may mercy show.

1 JOHN V. 16.

MR. EDITOR.—Absence from home has prevented me from sooner expressing my thanks to you, and to your correspondents, for the attention given to my remarks on 1 John v. 16, in your February number; and I hope it will not be attributed to any insensibility to the favour you have shewn me, in again intimating that my doubts have not been altogether removed.

To the principles of interpretation laid down by you, according to the view I entertain of them, I readily accede. No violence, it is granted, ought to be done to the sacred text by "marshalling and torturing words;" and "the language of the Scriptures was surely meant to be taken in its plain and popular sense." But then by this sense is to be understood, not always that which appears plain and popular to the illiterate and uneducated of modern times, but that which was clear and intelligible in the age when the Sacred Books were composed, and to those to whom they were immediately addressed. In the discovery of this meaning with respect to languages which have long since ceased to be spoken, and the idiom of which is so different from our own, it may sometimes be necessary to use a process which to

Europeans may seem somewhat harsh and unnatural. To torture words, therefore, is to construe them in a way not consistent with the acknowledged rules of grammar and philology; and that which is accordant with these rules must be received as their "plain and popular sense."

The interpretation of 1 John v. 16, which you have approved, if examined by these principles, does not, I confess, appear to me quite satisfactory. You understand it to mean, that in consequence of the petitioner's asking for his sinning brother, God will give to that brother "spiritual life," viz. "to have a saving faith in Christ—to obey the godly motions of the Spirit in righteousness." And you, therefore, take the "sin unto death" to mean the sin against the Holy Ghost which shall not be forgiven, and the "sin not unto death" to mean "all manner of sin and blasphemy" which shall be forgiven.* Now in the first place, I much doubt whether you have produced sufficient reasons for this exposition. It may be true, but where is the proof?

In the next place, the grammatical difficulty respecting the nominative to which the verb *ᾠσσει* is to be referred, remains unsolved. You refer the two verbs to different nominatives, but without stating any reason. Your correspondent, however, as cited in the note, says, that it makes no difference in the meaning of the passage whether they be referred to the same or separate nominatives. Perhaps not, but it at any rate makes some difference in a grammatical point of view: I cannot believe that the apostle intended them to be taken either way; they must both of them have some definite reference; to what antecedent, then, are these verbs to be referred? This is the important question which, as I conceive, remains yet undecided. Besides, your interpretation requires us to take *ᾠσσει* in the sense of *shall procure or obtain*, for which, as your correspondent observes, "perhaps an authority cannot be quoted." Lastly, the theological difficulty, noticed in my former communication, is not obviated by the interpretation you propose. You admit, that "if *life* means 'eternal life,' the efficacy of prayer is here carried farther than any other part of Scripture would warrant;" but if *spiritual life*, when persevered in, will terminate in immortal happiness, is it not in effect the same whether one or other be petitioned for?† Whatever meaning be annexed to the term *life*, can it be said, consistently with truth and equity, either that ANY MAN can give it to his erring brother, or that God will give it to another upon ANY MAN'S petitioning? Explain it as you please, it *seems*, according to your explanation of the passage, to be a promise of some signal blessing on THE SOLE CONDITION of another's prayers. Ample promises are annexed to the duty of prayer, and we are exhorted to pray for others; Rom. xv. 30, 31. Ephes. vi. 18—20. Col. iv. 12. 2 Thess. iii. 1. 1 Tim. ii. 1—3. James v. 16. but no where is it promised that God WILL grant what is prayed for MERELY ON THE CONDITION of its

* Christian Remembrancer for April, 1827, p. 232.

† Certainly not; perseverance is the gospel condition which in one case it is assumed the person prayed for performs himself; in the other assumption he is merely a passive recipient. With great respect for our correspondent, we confess we cannot comprehend the difficulty he would raise. Whether it be consistent with our notions of propriety or not, "the prayer of a righteous man availeth much."—Ed.

being asked; no where else is it represented as of such efficacy as to be the procuring cause of *life* to a sinning brother.

For these reasons I am still of opinion that the difficulties which adhere to 1 John v. 16, are not removed by your interpretation. I am fully convinced that all Scripture was given by inspiration of God; I believe that the difficulties which present themselves to modern readers are not insuperable; and I hope that further investigation will effect their elucidation.

HALSALLENsis.

LAW REPORT.

IN THE KING'S BENCH.—RIGHT TO PEWS.

BYERLEY, *Plaintiff*, v. WINDUS AND OTHERS, PRINCIPAL AND ANCIENTS OF STAPLE INN, *Defendants*.

THE plaintiff, as surviving churchwarden of St. Andrew, Holborn, sought to prohibit the defendants from proceeding in a suit, instituted by them, against the plaintiff and another, as churchwardens, in the consistorial court of London.

It appeared from the pleadings: First, that Staple Inn is extra-parochial, and surrounded on all sides by the parish of St. Andrew, Holborn, and inhabited by a society known by the name of the Society of Staple Inn, heretofore lawfully constituted as one of the inns of court of Chancery, and that the society have not had or enjoyed any sittings in any church or chapel whatsoever, saving the church of St. Andrew, Holborn. Second, that from time immemorial, certain pews and seats in the body of the said parish church of St. Andrew, Holborn, have been appurtenant to the said inn, and have been exclusively possessed by, used, had, and enjoyed by the principal and ancients, or grand fellows of the society of Staple Inn aforesaid, with the privity and consent of the rector, churchwardens, and parishioners of the said parish of St. Andrew, Holborn; and in or about the year 1688, they, the said principal and ancients, or grand fellows of the said society for the time being, re-erected and rebuilt, with the like privity and consent, the said seats or pews, being seven in number, at their own cost and expense; and from that time have repaired and beautified the same from time to time, whenever occasion re-

quired, at the sole expense of the funds of the said society. That the principal and ancients, or grand fellows of the said society, for several centuries last past, have been in the constant habit of attending divine service in the said parish church, and of occupying and sitting in the said seven seats or pews, and during the whole of the said period of time the doors of the said seats or pews were kept constantly locked, and the keys thereof remained in the possession of the butler, or some other person in office in or belonging to the said inn. That on the said principal and ancients, or grand fellows leaving the said pews, the said butler constantly locked the doors of the said pews, bringing the keys away with him, and that down to the 17th day of May, 1818, the said principal and ancients, or grand fellows, or some or one of them, constantly sat in, and used, occupied, and enjoyed the said seats or pews without the least hindrance or molestation whatsoever from the rector, churchwardens, or parishioners of the said parish of St. Andrew, Holborn; and that down to such time the parishioners of the said parish did not incur any expense whatsoever of building, re-building, repairing, or beautifying the said seats or pews. That the said society have occasionally, voluntarily, contributed sums of money towards repairing and beautifying the said parish church of St. Andrew, Holborn, and the steeple belonging thereto, and also paid the sexton and others of the said parish from time to

time for their respective care and trouble in and about the said seats and pews, and which said charges and expenses were duly entered in the books and accounts of the said society. That in 1818, the rector, churchwardens, and parishioners of St. Andrew, Holborn, or some of them, removed the seats, that immediately the principal and ancients complained by letter, &c., but were not restored; and concluded by praying that the present plaintiff and A. B. deceased, might be admonished to permit the said principal and ancients to have free access to their seats or sitting places in the aforesaid seven seats or pews, and that the said Byerley and A. B., and their successors for the future, should refrain from disturbing the said principal and ancients in their quiet and peaceable sitting therein, and that they might be condemned in the costs of that suit, and that otherwise right and justice might be done and administered in the premises. It was contended on behalf of the plaintiff (Byerley) that *mere possession* gave no title to the defendants, that they could only establish their right to the pews by prescription; and, consequently, that the consistorial court had not jurisdiction, not being competent to try the validity of a claim by prescription: and, therefore, that a prohibition must be granted.

On the part of the defendants it was urged,

1. That *possession* was a sufficient foundation for the claim of the defendants to the pews; consequently, that the consistorial court had jurisdiction, being competent to decide whether such possessory right can exist in persons not parishioners. But if not,

2. That the title by prescription was not yet put in issue in the consistorial court, and, consequently, that the proceedings in that court did not *at present* warrant the prohibition.

The judgment of the court was delivered by Mr. Justice Bayley, as follows:

It appears that the suit below (in the consistorial court) was in respect of seven seats, not in an aisle or in the chancel, but in the body of the church, not by parishioners, but by non-parishioners, persons residing out of the parish, but in an extra parochial place;

that it was a suit not for a faculty *ex gratia*, but for an admonition to the churchwarden, as churchwarden, *de jure*; that the *de jure* right the plaintiffs below have set out in their libel is, that from time immemorial the pews have been appurtenant to their inn, and exclusively enjoyed by it, and that the inn has rebuilt, repaired, and beautified them. It was admitted upon the argument on the part of the inn, that the claim below was a claim by prescription, but it was insisted that prescription was not the foundation of the suit, that a possessory right without prescription was sufficient to entitle the inn to a sentence below, and if not, that the state of the proceedings below did not *at present* warrant the prohibition. The first question, therefore, I shall consider is, whether a possessory right could in *this case* have existed without a prescription; for if not, the argument that a possessory right without prescription would have entitled the inn to a sentence below, fails. The claim in question is by non-parishioners in respect of a messuage or messuages out of the parish. It is true the claimants live in the messuages in respect of which they claim; that those messuages are in no *parish*, but are extra-parochial, and surrounded on all sides by the parish of St. Andrew; but what right can the inhabitant of an extra-parochial place have in the body of a parish church except by prescription? He contributes to none of the expenses of the church; they are borne exclusively by the parish. He contributes nothing to the maintenance of the minister or other officers; they are supported exclusively by the parish. And to whom does the use and enjoyment of the body of the church belong? To the parish and its inhabitants. The ordinary, indeed, has the right of disposing of the seats; but can he dispose of them to a non-parishioner? I apprehend not. Is not his right confined solely to resident parishioners? I take it to be clear that it is. Why is a faculty for a pew to a man and his heirs bad? Because it professes to give the right whether the man and his heirs continue resident or not. Why cannot a seat be claimed either by faculty or prescription as appurtenant to land? Because it is in respect of *inhabitation*

that it is to be used. Why, if a man quits the parish, is his right to use a seat, whatever was the nature and origin of that right, at an end? Because he has ceased to be a parishioner. Why, if a seat is appurtenant to a house, cannot the owner of the fee restrain his tenant from the use of it? Because the seat is for the benefit of the house, for the inhabitant of the house, not for the benefit of the owner if he cease to inhabit it. Gibson in his Codex, tit. 9. c. 4, under the head of Rules of Common Law concerning the repairing and ordering of Seats, says, "Of common right, the soil and freehold of the church is the parson's, the use of the body of the church and the repair of it common to the parishioners, and the disposing of the seats therein the right of the ordinary. And generally where the parishioners repair, the ordinary shall dispose. These heads are every where laid down in the cases on this subject, and have never been disputed." In the case which was cited of *Pettman v. Bridger*, Sir John Nicholl states the rule to the same effect, but he restrains the right of the ordinary to a distribution among parishioners. "By the general law, and of common right," he says, "all pews belong to the parishioners at large for their use and accommodation, but the distribution of seats among them rests with the ordinary. The churchwardens are the officers of the ordinary; they are to place the parishioners according to their rank and station, but they are subject, upon complaint, to the control of the ordinary." In *Fuller v. Lane*, in a very able and elaborate judgment, Sir John Nicholl lays down the same doctrine. "By the general law, and of common right, all the pews in a parish church are the common property of the parish; they are for the use in common of the parishioners, who are all entitled to be seated, orderly and conveniently, so as best to provide for the accommodation of all;" and after laying down this as the general rule, he states, among other positions, "that no faculty is deemed, either in the spiritual court or at common law, good, to the extent of entitling any person who is a non-parishioner to a seat even in the body of the church." Again,

"whenever the occupier of a pew in the body of the church, ceases to be a parishioner, his right to the pew, however founded, and how valid soever during his continuance in the parish, at once ceases and determines." Again: "Of pews annexed by prescription to certain messuages, it is often erroneously conceived that the right to the pew may be severed from the occupancy of the house: it is no such thing; it cannot be severed, it passes with the messuage, the tenant of which, for the time being, has also *de jure*, for the time being, the prescriptive right to the pew." Lord Stowell lays down this last position in 1 Hagg, 319—321.; and in 1 Hagg, 194—314, Lord Stowell states that every housekeeper has a right to call upon the parish for a convenient seat; that if an inhabitant wants a pew, the churchwardens ought not to permit an occupancy by a non-inhabitant. They ought not in such a case to let to a non-inhabitant, nor permit prescriptive pews to be so let. A distinction being thus established between parishioners and non-parishioners, can a distinction be also made among non-parishioners, between those who belong to another parish and those who do not? Upon what principle can such a distinction stand? The extra-parochials infringe equally upon the rights of the parishioners with those who belong to another parish. They are equally non-contributory to the expenses of the church. It is the fault of those under whom they claim that they have no parish. They have the advantage of being extra-parochial; they must take the disadvantages also. Upon authority, therefore, and upon principle, I am of opinion that extra-parochials cannot claim a pew in the body of a church otherwise than by prescription, if they could do so by prescription; and, consequently, that there could have been no possessory right in this case without prescription.

This brings me to the second question, whether the proceedings are in such a state in the court below as to warrant a prohibition at present. Where the spiritual court has jurisdiction over the subject matter, it will have jurisdiction equally, whether the claim is founded upon prescription or upon

any other right; it is only when the spiritual court is proceeding *towards the trial of the prescription* that a claim by prescription furnishes ground for a prohibition. If the prescription is admitted, the spiritual court may go on with the cause; and this was the foundation of the consultation in *Jacob v. Dallow*. But when once it appears by the proceedings in the spiritual court, that the prescription, instead of being admitted, is disputed, and that the parties are in progress to bring its existence to trial, the courts of common law are not bound to wait till the parties have incurred the expense of *putting it in issue*, but the prohibition is grantable *at once*; and it was upon this principle that the prohibitions were granted in *Darby v. Cosens*, and in *French v. Trask*. Each of those was a suit for tithes; in each a modus was pleaded; and a prohibition was

granted in each without any issue below upon the existence of the modus. In the latter case it was urged that the application for the prohibition was too early, because there was no issue upon the modus; but Lord Ellenborough answered, "there was nothing the spiritual court could do, but try the modus." The cause was necessarily in progress towards such trial; there was no alternative. If the modus existed, it necessarily destroyed the right to the tithes the suit claimed. And it appears sufficiently *upon the pleadings in this cause* that the suit below is in progress towards the trial of the prescription.

These are the answers to which the arguments on behalf of the Inn are open; and upon the grounds stated, we are of opinion that there ought to be judgment for the plaintiff.—Judgment for the Plaintiff.

MONTHLY REGISTER.



SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

THE Anniversary dinner of this Society, in the Freemasons' Hall, on the 22d of last month, was most numerous and respectably attended.

We have much pleasure in recording the declaration made by the Duke of Clarence who presided. "Whether," said His Royal Highness, "the declaration I am about to make be popular or unpopular, I think it right, in reference to the peculiar character of this meeting, to declare at this time, that to the sound and excellent principles of the Church of England, I am unalterably attached; and that it will be at all times, and under all circumstances, my first desire and duty to maintain those principles." In another part of his address, His Royal Highness said, "In the official situation which His Majesty has been graciously pleased to place me, I shall deem it one of my first duties to see that the chaplains of His Majesty's ships are men of regular education and orthodox principles, and that the books circulated for

the use of the seamen, are of that sober and suitable character, that may tend to their real improvement." His Royal Highness, in the course of the evening, made several allusions to Ireland, as a country in which he felt the strongest interest, as well from other circumstances, as from his having personally visited it; and expressed the deepest anxiety for the welfare of the Protestant Church in that part of the empire. These declarations, made in a very emphatic manner, by the Lord High Admiral of England, and the next heir to the throne of these realms, will be appreciated as they ought to be, by every man in the country who feels an honest attachment to the Established Church.

The usual toasts were drunk on the occasion. On the health of the Lord Primate of Ireland being given, his Grace returned thanks; and after having spoken briefly, but with great feeling and eloquence, of the unjust aspersions cast upon the Irish Church,

of the great exertions now making by the Clergy, and of their willingness to make every sacrifice in the cause of truth, his Grace alluded to the progress of the reformation in that country, and the critical state of the Irish Church.

The most Rev. Prelate declared that many more persons had abjured the errors of Popery than could be inferred from the accounts given in the public papers; and he expected more from the seeds already sown which were latent, than from those which had sprung up. Many persons had silently conformed to the Protestant Church, and every day brought fresh

accounts of additional conversions. "The Churches of England and Ireland," said his Grace, "must stand or fall together. It is not for us to know whether it will please the Almighty in our time that the total downfall of Popery in Ireland should take place. Many obstacles yet remain to impede the progress of the truth—the ties of kindred, the prejudices of education, and, possibly, the indiscreet zeal of friends. But I am persuaded that the light of truth has penetrated so far, that the time cannot be far distant when the purer faith of the Protestant Church shall altogether prevail."

QUEBEC DIOCESAN COMMITTEE—MANCHESTER AND SALFORD
COMMITTEE—CHICHESTER DIOCESAN & DISTRICT COMMITTEE.

WE have received the Reports of these Committees. We regret we have no space to enter upon their details; but we may observe that the friends of the Society in these districts are prosecuting their labours diligently, and with success. We cannot however omit to notice that the local subscriptions in the Manchester and Salford district have proved insufficient to repay the Parent Society the sum due for books and tracts: the deficiency, indeed, in the last year, amounts to 320*l*.—Nor can we refuse to record the following resolution of the Chichester Committee, which, we trust, will be adopted in other places.

The Chichester Infirmary having been finished and opened for the reception of patients, and a chaplain having been appointed,—the Committee were solicitous to make some provision, in aid of the spiritual assistance administered by him, for the religious instruction and improvement of its suf-

fering inmates. The peculiar disposition of mankind to receive salutary impressions in the time of sickness and affliction, and the benefits which may result to their everlasting concerns by securing that, perhaps, the most convenient season for promoting the soul's health, while the body is waiting for the uncertain issues of a painful and precarious disorder, naturally suggested to the Committee that so precious an opportunity of doing good should not be suffered to escape. This interesting subject was accordingly submitted to their consideration at the last quarterly meeting, and an unanimous resolution was immediately entered into—"That the Chichester Infirmary should be supplied at the discretion of the chaplain thereof, and the Secretary of this Committee, with Bibles, Prayer-books, and the Books and Tracts admitted on the Catalogue of the Society for Promoting Christian Knowledge, at the expense of the Chichester Diocesan Committee."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

A most numerous and highly respectable meeting of the friends of this Society was held in the Freemasons' Hall, Great Queen Street, Lincoln's-Inn Fields, on the 25th ult. His Grace the ARCHBISHOP of CANTERBURY, the President, took the Chair at one o'clock. His Grace was supported by the Archbishop of York, and the Bishops of London, Durham, Salisbury, Lichfield and Coventry, Gloucester, Chester, St. David's, Llandaff, Bristol, and Calcutta.

A most interesting Report, detailing the operations of the Society at great length, was read by the Secretary; we shall probably give an analysis of it in our next number.

We regret that the following report will give a very inadequate idea of the zeal and eloquence displayed on this occasion. We may, indeed, congratulate the Society upon the ability of its advocates; and, as Churchmen, we feel a pride in being able to affirm with confidence, that at no meeting of any religious society, has the cause of the gospel been more effectively advocated. It was truly a cheering and heart stirring sight to behold a crowded and attentive meeting, forgetful of this world's affairs, anxiously listening to the affecting details of the ignorance and wretchedness of those who have not the spiritual blessings we enjoy; while the prudence and Christian spirit manifested by the speakers afforded a bright example, well worthy of imitation. Would that we were able to transmit a portion of the interest excited by this meeting to every corner of this land!

After the Report had been read, The ARCHBISHOP OF YORK rose, and proposed the first resolution—

That this meeting has heard, with the most lively interest, the Report now read of the operations of the Society for the Propagation of the Gospel in Foreign Parts, during the last year; and do request that the Society will be pleased to print the same for general distribution.

Sir THOMAS ACLAND seconded the motion; and observed, that he felt, in

some degree, a sense of shame when he endeavoured to draw the attention of the meeting to a Report which so well recommended itself; but still he was glad of the opportunity of expressing his most cordial approbation of the Society, and of its most important and useful labours, both in the East and the West. He fully agreed that it was a most imperative duty upon the Society, and upon all the members of the Church of England, that the gospel should be kept up in its vigour among those Christians who emigrated from our own shores, as the condition of our vast dominions on the other side of the Atlantic would materially depend, in future times, on the attention that might be now paid to them. For a period of 120 years, the dominions to which he had alluded had depended in a great measure, for Christian instruction in its purity, upon the labours of this Society, and he was glad of the success which had already attended its exertions. When he had heard from the Report that a Bishop had, in the course of a long and laborious journey, consecrated no less than forty-four churches, he owned, that if he had no other reasons, that would be a sufficient inducement to him to give his warmest support to the Institution. Again, when he heard it stated in the Report that there were places in which a church had never yet been established, it reminded him of the beautiful little poem supposed to be written by Alexander Selkirk—

"The sound of the church-going bell
These valleys and rocks never heard;
Never sigh'd at the sound of a knell,
Nor smiled when a Sabbath appear'd."

But, in contemplation of such scenes as these, how pleasant was it to turn to the description given by Bishop Inglia of the happy settlement now rising in one of those desolate places, and possessing with other charms one which he could not help styling the greatest of all—

"The village spire rising to the skies."

It was scarcely necessary for him, and hardly consistent with propriety, that

he should presume to trespass upon the indulgence of the Meeting any longer; but he could not deny himself the satisfaction of touching upon that part of the Report which described the operations of the Society in another part of the globe, and which had begun under such auspices as to warrant a rational presumption, that the time was not far distant when the Church of India would be not only English, but Episcopal. He confessed, indeed, that while he was peculiarly desirous to propagate the doctrines and discipline of the English Church, he viewed with high approbation the inroads made upon Paganism by Christians, of whatever denomination or communion. He preferred the Church of England, however, and rejoiced, that by the labours of the Bishops Middleton and Heber, and the Missionaries of the English Church, there was so good a prospect of seeing Christianity extensively diffused in the East, in unison with the English Church. The main-spring of that great work (Bishop Heber), for the last three years, had been taken away. That eminent person had been, during his time, one of the brightest ornaments of the Christian world, and had left his country the inestimable legacy of having pointed out the way to accomplish this great and good work, and it would be shameful if the nation were to neglect it.

The BISHOP OF LONDON proposed the next Resolution, which was—

That this Meeting is fully sensible of the great spiritual benefits which the Society has, for a long period of time, conferred, and is still conferring, through its numerous Missionaries, upon the British Colonies in North America; and that it unfeignedly deploras the Society's utter inability, in the present state of its funds, to meet the pressing demands for further assistance which are continually made upon it from that quarter.

As the Resolution related to the labours of the Society in North America, the few observations which he would make would be confined to that quarter, to which their attention ought to be directed with no less anxiety than to the wide prospect which had of late opened in the East; which, however, ought to be received with the

greatest fervour. But the situation of North America, with respect to instruction in the Christian religion in its purity, was, in one view, highly satisfactory, and, in another view, the subject of regret. It was a matter of joy that the country, which, little more than a century ago, had been inhabited only by a few barbarian hordes, had become a Christian land, where the gospel was preached, and Christian education promoted. (*Applause.*) But what would have been the state of these countries, had it not been for this Society? Would they not have been deprived of all the blessings of pure Christianity? It was probable, no doubt, that Christianity would not have failed them altogether; such an idea was horrible. Some, no doubt, among themselves—he meant among those who had emigrated from this country to the other side of the Atlantic—would have kept the memory of Christianity alive among them. But how could the Christian truth, in its purity, have been secured to them, had it not been for this Society? They had to thank Almighty God, that ever since the Reformation, the doctrines of the primitive Church had been revived in this country, and uniformity of discipline was necessary to preserve Christianity in its purity. When every individual Minister was left to act without any human responsibility, there was no security either for sound doctrine or right conduct. But this Society, by preserving the unity of doctrine and of discipline, had made the Church in these regions like a city set on a hill that could not be hid. The waste and howling wilderness and barren places had been made glad; and the deserts, which had been traversed only by tribes of savages, had become the civilized and fertile abodes of Christian communities. Thus far, all was matter of rejoicing; but still it was to be regretted, on the other hand, that these immense tracts of land should have so few Ministers of the Gospel, from the inability of the Society to advance the requisite funds. The tree had been planted by this Society, and had taken deep root, and would stand; but its branches had not yet sufficiently spread. He indulged the hope, however, when he saw

so respectable an assembly before him, that the Society would still be furnished with the means of watering the tree, that its branches might expand over the whole of their dominions in North America. He expected the requisite supplies from them, and from the public; for when so many most respectable persons had been brought together by the spirit of piety and charity, he felt satisfied that to such an assembly, the appeal would not be made in vain.

DR. PHILLPOTTS seconded the Resolution. He had not, he said, been aware of the task which he had undertaken when he had consented to take a part in the proceedings of the meeting. He was not aware, that he should have to address so numerous an assembly; and he should be ashamed of himself if he trespassed at any length upon the attention of those by whom he was surrounded. There was, however, one observation which had fallen from the hon. baronet, that induced him to say a few words,—not, the meeting might believe him, in disparagement of what had been so ably said, but for the purpose of enforcing his sentiment. The hon. baronet had referred to the support which government might have given to the objects of the Society. Now the Society owed its very existence, not to the ignorance, but to the criminal, most criminal neglect of duty, on the part of the government of the period when it originated. He held in his hand an abstract of the charter, and he read with astonishment the following declaration:—"King William III. was graciously pleased, on the 16th of June, 1701, to erect and settle a corporation, with a perpetual succession, by the name of the Society for the Propagation of the Gospel in Foreign Parts; for the receiving, managing, and disposing of the contributions of such persons as would be disposed to extend their charity towards the maintenance of a learned and an orthodox Clergy, and the making of such other provision as might be necessary for the propagation of the gospel in foreign parts, upon information that in many of our plantations, colonies, and factories beyond the seas, the provision for ministers was mean, and

many of our said plantations, colonies, and factories were wholly unprovided of a maintenance for ministers, and the public worship of God; and that for lack of support and maintenance of such, many of his loving subjects wanted the administration of God's word and sacraments, and seemed to be abandoned to atheism and infidelity, and others of them to Popish superstition and idolatry." He was perfectly astonished to find such words in a Charter of King William III. and he felt himself bound to say, that he did not think it would be possible for such a Charter to be granted in the days of George the Fourth. (*Cheers.*) Instead of leaving the spiritual wants of their colonies to the benevolence of individuals, he was confident that our gracious Sovereign and the Parliament of the country, would feel it their bounden duty to be forward to discharge that most sacred of all obligations—attention to the spiritual wants of their fellow-creatures. (*Loud cheering.*) Persons well knew how difficult it was for a precedent once laid down to be departed from; but perhaps it would have become the persons who then filled the highest offices in the Church, if they had remonstrated or protested against such a proceeding. If, instead of asking for a charter, incorporating themselves into a society to receive the alms of their fellow-subjects, they had told the government what it was their first duty to attend to, they would have done what was proper. It was clear they had not done so, and it now became them to consider in what state the conduct of the government of that day had left them. If persons looked to France, to Spain, or to Portugal, they would see what had been the conduct of those governments with respect to their churches in the colonies. They had pursued a course of policy, which, he rejoiced to say, conveyed a most instructive lesson to the world, and which he could not help admiring, whatever he might think of the cause in which it was exerted. On the other hand, the policy of this country towards its colonies was the opprobrium of the British name; and it had been followed by such effects as it deserved to produce. Their

colonies, left to themselves, without any care of their spiritual welfare—without any of the endearing ties to attach them to their home—had severed themselves from our empire. The loss of thirteen provinces,—the dismemberment of what was then the mightiest limb of our empire, were the fruits of this unhallowed policy; and was the country to persevere in the same course? Were they for ever to follow the same pernicious system? No; it had been the wisdom of a former Minister of this country to lay the foundation of a church in Canada, connected with our own in its doctrine, discipline, and government; and we had the great comfort of knowing that experience had shewn, that the opinions of the people had been in favour of such an institution. It had been found that in the rebellion of the thirteen provinces to which he had alluded, some individuals still adhered to the land of their fathers. Those who did so were members of the Church of England, and they had continued faithful to their king and country. If, therefore, mere earthly policy were considered, it would be found that to neglect the religious instruction of the colonies, was an unwise course. “But,” said the Rev. Dr. “let us not ascribe too much blame to the government at any period: the real cause of the neglect which we all deplore, is to be found in that which is the source of all our temporal privileges, and, under Providence, of much of our spiritual blessings,—I mean our freedom. In this country, government cannot dispose of the public funds without being subjected to the jealous, the properly jealous vigilance of the constitutional guardians of those funds, in both houses of parliament. They look with a scrutinizing eye on every item of expense,—so that the justest claims, even those of religion, are slowly and reluctantly admitted. I do not deny that at the present time the most rigid economy is required, but I nevertheless hope that the period has not yet arrived when we are called upon to retrench our virtues, or put our charities on short allowance. One thing let Englishmen always bear in mind—the possession of a right carries with it a

corresponding duty. As, in this country, the voice of the people is all-powerful with the government, I hope that every man who hears me will feel himself bound, by the expression of his individual sentiments, to encourage, to stimulate, to urge, if it be necessary, the zeal of government in the effectual discharge of its first duty towards our colonies. I trust that, in future, no colony will ever be sent out from this country without the means of spiritual instruction in its train. I trust, too, that on every fit occasion Englishmen will be always ready, both collectively and individually, to stand up and speak in favour of the propagation of those truths, on which all our temporal and spiritual happiness is founded.” (*Loud applause.*)

The Rev. Dr. WADE, of Warwickshire, claimed the privilege of an Englishman, in replying to the charge which had been brought against the government of the country by the last speaker. He could not admit that there had been any neglect or omission displayed by the government, in respect to the purposes for which this Society was incorporated; but if it had, this should serve as an additional motive, why they should endeavour to atone, by their own charitable efforts, for the inattention or lukewarmness of the government, of which complaint had been made. That it had been made justly, he strenuously denied. There was not, nor could there be, a more steady and generous friend to the religious institutions of the country, and to every plan for extending their efficacy, than the Prime Minister, whose political demise had been the subject of so deep regret; nor had they any reason to anticipate less zealous support from the highly gifted individual, who had been called on to succeed him. His mind was too enlarged, his liberal principles too well known, to admit a doubt that, in this respect, he would follow the example of his predecessor in office; nor would his inclination to do so be lessened by the circumstance of beholding Englishmen coming forward voluntarily to contribute to so good a work. He had not shewn himself so careless of the voice of the people, as not to at-

tend to that voice when it was fairly heard. For his (Dr. Wade's) part, he was ignorant of the meeting until he saw the advertisement; and he came in the expectation that he was to find a meeting convened for a highly charitable purpose, and to contribute his mite towards the furtherance of its objects, not to hear speeches on political topics. (Cries of "No, no.") He was determined, while he stood there, not to listen to attacks on the government of the country, without an attempt to answer them. He repeated, that the meeting, and all meetings whose views were similar, were fully warranted in looking to the Minister, at present at the head of his Majesty's government, for favour and protection.

Dr. PHILLPOTTS rose to explain, but was prevented by

The ARCHBISHOP OF CANTERBURY, who stated, that if the reverend doctor made any observations in answer to what had been just said, a discussion might take place of no advantage to the objects of this meeting.

The BISHOP OF CHESTER, in rising to move the Third Resolution, began by saying that he had witnessed with extreme regret the interruption which had been given to the proceedings of the meeting; an interruption which had arisen entirely from a misunderstanding. The last speaker had greatly misapprehended his reverend friend Dr. Phillpotts, who, he was perfectly sure, in his assertion of a most true and unquestionable position, that a Christian government was bound to provide for the religious instruction of its Christian subjects, had intended no allusion to any person or persons, nor had made any remark which could fairly be construed into a political sentiment. Having said thus much, not in vindication of his reverend friend, for he needed no defender, but with a view to that explanation which his reverend friend could not give in person without interrupting the regularity of their proceedings, he would now proceed to say, that in rising to propose a resolution which referred to the state of religion in our North American colonies, he could not forbear from offering a few observations upon points which had not yet been touched upon. And in the first place he must

express the satisfaction which he felt in being called upon to present himself on such an occasion. He cordially agreed with the framers of the very luminous and comprehensive Report, that the claims of this Society, to be felt and acknowledged, needed only to be known. Of the two venerable societies, which had now laboured for more than a century to diffuse religious information at home and abroad, that for promoting Christian Knowledge had this advantage over its Sister Institution, that since the principal field of its operations was at home, it could make itself felt and known, by the benefits which it conferred within the personal observation and knowledge of those from whom it solicited support. It needed not to have recourse to special and extraordinary methods for making known its claims to the public. As had been recently well observed by an excellent officer of that institution, there was not a village church, nor a cottage, nor a school; not a prison, nor a hospital, which did not bear testimony to the beneficial exertions of that venerable Society. But it was not so with the Society for the Propagation of the Gospel in Foreign Parts. Its operations, being by the very terms of its designation, limited to objects of more distant interest, were not forced upon the notice of an uninquiring public, upon whose curiosity, if not upon their charity, we had too implicitly relied. It had, therefore, no method of introducing itself to the Christian world, but through the medium of addresses and reports; which being customary, and long established, had, like most customary and long established methods, failed at length to awaken any lively interest. But the time he was now come, which required that some more vigorous effort should be made, to set before the public, not obtrusively, but plainly, and modestly, and, he trusted, effectually, the claims and the wants of this Society; to make known to the Christian world what they had done, what they were doing; what they desired to do, and were prevented from doing only by the insufficiency of their means. With respect to the two great departments of the Society's labours, he observed, it was impossible not to look with an

intense and anxious interest to the gradual expanding of that dawn of Gospel light, which had long glimmered in the eastern hemisphere; and there was a well-known propensity in the human mind to look forward into the dimly-discovered prospects of the future, with an eagerness of curiosity, which was apt to deaden the recollections of the past. Yet they would form but a very incorrect and inadequate notion of the Society's claims upon the support of a Christian public, if they were to look merely to its labours in the East, or to its designs and intentions towards that department of the Lord's vineyard. No, its merits were to be judged of from the faithfulness with which it had fulfilled the original purposes of its institution: its claims were founded upon its past services; upon the fruits which it had gathered, and the harvest which it reaped, as well as the diligence with which it was now scattering the good seed in a new and more extensive field. And what were those past services to which he referred? That pure religion subsists in the United States of America, or, if that be too bold an assumption, that it subsists there with the advantages of apostolical regimen and discipline; that in our North American colonies Christianity is professed in purity and practised with faithfulness; that tribes of Indians bordering upon our territories, have been brought to a knowledge of the faith as it is in Jesus; this, under the blessing of God, was the praise of the Society. At the present time, and in the present state of those provinces, it is difficult to estimate the good which resulted from its exertions. Whoever would be at the pains to turn over the records of its early proceedings would see many affecting appeals from the settlers, who were destitute of the means of religious edification and comfort; appeals which were promptly answered by the Society, to the extent of its means. It would suffice to observe, that where it found only five Churches, in the course of a few years it had raised, or contributed to the raising of two hundred and fifty; and in countries where the inhabitants, little more than a century ago, were in a state of spiritual destitution, the So-

ciety was now supporting one hundred and three missionaries, and one hundred and thirteen schoolmasters. With this simple fact to urge, he would come boldly before the public, and say, that the Society was entitled to claim their support; a support which was absolutely required, to enable it to fulfil its sacred and important engagements. Let the meeting consider what the consequences would be, if the Society should now be compelled to relinquish the care of those Churches, which it had either planted, or fostered to their present comparative maturity. The question had already been asked, and he would repeat it, with the fullest confidence that it would be answered unanimously in the negative, Shall we abandon the sacred charge? Would not such a proceeding be characterized, and justly characterized, as a desertion of children by their parents, a violation of the compact of adoption, a dereliction of a sacred trust? Such a proceeding was not sanctioned by the example of the first and greatest of human missionaries, St. Paul, who, zealous and active as he was in executing the great work committed to him, of bringing the heathen into the fold of Christ, had yet very near his heart, perhaps most near, the welfare of the Churches which he had planted in the Lord. The time no doubt would come, when the government of this country would be able to perform the duty incumbent upon it, of providing for the religious instruction of our colonies, or of obliging the colonies, when they became sufficiently wealthy, to form and support religious establishments for themselves; and he thought he saw, in the signs of the times, some symptoms and tokens of an approach towards that desirable consummation. But in the mean time, until a happy combination of circumstances should bring that event to pass, the Society must continue to do its duty, and use every possible exertion to supply the deficiency. A deficiency there still was, and that to a lamentable extent; for after all that had been done, many parts of the North American colonies were still in a state, which might almost be termed a state of destitution, with respect to Christian instruction, and Christian ordinances and discipline. He would

take the single province of Newfoundland, respecting which Archdeacon Coster uses the following expressions, after a careful visitation of that island : —“ There is as great a call for an augmentation of the present Church establishment in Newfoundland, as there can be in any quarter of the world ; and no where can there be a better prospect of a missionary being conspicuously useful, than in some parts of this coast, the state of which has been made known to the Society.” It had, indeed, been made known to the Society, and had added to the regrets which it had long felt, at the inadequacy of its means to the demands for its assistance. The evil was notorious, but they had not wherewith to furnish a remedy. In illustration of these assertions, he would take the liberty of mentioning two striking instances ; for in such matters an instance in point was worth a thousand arguments. In a place called the Bay of Bulls, there was a settlement, which had originally consisted of protestants ; it had now ceased to be so, for all, or nearly all the people had become Roman Catholics, and the reason assigned was, the absence of spiritual instruction in the pure faith, and of pastoral care. One of the respectable inhabitants declared his belief, that many might still be reclaimed by a Protestant clergyman ; yet such a clergyman the Society is unable to send. On the other hand there was an instance of an opposite kind, highly deserving of notice. At Greenspond, on the coast of Newfoundland, there were nearly 800 inhabitants, and not more than 40 Roman-catholics ; there the people have erected a church, and have occasionally the advantage of instruction from a Protestant minister, but not from a regular clergyman. Although ignorance and vice were too prevalent amongst them, they were, almost to a man, eager for the advantages of such instruction, and now appeared before the Society as humble, earnest suppliants for a stationed missionary. Should the Society be driven to the painful necessity of refusing such an application, for want of funds ? He would now read to the Meeting the resolution which he had to propose, viz. :

That the Society is deeply indebted to the Bishops of Nova Scotia and Quebec for much valuable information respecting the state of the Missions under their superintendence : and that it duly appreciates both the laborious nature of the Episcopal office in those countries, and its powerful influence upon the maintenance and advancement of true religion.

The Resolution spoke of the duties of the colonial Bishops ; duties which were arduous and laborious in every diocese, although with a fatal pre-eminence in that of Calcutta. But even in the North American colonies they were such, as we had little notion of, who enjoyed in this country all the comforts and advantages of civilization, of neighbourhood, and of easy intercourse. In the course of his visitation the Bishop of Nova Scotia had journeyed 5000 miles, partly by sea, on a rocky and stormy coast, and in an intricate navigation. The Bishop of Quebec had not been less active in performing his visitation through a country, many parts of which were difficult of access, and the points of his jurisdiction far remote from one another. But it was not so much on account of the laborious nature of the duties which those excellent Prelates had to perform, as on account of their exceeding importance and usefulness, that he desired the meeting to record its grateful sense of their services. It would not be easy for us to estimate, as it deserved, the value of Episcopacy in those provinces. Not to dwell upon its more prominent advantages, of keeping scattered congregations and isolated churches in the unity and purity of the faith, let the meeting consider for a moment, how great a degree of comfort and encouragement was afforded to humble and laborious missionaries, far separated from each other and from the world, by the occasional personal visitations of their bishops. In how many things did they require to be guided, instructed, and controlled ; in how many did they need to be animated and consoled by their spiritual superiors. Those who had witnessed the respect, and deference, and satisfaction, with which the Clergy of this country uniformly welcomed their bishops, might form some idea of the comfort which the missionaries received from such

personal intercourse; and of the happy effects which must in many ways result from the visits of those, who were indeed in those parts the nursing fathers of the Church. It was therefore on *their* account, no less than for the sake of those excellent prelates, that he desired the meeting to concur in a vote of acknowledgment and encouragement, a part of which would be derived, through those who were its immediate objects, to those of whom they were the representatives. He had now only to trouble the meeting with one other observation. It had not been customary at these meetings (of which indeed this was only the second) to collect contributions at the door; but as many, no doubt, had come thither prepared to give, and many more were disposed to support the Society to the utmost of their means, he would remind them that the Assistant-Secretary was at hand to receive subscriptions, and that members of the Society were scattered through the room, who would gladly undertake the office of transmitting to it any contributions. If therefore the arguments which had that day been pressed home to their consciences as Christians, had not been without their effect, and the countenances of the meeting assured him that they had not, let them manifest the sincerity of their attachment to the great cause of the Society by the substantial tokens of their regard.

THE REV. MR. DEALTRY then spoke nearly as follows:—"In seconding this motion allow me to express my entire and hearty concurrence in the object of it. That the information communicated by the bishops of Nova Scotia and Quebec respecting the missions under their superintendence is of a highly valuable nature, must be obvious to every person who has either read the previous annual reports of the Society, or has attended to the statements which we have heard this day. The communications made by those Right Rev. Prelates are admirably suited to give a clear view of the religious state of their respective dioceses; and, at the same time, to awaken among Christians of this country, a strong interest on behalf of our fellow-subjects in that part of the world. It

is very gratifying to learn, from such authority, that the missionaries, although amidst many privations and discouragements, have rendered, and, by the blessing of God continue to render, such important services to the Christian cause; preserving, in the true principles of the Gospel, many congregations, which would otherwise be as sheep without a shepherd, and training up many children in the fear of God. It is pleasant to hear of the cordial reception experienced by the missionaries in the several scenes of their labour, and of the attention generally shewn to the Christian ordinances; but it is not without emotions of a different kind, that we hear likewise of the utter inadequacy of the means of instruction at present existing, and reflect further upon the loud call thus addressed to the Church of England, to lend, if possible, more effective aid. The Report which was read this morning, mentions one county in New Brunswick as having the benefit of only a single missionary. By the Report of last year, it appears, that the whole province is in a state of great religious destitution: for a population of nearly 80,000 souls connected with the Church of England, there were only 16 resident clergymen, scattered over a country of more than 27,000 square miles, and 26 churches, some in an unfinished state. When we advert to accounts of this description, and listen to the urgent demands in both those extensive dioceses for additional missionaries, it is impossible not to join in the wish expressed by the Committee, that the funds of the Society were more equal to the exigencies of the case. Upon the laborious nature of the episcopal office in those parts of the world, and its influence in promoting Christian knowledge,—both which points are noticed in the motion—there can be no difference of judgment among those who look at the extent of the *countries* to be visited, and the various duties which devolve upon the Bishop. We know the value of episcopal superintendence in this country, and it cannot be less valuable there. If, independently of the discharge of those important functions which belong exclusively to

the Bishop, it be the tendency, as it assuredly is, of the episcopal establishment in our colonies to accredit religion generally, to secure respect for the missionaries, to encourage the timid and desponding among them, to discountenance, if the necessity should arise, irregular and disorderly zeal, to point out the best scenes of labour, to supply a common bond of union, and to combine, in one regular system, the exertions of the various teachers, it will be difficult to estimate too highly the beneficial influence of such establishments in the maintenance and advancement of religion. And here we cannot but admire the wisdom and prudence of those excellent men who instituted this Society. It was from no restricted views, either of the value of divine truth, or of our bounden duty to propagate it through the world;—it was from no narrow or limited principle of charity, that they turned, in the first instance, to the colonies of Great Britain. These have, doubtless, the first claim upon this Christian church; they were, nominally at least, of the household of faith; and where would have been the charity, or where the good sense, of looking at the heathen world, and leaving those who were so closely connected with us, to incur the hazard of relapsing into a state little better than heathenism, to the utter scandal and disgrace of the Christian name? Perhaps, in the formation of this Society, its founders bore in mind, that the apostles addressed themselves in the first instance to the Jews,—beginning at Jerusalem: perhaps they looked to one yet greater than the apostles, who declared himself to be especially sent to the lost sheep of the house of Israel. We cannot hesitate to say, therefore, that they acted well and wisely. The episcopal churches in the United States, and in the dioceses of Nova Scotia and Quebec, prove that, unostentatious as were the labours of the Society, the effects of them have been of no ordinary magnitude; and when the religion of Christ shall, in future times, be extended through the whole of North America, the historian of that day will not fail to point to this Society as the main instrument in the promotion of that blessed work.

With respect to those who think that the Society ought to have embarked upon missions on a larger scale, it may be expedient further to refer to the difficulties in the way of making such attempts, and to the little hope which was then probably entertained of their success. If Archbishop Tillotson, who died but a few years before the formation of this Society, may be supposed to speak the prevailing sentiment of that period, we may conclude that, without the power in a missionary to work miracles, no great success in the conversion of heathens was generally expected. And although he expresses the conviction, that God would, in an extraordinary manner, countenance such an attempt, if conducted in a right spirit, yet would the opinion here noticed tend considerably to encourage the belief, that the time for such exertions had not yet come. But a new page in the volume of Divine Providence has been opened to us, and we are now convinced, that, by the simple preaching of the gospel, together with such other ordinances and means of instruction as that preaching implies, a vast moral and religious change may be effected in heathen countries. This Society has gladly availed itself of the new circumstances in which we are placed, to provide, in accordance with its general principle, for a wide diffusion of religious knowledge in the East, under the persuasion that the Word of the Lord may, without the aid of miracles, have free course, and be glorified. In all this, there is nothing of contradictory movements; we have not hastened onwards before the march of Divine Providence, but have shewn ourselves ready to go wherever it shall point the way. In contemplating the facilities which it has pleased God to bestow upon us for the propagation of the Gospel, we may not only discover in them strong motives of Christian enterprise, but they seem to indicate, beyond all question, the purpose of heaven, and the duty of this Christian land. Can we believe, that all these opportunities for making known the gospel of the grace of God, have been bestowed in so remarkable a degree upon Great Britain, and that she is at liberty to

neglect them? Is it the fact, that the progress of the British arms seems, in these later days, to open the way for the minister of religion; that thus, according to the language of prophecy, the vallies are exalted, and the hills made low, and a highway in the desert is prepared for our God; and shall we fail to make a Christian use of these advantages? Is not the Church of England more especially encouraged and invited by these events to proceed in the work so happily begun, of making known the way of God upon earth, his saving health among all nations? And is there one among the true members of that Church who will not hail with delight and gratitude to God the high service to which his Providence so loudly calls us? Should any person imagine that language like this is rather to be ascribed to that nervous agitation, which a speaker on this platform, and on an occasion like the present, may very naturally experience; or that it indicates only the warmth of a mind kindling by its own motions: let him be assured that it is derived from a deep impression of the extensive good to be accomplished by the Church, and of the noble destiny which awaits her. Can we doubt whether it be our duty, on the principles of this Society, to diffuse the knowledge of the truth? As little can we doubt that the path of duty is the path of safety and of honour; and that in pursuing this course we are best consulting our own personal interests and the welfare of the Church to which we belong. *He that watereth shall be watered also himself*: the blessing of God will be upon us, and that blessing we shall find in the increase of true religion among ourselves, and in the prosperity and stability of the National Church. Never does the pure light of religion shine more brightly in a nation, than when it diffuses itself to distant countries: never is Christian charity more powerfully concentrated at home, than when it spreads its sacred influence abroad. If the question were proposed to the members of this Society, whether from the circumstance of their taking a lively interest in its objects, they have felt less desire to be useful in the immediate scene of their duties;—whe-

ther by having their hearts warmed in the behalf of persons whom they know not, they have become cold toward those with whom they are in the habits of daily intercourse, there can be no doubt as to the nature of the reply: and the answer itself would furnish a proof that by zealously promoting the designs of this Institution, we are in fact serving the cause of religion essentially in our own country. And may we not speak of this as indicating the blessing of God? The Society has lately, as circumstances permitted, extended considerably its sphere of usefulness: have these increased labours been productive of injury to ourselves? Have we not within these few years seen a great increase in our places of public worship? And are they not generally filled with attentive congregations? Was there ever a period when the value of the Church was more widely acknowledged or more deeply felt? Is there not an increasingly kind regard to it among the mass of our population? Would not many of those, who are not of our communion deplore any calamity, which might happen to the Church of England as a calamity to the Church of Christ? and among the notable circumstances of the times, has not the dawn of a brighter day, as we recently heard in this place, on the highest authority, begun to rise upon the Sister Island? I am far from connecting these events so closely with missionary labours, and the propagation of the gospel abroad, as if they were related like effects to their cause; I refer to them only as evidence that the divine blessing—that blessing which constitutes all our strength and stability—rests upon the Church. But if when fairly called to the work, and with the ability to prosecute it, we neglect the religious instruction of the ignorant, or provide not for the maintenance of divine truth in other parts of the world, that blessing how can we expect? We can never be so secure of the favour of God as when endeavouring to fulfil in all its parts the duty which he has committed to us; and if, while discharging the various offices of our ministry at home, we fulfil, according to our opportunities, the command given to the apostles, and

which now seems to be directed especially to us, *Go ye into all the world, and preach the gospel to every creature*, we may be assured that no weapon formed against us shall prosper. There may be some, who tell the towers of our Zion, and mark her bulwarks, and consider her palaces with no friendly purpose; but so long as we are faithful to our trust, there exists not an enemy, whether internal or external, which shall injure the least of those towers, or detach one stone from the venerable fabric."

The BISHOP of DURHAM rose to propose a Resolution, which, though of a more specific and limited nature than those which had preceded it, related to a subject which he conceived to be essential, not only to the well-being and prosperity of the Episcopal Establishment in India, but to the continuance of its very existence as an establishment; and in which he therefore felt confident of the entire and cordial concurrence of the present meeting. It related to Bishop's College at Calcutta; an Institution which Bishops Middleton and Heber had considered to be deserving of their especial attention, as forming the basis and groundwork of their best expectations with regard to the main purpose they were labouring to promote. Bishop Middleton, from his first entrance on the Episcopate to the end of his life, had devoted a very great portion of his labours to the foundation of this College; and Bishop Heber, in the very last letter he wrote to the Society, expressed his most anxious desire that it might be extended on a larger scale. It was obvious, indeed, that, without such an Institution, no reasonable hope could be entertained of carrying the great object in view completely into effect. The qualifications of a proper missionary for India were of a very complicated description. A missionary must be not only full of piety and zeal, devoted to the work he had undertaken, and relying upon the Divine blessing for the success of his labours, but also of extensive and solid acquirements, of considerable knowledge of mankind, of great perseverance, and moreover of sound judgment, discretion, and moderation. He must

not look back when he had put his hand to the plough. He must be content to sacrifice what might be most dear to him in this country. And when it is considered that the man who possesses such qualifications might fairly look forward to adequate remunerations in his own country, it was hardly to be expected that a succession of such persons could be found willing to forego these prospects for the toils and perils of a far distant mission. It was therefore of great importance to form an Establishment in India, where, in due time, not only young students from this country, but native students also, might be trained to the ministry, under the guidance of able and approved instructors from England. The Society might hence also look forward to the period when a supply would be obtained of persons peculiarly qualified, by their local and personal acquaintance with the country, and with the manners and habits of the people, to spread the gospel among them with increased effect. The College at Calcutta appeared, moreover, to be in a very promising condition, although at present it could accommodate only ten students. Bishop Heber had expressed his wish that it might be made capable of admitting thirty or forty students, and was of opinion, that when the expense of such an enlargement of the building had been provided for, the increased annual expense of supporting it would be inconsiderable, compared with the increased benefit which would result from it. The Society had therefore resolved upon this enlargement, trusting to the public for the means of effecting it. It was satisfactory also to know, that this object of the Society had been much encouraged by the munificent aid of the Society for Promoting Christian Knowledge, which had contributed 5000*l.* towards the first foundation of the College, and had afterwards added 6000*l.* more for the endowment of an additional number of studentships. The Church Missionary Society had also presented a donation of 5000*l.* and subsequently two grants of 1000*l.* each, with an intimation that further annual supplies to the same amount might be expected. The British and Foreign Bible

Society had also contributed 2000*l.* towards translations of the Scriptures into the native languages of India. It was not only due to these Societies gratefully to acknowledge such liberal benefactions, but it was also gratifying to observe, on the part of public bodies not immediately connected with our own, and constituted upon somewhat different views and principles, such a mark of confidence and of good feeling towards it. Although several other topics presented themselves, he should not trespass further on the Meeting, but would content himself with reading the Resolution which he had now the honour to propose, viz.

That this Meeting has heard with infinite satisfaction of the efficient state of Bishop's College, and of the generous support which it has received from various quarters; and feels confident that whatever further expense may be incurred by the Society in carrying on this great work to perfection, will be met by a correspondent zeal and munificence on the part of the public.

Mr. LE BAS, Professor of the East India College, seconded this Resolution, and spoke to the following effect :

"I am grateful for the permission afforded me of addressing a meeting assembled as this is, for the purpose of contributing its aid in forwarding the great and glorious work of propagating the religion of the gospel in distant realms;—I am grateful for this permission, because I stand here as a member of that College, whose object is one very nearly allied to that of this Society,—that of sending out public functionaries to govern our Indian empire. For myself and my colleagues I am bold enough to affirm, that it is one part of our labours so to imbue those committed to our charge with the love of religion, that in the fulfilment of their duties amongst the heathen they may act the part of evangelists, and shew forth in their lives the power of the gospel. (*Applause.*) It was my happiness and privilege to be personally acquainted with Bishop Middleton, the founder of the Indian Church. If we might be allowed to suppose that the spirit of that great and good man were now permitted

to contemplate what is passing here, how would he rejoice to witness the union of hearts and interests which the present assembly—devoted to one great and glorious purpose—this day exhibits. (*Applause.*) This Society has for its object to keep in force that bond of union which happily exists between the Church of England and that of Asia; and so long as the parent fountain of Christianity continues pure and uncontaminated, so long will its tributary streams flow to distant regions, and their effect be visible in after time. (*Applause.*) It is impossible to contemplate a more magnificent monument to the honour of Christianity than that edifice, the erection of which calls for the Resolution I have now the honour to second; and I trust that the day is not far distant when that building will appear not only magnificent in design, but in its resources and extent also. One word with respect to the objects of this Society, which should not be confounded with other institutions devoted to charitable purposes:—while many of those institutions confine their good works to the country which gave them birth, let it be remembered that the peculiar object of this Society is to send forth the word of God to distant lands, and to scatter the seeds of divine truth over the barren regions of heathenism. (*Applause.*) To keep in a pure and healthy state the religion thus propagated, is also another object; and to effect this purpose, pious men are sent out, and churches are erected, where the words of eternal truth are heard for the first time. In that distant clime there grows a tree, which taking root deeply in the earth, first spreads its branches all around, and then these branches themselves send forth roots, which descend and seize upon the soil, and springing up themselves into trees, repeat again the same luxuriant process, until the single tree is multiplied into a mighty forest, around the parent trunk, and the birds of the air lodge in the branches thereof, and whole tribes of creatures take refuge beneath its shade. This is no imaginary figure of speech, it is an exact illustration of what the Church of England is now doing by means of this Society—to

such a Society, who will dare to refuse his aid?" (*Loud applause*) The Rev. Gentleman concluded by seconding the Resolution, which passed unanimously.

THE BISHOP OF GLOUCESTER rose to propose the next resolution.—At the last annual Meeting the hopes of the Society were directed to the labours of Bishop Heber, but at that very time it had pleased God to put an end to his short but brilliant career; he had carried with him no ordinary qualifications to the scene of his most useful labours. To the imagination of a poet he added the most solid judgment, and the most ardent zeal and piety. This was the testimony of his friends and acquaintances; if their testimony had been wanting, the evidence would appear in his own works. Thus qualified, he proceeded to his task, and answered the fullest expectations that had ever been formed of him. But he was soon called to his reward. His death was untimely to us, and to the Church of Christ in India; but to himself death could never be unseasonable. (*applause*). He was well aware of the frail tenure by which he held his life, when he underwent so much fatigue in that climate. He would dwell no longer on that topic, but proceed to mention his Resolution, which was, "That the Society had the greatest confidence in Bishop Heber's successor, who had expressed his desire to tread in the steps of Heber and Middleton." That successor was well known by his publications, both in elegant literature and in theology, and carried with him qualifications for the proper discharge of his high and important duties; and his very acceptance of the office proved his zeal, and his piety, and his devotion to the great object of spreading Christianity among the ignorant and benighted of the world. No other motive could have induced him to accept the office; for he was sure of emolument and honours at home—much greater emolument, certainly, than he could gain by this appointment, the income of which was barely sufficient to support the dignity of the station. He hoped that his labours would encourage the growth of Christianity in India. That under his government, God may give the increase

to that husbandry which a Middleton had planted and a Heber had watered: that our church in India may enlarge the place of her tent, and stretch forth the curtains of her habitation. This Society committed him to the care of Providence, with a blessing on his person and his labours; and hoped to receive him back again with joy. He concluded by stating the Resolution more particularly:

That this Meeting, while they could not sufficiently lament the loss of Bishop Heber, reposed great confidence in his successor, whose known desire it was to follow the steps of Bishops Heber and Middleton.

DR. GEORGE BARNES, (late Archdeacon of Bombay) seconded the Resolution, and observed that from his connexion with the Indian Missions, he might well say that the gospel had made great progress in India under Bishops Middleton and Heber. He wished, however, for the sake of the successor, that the labour had been divided. Bishop Middleton was ready to sink under it; and although Bishop Heber did not complain, still it was well known that he was anxious that the Diocese should be divided. But the successor would find those in India who would cheerfully co-operate with him, and by the passing of this Resolution, he would carry with him the confidence of this church. With respect to the propagation of the Gospel in India, it was to be observed that it was not idolatry alone with which we had there to contend. Over idolatry the Gospel had always triumphed. But his code of religious belief had imposed on the Hindoo the distinction of caste under the fear of punishment, temporal and eternal. Thus he grew up in prejudice; and it was our policy to have but few Europeans in India; the consequence of which was, that the ordinances of our religion were not exhibited to them in the manner most calculated to be attended with beneficial effect. The only means, therefore, that could be employed was, that of sending out Missionaries and establishing schools, and the appointment of Chaplains in distant situations. Bishop's College in Calcutta, contained in itself the means of supplying these important auxiliaries, and he

rejoiced in the liberality of so many Societies, especially of the Church Missionary Society, to that Institution. The fruit might not appear for some time, but the good seed had been sown, and would not perish.

The BISHOP of CALCUTTA spoke to the following effect :—

“I am deeply indebted to the Right Rev. Prelate, who moved the resolution, for the kind manner in which he introduced my name; and well indeed does this suggestion, contained in that resolution, come to me, when seconded by one who has himself so ably discharged the duties of the ministry in India, and was regarded with love and veneration by every class of society there. And yet this suggestion which has been made is one, which, considering the high and deserved reputation of my predecessor, I can never regard without diffidence and awe. If ever there was a man well calculated to lay the corner-stone of the Church establishment in a foreign land, ever one whose correctness and precision of judgment, whose uncompromising firmness of mind, whose piety and learning fitted him for such a purpose, it was Bishop Middleton—one who never swerved from that path which his christianly formed conscience told him was the true one,—one who, if ever man did, ‘dug deep and laid his foundation on the rock.’—Nor were those peculiarities less striking in themselves, however different in their nature, which belonged to that generous and highly-gifted being, whose loss we more recently have mourned: his it was to conciliate, to soothe, to subdue: it was his to win over by his openness and frankness of manner, all that had else beset his path, and to unite all those varying discordant humours that too often arise to perplex and confound the zealous advocate of the Christian cause; while, by the splendour of his talents, he kindled a new flame, and all around him felt proud in being able to shew a sympathy with a mind like that of Heber.—For myself, my path is clear and open: an humbler task, and yet one which, if heaven spares me a term of years, may not pass without fruit: be it mine to aim at producing a closer union of the Christian body

in general, and to endeavour to present a less unbroken phalanx than heretofore to the enemies of the cross. It is for this purpose that honour, wealth, and dignity, are given to the station to which it has pleased His Majesty's government to appoint me: it is for this purpose, to produce Christian harmony and union, that every true Church establishment is formed; not by a system of terror, not by inquisitorial means, but by that mild and genial influence which such institutions shed on those around:—by adopting in those institutions such principles as long experience has taught us are sound and secure, by forming ourselves on those ideas which the habits and practice of the world have shewn us are absolutely necessary to the safety of our moral constitution. For those kind feelings which the Right Rev. Prelate has expressed, with regard to the continuance of my health and life, I am sincerely obliged. These are points on which it does not become us to enter too far: God's will be done; but I speak sincerely when I say I go in hope, not in fear. And if ever it should happen that I should revisit this country, if ever I should be happy enough again to appear before the face of this Society, may heaven grant that I may then be able to say,—I have done my duty.”

The EARL of WINCHELSEA observed, that after the very eloquent and animated addresses which had been made to the meeting, he felt he should be only trespassing upon their time if he offered any observations upon the objects or transactions of the Society. He would, however, state, that considering the nature of the Institution, he thought there was not one present who would not consent to give it his cordial support. His Lordship then moved the following Resolution :—

That this Meeting, considering the immense field of the Society's operations, and the absolute necessity of a great addition to its means, to enable it to meet the continually increasing demands for missionaries in every part of the British Colonies, earnestly presses its claims for support, if not upon every Christian, at least upon every member of the Church of England; and especially recommends the

general formation of District Committees, to extend the knowledge of its designs, and obtain contributions to its revenues.

The BISHOP OF LLANDAFF seconded the Resolution, and was sanguine enough to consider it as a sign of good omen that it should have been proposed from such a quarter. It was a proof that the claims of Christianity were at length beginning to attract the attention they deserved, when the Laity of the land were found to unite with the Clergy in spreading the knowledge of the gospel. He therefore, thanked the noble Lord for having come forward so readily to bear testimony to the necessity of increased exertions in this important field of duty. Whether the resources of our own country, or the spiritual wants of the world, were considered, the Society was warranted in calling for means to meet the continually increasing demand for Missionaries in every part of the British colonies. The Report had afforded ample data for the necessity of such an appeal. Had it contained but the single fact, that the province of New Brunswick alone stood in need of thirty-three additional Missionaries for the work of evangelism in that quarter, there would be enough to excite them to join heart and hand, and to stimulate to fervent prayer, that the Lord of the harvest, who alone could bless the increase, would send forth more labourers into his vineyard. This, however, was the call of one single Bishop, from one single province; and in ministering to his wants to the utmost of the requisition, the no less pressing demands of other British colonies were still left unsatisfied. In proof of this, he read extracts of a letter from Dr. Morrison, which he had that day received from China, from which it appeared that he himself was then the only Protestant minister in China, and expressed a strong desire that Missionaries of the English Church should be sent to the Straits of Malacca, Penang, and Singapore; observing that "the harvest, indeed, was great, but the labourers, alas, how few!" His lordship recommended the general formation of District Committees,

from his own experience of the expediency of resorting to this method of enlarging the means of the Society. In Glamorganshire he found, last year, only two annual subscribers to the Society. After recommending the formation of a District Society, and writing letters to the principal laity of the county, a meeting took place, when the designs of the Society were explained, and a collection of more than 130*l.* was made, consisting almost entirely of annual subscriptions. Scanty as are the resources of the parochial Clergy in that part of Wales, no fewer than forty-six Incumbents and Curates, in that single county, are now found in the list of the District Committee. He had said thus much of the success of one humble attempt, in the hope of holding out some encouragement to the more efficient endeavours of others. The Church of England was under strong obligations to exert herself in the work of evangelizing the world. She first led the way, by sending the first Protestant Mission to India. It became her now to enlarge her sphere, and standing, as she does, like a Pharos among the nations, to be herself, by God's blessing, the principal means of diffusing light throughout the world.

LORD KENYON, after shortly eulogizing the conduct of the Right Rev. Chairman, whom he had found not less than four times that week presiding at meetings called for similar purposes, proposed—

That the most grateful thanks of this Meeting be respectfully presented to His Grace the Archbishop of Canterbury, for the unceasing care with which His Grace has watched over the interests of this Society, and for his kindness in consenting to preside on this occasion.

which was agreed to by acclamation.

The ARCHBISHOP OF CANTERBURY shortly returned thanks. He said it was but right to state to the meeting, that his presidency there, or at any meeting assembling with like views, was merely in the performance of his duty as a Christian minister. (*Cheers.*)

The Meeting then separated, a few minutes after 5 o'clock.

SOCIETY FOR THE ENLARGEMENT AND BUILDING OF CHURCHES.

THE annual meeting of the above Society was held at No. 2, Parliament-street, on the 17th ult.

The Archbishop of Canterbury having taken the chair, informed the meeting that they were called together to receive the ninth annual report of the proceedings of the society.

The secretary then read the report. It stated that the claims of the society had been so strongly felt in the highest quarters in the realm, that his Majesty, in addition to the subscription of 1000*l.* had become the patron of the society, in the room of his Royal Highness the late Duke of York. There had been 81 applications to the Society for building or enlarging churches, to

which 54 grants had been made amounting to 9905*l.* Thus 15,591 additional seats were procured, of which 11,301 were free. The applications to the society in 9 years were 835, of which 567 cases had been granted. The amount granted had been 110,295*l.* but owing to some diminution, the society was only pledged to the extent of 99,065*l.* This sum compared with the good done was trifling. The balance in hand was only 7767*l.* 19*s.* 6*d.* a sum not equal to the grants made last year.

It was agreed by the meeting that when the funds were exhausted, an appeal should be made to the public.

REFORMATION IN IRELAND.

To the education of the people the friends of Ireland must look for her deliverance from the evils which oppress her,—temporal degradation, spiritual darkness. From the 21st Report of the London Hibernian Society, now before us, it appears that much has been done by that Society in producing in Ireland, that which is truly styled the Reformation! It has established and maintains 511 day schools, in which are 44,639 children; 251 Sunday schools, containing 9576 scholars; and 215 adult schools, which instruct 8907 persons. We rejoice in this enumeration, for we are convinced that it is by the slow and silent work of education, that under God's blessing, we shall obtain the result so ardently desired. If the soil be well prepared and the good seed sown, we may hope that He, from whom cometh every good and perfect gift, will give and bless the increase.

The Committee thus conclude the Report above alluded to :

Let it not be forgotten, that you first introduced a system of scriptural education adapted to the popular wants of Ireland—that you first taught the Irish to read the Sacred Scriptures in their own tongue—that you first provided for them elementary books in their vernacular dia-

lect—that you first sent out and maintained scripture readers, to read the Word of God in obscure and neglected places—that you first demonstrated the practicability of that plan, although by different means, which the Commissioners of Irish Education Inquiry have declared to be desirable, namely, *the uniting of children of the different religious persuasions in Ireland, for the purpose of instructing them in the general objects of literary knowledge*—that you first demonstrated the practicability of inducing the Irish peasant to resist the arbitrary mandate of his priest, and, by employing ROMAN CATHOLIC TEACHERS and IRISH READERS, enlisted his very prejudices in the cause of scriptural education. You have thus been enabled to exhibit an example which other institutions are following;—and following, because of its known and ascertained efficacy. Your Committee, therefore, call upon you, not to suffer your past successes to be tarnished by parsimony or inactivity; but now, at the very time when unquestionably a great work is begun;—when an open door is set before you; and the fairest prospects appear, they earnestly entreat you to engage boldly and heartily on the Lord's side;—to persevere in your great work, notwithstanding any and every adversary, and to pray continually that the Holy Spirit may be abundantly poured out from on high, to render your labours successful in the illumination, conversion, and consolation of multitudes who are now ready to perish.

CATHOLIC CLAIMS.

At a public dinner of the Clergy of London, on the 8th inst. where the Bishops of London, Chester, and Llandaff, and about 150 clergymen were present, when the toast of 'Church and King' was given, the Bishop of London addressed the meeting, and told them that, on the occasion of the late ministerial changes, his Majesty had graciously sent to the Archbishop of Canterbury and himself, requesting they should wait on his Majesty. They accordingly did so, and in the interview, his Majesty stated, that he had sent to them as the heads of the metropolitan clergy, in order, through them, to satisfy their respective clergy, and the public at large, what his Majesty's sentiments were, with respect to the much agitated Catholic question. His Majesty declared most positively, that he entertained on this subject, the

same sentiments as those of his late revered father, and those which his Majesty was known to entertain when Prince Regent. His Majesty farther said, that he took precisely the same view of the coronation oath which his revered father and his lamented brother, the Duke of York, had taken; and that his Majesty felt convinced that nothing could shake or alter his opinions on this momentous question. His Majesty then commanded the Archbishop of Canterbury and the Bishop of London to make these his sentiments known to their respective clergy, in order that no misconception might by any possibility exist, as to his Majesty's views in the late ministerial arrangements—the result of circumstances equally unforeseen and unpleasant to his Majesty.

LITERARY & PHILOSOPHICAL REPORT.

Oriental Literature.—Proposals have been issued for publishing, by subscription, the Sacred and Historical Books of Ceylon, from a Cingalese Manuscript, now in the possession of Sir Alexander Johnston; under whose inspection the original Translation from the Pali was completed. This work is to contain, *Mahā-vāsi*; or, *the Doctrine, Race, and Lineage of Buddha*: *Rājā-vali*; or, *the Series of Kings*: and *Rājā-ratnācarī*; or, *the Jewel Mine, or Occun of Kings*.

Cambridge Philosophical Society.—A meeting of this Society was held on Monday, April 30th, the Rev. Professor Cumming, the President, being in the chair. The commencement of a paper by Mr. Sutcliffe, of Trinity college, was read, on the application of mathematics, to political economy, and to the case of tythes in particular. A paper was also read by Mr. Whewell, on the rules of perspective to be observed in drawing panoramas. After the meeting Professor Sedgwick exhibited a very large pair of horns,

found near Walton, in Essex, and a specimen of the *Ichthyoramus* from Lyme.

A meeting was also held on Monday, May the 14th, the Rev. Professor Cumming, the president, being in the chair. The conclusion of a paper, by Mr. Sutcliffe, of Trinity college, "on the application of mathematics to political economy," was read. Professor Airy afterwards read the commencement of a paper "on the defects of eye-pieces, and their correction." After the meeting Professor Sedgwick gave an account, of the peculiarities of the coal formation in the neighbourhood of Whitehaven. The members of the Society were then highly gratified by witnessing the extraordinary powers of calculation exhibited by Master Noakes, a child of seven years of age, who answered numerous and complicated arithmetical questions with surprising rapidity and precision.

A meeting was held on Monday evening, May 21, the Rev. Professor Cumming, the President, being in the chair. A communication was read

from R. M. Fawcett, Esq. M.D., "on the use of Iodine in cases of Paralysis." Professor Airy concluded the reading of his paper, "on the spherical aberration of eye-pieces." After the meeting, Mr. Peacock gave an account of the steps by which an insight was obtained into the meaning of the Egyptian Hieroglyphics. He explained, according to the discoveries which have been made, the inscription on the block of granite, which lies at the door of the Fitzwillian Museum, and which, it appears, from the name and titles there given, formed the tomb of Ramses IV., the grandfather of Sesostris the Great. Mr. Peacock explained, also, some of the paintings on one of the covers of the magnificent mummy in the Museum; from the characters on which it appears that the body is that of Tsef, a priest and sacred scribe in the temple of Ammon-Re.

Improvement and New Application of the Compass.—M. Iebailly has communicated to the French Academy, an improvement in the construction of the magnetic needle, which enables him to ascertain the presence of the smallest quantity of iron in metallic alloys. The sensibility of his instrument is such, that the very small quantity of iron contained in the alloy employed in coining, is sufficient to cause a variation in the needle of seven or eight degrees. It is in contemplation to apply this instrument to the purpose of detecting (which has never been done hitherto with accuracy) the alloy of iron used by the Russians in casting their cannon; which are much more solid than those of the French.

Velocity of Sound.—"The experiments, on the 9th of February, 1822, were attended with a singular circumstance, which was—the officer's word of command 'fire' was several times distinctly heard both by Capt. Parry and myself, about one beat of the chronometer *after* the report of the gun; from which it would appear, that the velocity of sound depended in some measure upon its intensity. The word 'fire' was never heard during any of the other experiments; upon this occasion the night was calm and clear, the thermometer 25 degrees below zero, the barometer 28.84 inches,

which was lower than it had ever been observed before at Winter Island. Upon comparing the intervals between the flash and report of a musket with a gun, upon other occasions, there appears to be no assignable difference."—*Appendix to Captain Parry's Second Voyage*, page 239.

The new Library, at the British Museum, is open to the public. The splendid library given by his Majesty is, therefore, now open for the public use. The central position of the Museum recommends it as a site for a great public library; and the convenience of a large class of students is consulted by the facilities afforded of referring, at the same time, to the collections in the Museum, and to publications in natural history and science. The library, at present, consists of 165,000 printed volumes, and 20,000 volumes of MSS. In the King's library, which has been added, there are 65,000 volumes; and in that of Sir Joseph Banks, which will eventually become the property of the Museum by bequest, there are 16,000 volumes, making a total of 426,000 volumes, exclusive of MSS.

Statistics of China.—The following extract has been taken from a Roman paper:—"We announce, with the truest pleasure, the return of our fellow-citizen, Onorato Martucci, to Rome. He returns to his country after having travelled for a period of thirty-six years, in Asia and in China; in the last mentioned of which, he resided a long time. This learned and indefatigable traveller brings a valuable collection of curiosities of every kind. M. Martucci has been good enough to communicate to us some of the information which he has acquired about China, principally relating to the statistics of that hitherto unknown country.—In the year 1818, after the last census, the population of China, within the great wall, amounted to 148 millions, who occupied merely a superficies of 760,000 square leagues. The army consisted of about 1,288,000 men—to wit, 830,000 infantry, 420,000 cavalry, and 33,000 marines. In 1817, the public revenue amounted to 79,600 leang, (or 477,600,000*l.* of our money), in gold, silver, or the produce of the country. In China, part of the revenue is paid in grain, which is deposited in

public granaries, and preserved from year to year.

Voyage Round the World.—The King of France has given directions for the immediate publication of the Journal of the Voyage Round the World made during the years 1824, 1825, and 1826, by the Thetis frigate and *Espérance* brig, under the command of the Baron de Bougainville. It will consist of a quarto volume, and will be accompanied by an atlas of eight large maps, and thirty plates; twelve of natural history, and eighteen of views, costumes, &c.

The Burning Cliff near Weymouth.—From a very interesting account of this phenomenon published by Mr. Harvey, engineer, it appears to be ascertained that the cliff is principally composed of pyrites, bituminous coal, alum-stone, and cornu ammonis; and that there are streams of water running into these mixed materials. It is well known, he observes, that these materials invariably generate subterraneous fire by their own spontaneous action. On the 24th last month, some men were employed in excavating the south side of the cliff, about 40 feet above the sea beach; they removed a frontage of about 7 feet in width, averaging 4 feet in height and 6 feet in length inwards: the contents consisted of lime and alum-stones, intermixed with the dark bituminous earth which was smoking at the time of removal. The men then came to stone and stone-coal, and quarried out about 4 feet inwards, 3 feet high, and 2 feet wide; a few sparks of fire fell from the stones, &c. on being shook with the tools; the men lighted their pipes, and several gentlemen their segars from the same. On the following day the excavators resumed

their work, about 3 feet to the westward of the previous day's work, leaving a stone partition or pillar of about three feet square between the two excavations. The extent of this opening was about 7 feet in height, and the width of frontage 5 feet; the length inwards about 9 feet. At the inner part of the first 5 feet they came to fire, which blazed at the top, bottom, and sides. The excavation was continued in the fiery substances for the last 4 feet, when, after removing about 5 cubical yards of red-hot materials, they were obliged to desist in the presence of many bystanders. The fire, from the mass of materials removed out of the cavern, was seen blazing from the Esplanade, Weymouth, by a great concourse of persons, and which produced a striking and singular effect.

Large purchases on account of the Savings' Banks continue to be made by the Commissioners for the redemption of the national debt. The system, however, is proved, by papers recently laid before Parliament, to be attended with considerable loss to the Government. Up to the 20th of November last, the interest credited and paid to Savings' Banks was 2,702,568*l.* but the gross amount of the interest or dividends received by the Commissioners on stock bought with the money deposited, was 2,250,488*l.*; a loss, therefore, to Government has accrued of 452,080*l.* independently of the loss in the value of the capital stock so purchased. The total amount of stock now standing in the names of the commissioners, on behalf of Savings' Banks, is 7,833,359*l.* 3 per cents. and 6,903,929*l.* 3½ per cents.

TABLE OF CANDLELIGHT FOR JUNE.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.							
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.						
1	3	—	7	8	—	47	11	3	—	1	8	—	57	21	2	—	58	9	—	4
2	3	—	6	8	—	48	12	3	—	0	8	—	58	22	2	—	58	9	—	4
3	3	—	6	8	—	50	13	2	—	59	8	—	59	23	3	—	0	9	—	4
4	3	—	6	8	—	50	14	2	—	59	9	—	1	24	3	—	0	9	—	4
5	3	—	5	8	—	57	15	2	—	59	9	—	1	25	3	—	0	9	—	4
6	3	—	3	8	—	53	16	2	—	59	9	—	2	26	3	—	0	9	—	4
7	3	—	2	8	—	54	17	2	—	59	9	—	2	27	3	—	1	9	—	4
8	3	—	2	8	—	55	18	2	—	58	9	—	3	28	3	—	2	9	—	4
9	3	—	2	8	—	56	19	2	—	58	9	—	4	29	3	—	2	9	—	4
10	3	—	1	8	—	57	20	2	—	58	9	—	4	30	3	—	3	9	—	3

POLITICAL RETROSPECT.

THE ADMINISTRATION. — The following statement of facts appeared in a daily newspaper a short time since :

The circumstances connected with the dissolution of the late Administration, which have been disclosed in the course of the last week, have come out so much in piece-meal—have been so much varied, by corrections of the original statements—and have been so separated from each other, and so lost in angry comment and disquisition—that we think we shall do a service to truth, if we give a simple, connected, narrative of facts, so far as they have been hitherto admitted or ascertained. The illness of Lord Liverpool having made it necessary to reconstruct the Ministry, the first point considered seems to have been, whether a Ministry could be formed which would avowedly exert its influence against concessions to the Catholics. Mr. Canning appears to have advised his Majesty (advice which, he tells us, was not what he would have offered if he had been guided by his own opinion) to form such a government, if there were materials for it. This counsel, he tells us, necessarily involved his own retirement from office, and that result he did not conceal; neither did he disguise the difficulty of forming such an administration, though he did not pronounce it to be a work of impracticability. Thus, Mr. Canning's first act (to use his own words) after Lord Liverpool's illness, "was an expression of his wish to withdraw from the administration." Ultimately it was deemed impracticable to form an exclusive administration. In other words, the members of the Cabinet would not venture to go on without Mr. Canning's aid. The next proposal was, to reconstruct the government, all the old members retaining their offices, by placing at its head some peer who was known to entertain Anti-Catholic sentiments. To this

plan Mr. C. refused to accede; and he refused upon this principle—that to have acted under an Anti-Catholic peer as Premier, would have been to sanction the principle, that his own opinions on that question were a disqualification for holding the highest office in the state. Mr. Canning, however, seems to have been far from insisting on being himself Premier; for, early in April, he stated to the Duke of Wellington, that one of the schemes which had occurred to him, in case the King should desire him to reconstruct the government, was, to make the present Lord Goderich First Lord of the Treasury. In the meantime, Mr. Peel had expressed a fixed purpose of retiring if any change took place favourable to the Catholics. This purpose he had long entertained; and when the Catholic question was last discussed, it had been his intention to resign immediately, if he had on that occasion been, as was his anticipation, in a minority in the House of Commons. His resolution to resign was communicated, on the 29th of March, to Mr. Canning, who endeavoured, but in vain, to persuade him to depart from it. On the 10th of April, Mr. Canning having been commanded by the King to form a plan of a Ministry, in which the preponderating influence should be against the Catholics, wrote to the Duke of Wellington, requesting him to continue his services in the new Cabinet. That led to the correspondence between his Grace and Mr. Canning, on the 10th and 11th of April, which is already before the public, and in which (notwithstanding the comments that have been made upon it) we can discover nothing which an impartial judge could find fault with, or which either party can impute as matter of blame to the other. The grounds of the separation of Mr. Canning and the Duke of Wellington must be sought for elsewhere than in that correspondence. On the evening of the 10th of April, a meeting seems to have taken

place, at which, at least, Lord Eldon, Mr. Canning, and Mr. Peel were present; and at that meeting, as Mr. Peel states, Lord Eldon announced his determination to resign. Mr. Canning, however, did not understand his resolution to have been finally and irrevocably made. On the 11th of April, Lord Bathurst and Lord Westmoreland determined to resign; because they thought that a Cabinet, from which the Duke of Wellington, Lord Eldon, and Mr. Peel had withdrawn, could not carry on the government in a manner of which these noble Lords could approve. Mr. Canning received the formal resignations of Mr. Peel and Lord Westmoreland on the 11th of April: those of the Duke of Wellington and of Lord Bexley (who had also, from different motives founded in mistake, determined to resign) were received by him on the following morning, about half-past ten. Mr. Canning had left the Foreign Office on that forenoon before the resignations of Lord Eldon and Lord Bathurst arrived, but he gave directions that they should be sent after him, in case of their arrival. They were forwarded to him to St. James's. There Mr. Canning informed his Sovereign of these resignations, which made it impossible for him to construct the Cabinet as he had originally intended. He could no longer form a Ministry with a preponderating Anti-Catholic interest; and the only alternative left him was, either to declare himself unable to frame a Ministry, or to form it of individuals who, though entertaining opinions favourable to the Catholics, were willing not to make that question a Cabinet measure. His Majesty was pleased to think, that the circumstances which had occurred afforded no sufficient reason for withdrawing from Mr. Canning the confidence previously reposed in him. He, therefore, commanded him to proceed with the formation of a Ministry. Mr. Canning accepted the office of First Lord of the Treasury; and, on the same day, this event was announced to Parliament by the motion for a new writ. Such is an accurate outline of the facts which have excited so general an interest throughout Europe, and the details and connection of which

are often lost sight of in the angry discussions to which they have given rise.

State of Trade.—By letters from Liverpool it seems that the daily sales of cotton are kept up to the full average of the most flourishing periods, and a still better criterion is afforded in the general increase of wages in those manufacturing districts where extreme pressure and distress have been so recently felt. The Manchester letters state, that numerous orders for manufactured goods for exportation are daily received, but that their execution is suspended by the late increase in price, which makes it requisite that the agents there should obtain fresh instructions from their principals, though it is likely that the delay will subject them to the payment of still higher prices. A further advance on the wages of weaving took place at Blackburn last week, and 1*s.* 9*d.* is now paid there for the labour which a month ago was performed for 1*s.* 3*d.* At Ashton and Stayley-bridge, the weaving of ginghams has advanced during the last fortnight from 5*s.* to 7*s.* 6*d.* the piece, and on muslins and cambrics from 5*s.* 6*d.* to 9*s.* the piece.

A great many muslin weavers at Glasgow have begun to weave silk, which is now a thriving trade there.

FRANCE.—The National Guard at Paris has been suddenly suppressed, in consequence of some legions among them manifesting great discontent against the ministry, which they took an opportunity of exhibiting when drawn up to pass under review before his Majesty. Such conduct could not undoubtedly be passed over without punishment; yet it appears extraordinary that a whole body of troops should be suppress-

ed because some corps of them have acted in an undeserving manner. No inconsiderable sensation was excited by this measure in the Chamber of Deputies, where the ministers were even threatened with impeachment for having advised his Majesty to adopt such a course of proceeding.

THE PENINSULA.—The fate of the Peninsula appears to wear a more threatening aspect than ever, and from the present appearances great internal commotions must be apprehended. Throughout the whole of it there is a sickening display of ignorance, superstition, self-interest, party feeling, and violence, which creates disgust rather than pity. The Liberals and Apostolicals are too nearly balanced to admit either to maintain a decisive superiority, and with neither of them are to be found men of those eminent talents which can infuse life, activity, and union into their parties. In Spain the latter predominates, because the King and the Church, which possesses or disposes of all the wealth of the country, support it; the other party is depressed, because divided and opposed by power and intrigue beyond any that it can employ. In Portugal the Liberal party has the pre-eminence, but under circumstances which render its continuance very precarious. The want of a popular government has prevented the existence of men of business in either country. Such men cannot be hastily created; and the Church, which possesses the best claimants to that character must employ them in opposition to those measures which are calculated to make the state independent of, or superior to the ecclesiastical power. Hence every engine that

can be employed for the purpose is actively at work to strengthen the favourers of the old, and weaken the advocates of the new order of things, and with a success which threatens the subversion of the new constitution.

Such events as have lately taken place in Portugal, by diminishing the internal security of the country, must depress both its commerce and agriculture. This has been artfully represented as the result of the new constitution, and excited many who were its friends, or at least indifferent about it, to become its avowed enemies. The strength of the latter has been farther augmented by the Jesuits, who are said to have been furnished with large pecuniary supplies for the same purpose; whilst the sickness, and probably ere this the death, of the Infanta Regent, by opening a more encouraging prospect of success, has excited the discontented to greater activity, both of open violence and secret intrigue, than at any former period.

How far these intrigues have been successful may be judged from the misconduct of a regiment at Elvas, hitherto reputed the most loyal and trusty in the service, but which has broken out into open mutiny. By prompt and vigorous measures it was suppressed, and that important fortress saved from being delivered to the Apostolical party, which is one in principle and spirit throughout the Peninsula. The hostile spirit of Spain has been farther demonstrated by marching troops from the centre of that kingdom towards the frontiers of Portugal; yet the government of the latter has found it necessary to withdraw two thousand British troops from those parts to maintain the peace

of the metropolis, and support the constituted authorities there. The sickness of the Infanta Regent is attributed to poison. We should give no credit to such a report of a transaction out of the Peninsula; under the circumstances that prevail there we cannot say that it is undeserving of credit.

GREECE.—Immediately on the arrival of Lord Cochrane, he commenced his exertions with his usual activity and decision. He is said to have succeeded in persuading their Chiefs to suppress their discordant feelings, and unite for the support of their common cause; and after having accomplished this important measure, to have sailed for the Hellespont, accompanied by some steam-vessels, where he was to be joined by Admiral Miaulis, with the frigate built in America, and some other vessels. His first attempt is conceived to be against the Turkish fleet in the harbour of Constantinople; an enterprise well suited to his daring courage, and worthy of his former fame. The restoration of amity amongst the leaders on shore has been attended with most beneficial results to their country. A bloody battle has been fought before Athens, in which the Greeks were finally victorious, and succeeded in carrying a very important position. Meantime great anxiety has been excited at Constantinople, by the negotiations of the British and Russian ministers resident there. The Porte, more particularly the Sultan, will not hear of pacification in Greece, or suffer the intervention of the

European powers on the subject; while the people at large are irritated to a high degree by the accounts which are received daily of the advantages obtained by the Greeks over the Mussulmans.

SOUTH AMERICA presents few particulars, but of considerable importance. Santander, the late President of Colombia, appears to have followed up the principle of economy to the farthest limit ever conceived by its wildest advocates. During his administration he seems to have pursued no measure with so much energy, as that of cutting down the expenditure till it should equal the income of the state. His annual retrenchments are said to have amounted to the sum of seven millions of dollars, which were to be appropriated to the reduction of the public debts. The principle is good, but when we are informed that he required the public functionaries to serve without salary, till the improved state of the public revenue admitted of their receiving a remuneration, we cannot admit the justice, nor allow the expediency of it, though we must approve the patriotism of those who might cheerfully submit to it. He is now removed, and a short time will tell us whether his successor will approve and continue the measure.

In Peru a complete revolution has taken place. The Bolivarian Constitution has been annulled, and General Santa Cruz has been placed at the head of a provisional government, till a new one can be planned and adopted.

UNIVERSITY AND CLERICAL INTELLIGENCE.

OXFORD.

Degrees conferred April 30.

M. A.

Philpot, Joseph Charles, Worcester Coll.
Twopenny, David, Oriel College.

B. A.

Blackett, John Alexander, Christ Church.
Morgan, Evan, Jesus College.
Wells, John, St. Alban Hall.
White, Edward Gillam, Lincoln College.

May 3.

B. D.

Watling, Rev. C. H. Fellow of Jesus Coll.

B. M.

Boulton, Hercules Moore, Merton Coll.

M. A.

Alban, Rev. Thomas, Worcester College.
Andrew, Rev. George, Trinity College.
Harrison, Rev. W. F. Demy of Magd. Coll.
Linton, Rev. H. Demy of Magdalen Coll.
Middleton, Rev. F. G. Demy of Magd. Coll.
Moss, Joseph William, Magdalen Hall.
Pears, James R. Fellow of Magdalen Coll.
Wood, Rev. Henry, Edmund Hall.

B. A.

Chamberlain, Edward H. University Coll.
Judge, Lawrence Eberall, New College.
Lawrence, Charles W. Brasenose Coll.
Leach, John Frederick, Brasenose Coll.
Richards, Edward Bridges, Jesus College.
Scott, John, Edmund Hall.
Usborne, John, University College.

May 10.

D. D. (by diploma),

James, John Thomas, Bishop of Calcutta.

B. C. L.

Walesby, F. P. M. A. Fellow of Lincoln Coll.

B. M.

Heberden, Thomas, Oriel College.

M. A.

Bridges, Brook William, Oriel College.
Burton, Rev. Robert Lingen, Christ Church.
Cotes, Rev. Peter, Scholar of Wadham Coll.
Creaswell, Rev. Oswald Joseph, C. C. C.
Duncombe, Hon. & Rev. H. All Souls' Coll.
Hodgson, Rev. Henry, Magdalen College.
Michell, Richard, Wadham College.
Quarles, Rev. Thomas, Exeter College.
Sankey, Richard, Scholar of C. C. C.
Williams, Rev. Orlando H. Balliol Coll.

B. A.

Arthur, George Frederick, Trinity College.
Bell, John, University College.

Cartwright, Robert, Christ Church.

Corfe, Joseph, Magdalen College.

Fairfax, Robert, Christ Church.

Hind, William, University College.

Reynolds, Henry, Scholar of Jesus Coll.

Williams, Charles, Scholar of Jesus Coll.

Wingfield, Richard Baker, Christ Church.

May 17.

B. M.

Clendinning, John, Magdalen Hall.

M. A.

Askew, Joseph, Taberdar of Queen's Coll.
Brown, Rev. Henry, Queen's College.
Collard, Rev. John Marshall, Exeter Coll.
Copleston, John Gay, Oriel College.
Henneker, John, Corpus Christi College.
King, John Myers, Scholar of Balliol Coll.
Rendall, Rev. P. Pinckney, Exeter Coll.
Wilberforce, Robert I. Fellow of Oriel Coll.

B. A.

Beadon, Frederick Fleming, Oriel College.
Buckerfield, Francis H. Magdalen Hall.
Butterfield, William, St. Edmund Hall.
Campion, William John, Christ Church.
Clarke, Ramsey Robinson, Trinity Coll.
Cottle, Thomas, Pembroke College.
Dixon, William, Brasenose College.
Downe, John Watkin, Jesus College.
Fall, Wm. Nicholson, University College.
Grant, W. Brasenose Coll. Grand Comp.
M'Ghie, John Poulett, Queen's College.
Monckton, Hon. G. E. Arundell, Ch. Ch.
Underwood, F. Forbes, Student of Ch. Ch.

May 25.

M. A.

Best, Rev. Nathaniel, Balliol College.
Denny, Rev. Robert, Worcester College.
Rowlandson, Rev. Edward, Michel Fellow
of Queen's College.

B. A.

Bussel, Wm. Postmaster of Merton Coll.
Griffith, Charles, Christ Church.
Hind, Thomas, Trinity College.
Head, Edmund Walker, Oriel College.
Hoskyns, Hungerford, Oriel College.
Hughes, James Evans, Jesus College.
Hutton, Thomas, Demy of Magdalen Coll.
Jackson, John Edward, Brasenose College.
Kempe, Edward Marshall, Exeter College.
Latimer, Edward William Forty, Exhibitor
of Lincoln College.

The Rev. Thomas Horne, B.D. formerly
Student of Christ Church, has been nomi-
nated, by the Heads of Colleges, to preach
the Bampton Lectures for the year 1888.

Evan Morgan, B.A. Commoner of Jesus College, is elected Scholar of that Society.

The Rev. John Shulldham, M.A. Student of Christ Church, and the Rev. Arthur Johnson, M.A. Fellow of Wadham College, have been nominated Public Examiners in *Literis Humanioribus*; and Edward Feild, M.A. Michel Fellow of Queen's College, an Examiner in *Disciplinis Mathematicis et Physicis*.

Mr. Robert Serrell Wood and Mr. Dennis Edward Jones, Commoners of Lincoln College, are elected Scholars of that Society.

Mr. William Sweet Escott has been admitted actual Fellow of New College.

There will be a grand Musical Festival in the Theatre, on Tuesday, June 26.

The Rev. James Hardwicke Dyer, M.A. is elected Perpetual Fellow of Trin. Coll.

Exeter College Election.

There will be an election to five Fellowships in Exeter College on the 30th of June.

One for natives of the county of Cornwall.—One for Devon.—Three Petrean, for the following counties; viz. Oxford, Somerset, Dorset, Devon, Essex, Middlesex, Norfolk, Suffolk, and Hants.

Candidates must give notice to the Rector of their intention to offer themselves on or before Monday, June 11.

On Wednesday, May 23, the following gentlemen were elected Students of Christ Church, from Westminster College:—Messrs. J. Anstige, J. E. Bates, E. Hill, and H. Kynaston. And at the same time, Messrs. R. Baldwin, S. E. Walker, and L. E. Brown, were chosen Scholars of Trinity College, Cambridge.

CAMBRIDGE.

Degrees conferred May 2.

B. I.

Johnson, William, St. John's College.

M. A.

Austin, Charles, Jesus College.
Buckle, Rev. R. B. Fellow of Sidney Coll.
Guest, Edwin, Caius Coll.
Hall, T. G. Fellow of Magdalene College.
Harkness, Robert, St. John's College.
Kempson, William Brooke, Sidney Coll.
Maxwell, John Goodman, Caius College.
Thomas, Morgan, Trinity College.
Villiers, Charles Pelham, St. John's Coll.

B. M.

Davison, Nicholas Francis, Caius College.

B. A.

Agar, Benjamin, Jesus College.
Biddulph, John, Clare Hall.

Boydell, Thomas, Magdalene College.
Braithwaite, William, St. John's College.
Capper, Daniel, Queen's College.
Davis, James, St. John's College.
Grice, William, Queen's College.
Gwyther, John, St. John's College.
Hall, John Hamilton, Trinity College.
Hume, William Wheeler, St. John's Coll.
Lawson, James Joseph H. Sidney College.
Leach, William, J. J. Jesus College.
Marcus, Lewis, Queen's College.
Medlicott, Joseph, Queen's College.
Nicholl, Thomas, Trinity Hall.
Poole, Edward Richard, Trinity Hall.
Rawlins, Francis G. Emmanuel College.
Sanders, Bradfield, St. Peter's College.
Scott, William, St. Peter's College.
Seckerson, Edw. Barlow, Catharine Hall.
Singleton, Joseph, Queen's College.
Smith, John Jennings, Catharine Hall.
Stainforth, Richard, Queen's College.
Waddington, Evelyn, Trinity College.
Wallace, James Lloyd, Trinity College.
Warner, Gustavus, Queen's College.
White, John, Queen's College.

May 16.

M. A.

Gedge, Rev. Sydney, Catharine Hall.
Thornton, Rev. Watson J. Trinity Coll.

B. A.

Barker, John, Downing College.
Drake, George J. A. St. John's College.
Hull, John, St. John's College.
Le Man, Francis Gregory, King's Coll.
McCarthy, Francis M. St. Peter's Coll.
Maddison, Rev. J. G. Magdalene College.
Martin, Frederick, Trinity College.
Morse, Francis, Corpus Christi College.
Smith, Samuel, Magdalene College.
Stopford, Charles, Trinity College.
Trucll, William, St. John's College.

Tyrwhitt's Hebrew Scholarships—The following gentlemen have been elected Scholars on this foundation:—

Jarrett, Cath. Hall, Scholar 1st class.

Campbell, Jesus Coll. Schol'ar 2nd class.

Ecclesiastical Intelligence.

Dr. Trollope's Resignation.—After eight and twenty years of service, Dr. Trollope, the late grammar-master of Christ's Hospital, retired recently from that situation. His pupils, of both universities, penetrated with a lively sense of their general obligations to him, and grateful for his instructions, presented him with a beautiful silver cup. The inscription was written by Professor Scholefield. The intelligence of the well-merited donation was communicated to Dr. Trollope, in an appropriate letter, by his pupil and successor, Mr. Greenwood. The Doctor's acknowledgments were returned

in a manner expressive of the most affectionate regard for those who had thus estimated his services, and of fervent good wishes for the success of the institution over which he had presided.

On Monday, May 7th, the Lord Bishop of Chichester administered the rites of Confirmation to 2200 young persons at Newmarket; and on Wednesday, at Stowmarket, to 1540.

The Bishop of Ely will hold an Ordination in London on Trinity Sunday; and the Bishop of Lincoln intends holding his Ordination on the same day, at Christ College, Cambridge, instead of Buckden.

Sir N. C. Tindal, His Majesty's Solicitor General, was on Friday, May 11th, elected one of the Representatives of the University in Parliament, in the place of Lord Lyndhurst.

The following is a Summary of the Voters :

	Sir N. C. Tindal.				W. J. Banks, Esq.				Votes
	Fell.	Cler.	Lay.	Total	Fell.	Cler.	Lay.	Total	
St. Peter's College.....	7	11	6	17	2	9	0	9	26
Clare Hall	6	12	3	15	8	25	3	28	43
Pembroke Hall	4	5	3	8	1	8	1	9	17
Caius College	4	8	14	22	2	17	4	21	43
Trinity Hall	3	3	4	7	2	2	4	6	13
Corpus Christi College	4	10	2	12	3	11	4	15	27
King's College.....	7	2	8	10	6	11	3	14	24
Queen's College ..	3	8	2	10	5	14	4	18	28
Catharine Hall	2	3	3	6	0	7	1	8	14
Jesus College	6	11	9	20	3	14	1	15	35
Christ's College	10	19	8	27	1	7	2	9	36
St. John's College	17	51	40	91	6	62	29	91	182
Magdalene College.....	3	6	3	9	3	8	1	9	18
Trinity College	39	70	121	191	0	51	27	78	269
Emmanuel College.	6	13	7	20	4	28	5	33	53
Sidney Sussex College	1	5	0	5	4	10	0	10	15
Downing College.....	0	2	5	7	0	0	2	2	9
Commorantes in Villá.....	0	1	1	2	0	3	0	3	5
	122	240	239	479	50	287	91	378	857

	Tindal.	Banks.
Of Heads of Colleges who voted	7	6
Of Professors	11	5
Of Tutors of Colleges.....	34	8

Synopsis.

Fellows	172	Majority for Tindal.....	72
Clergy	527	..... Banks	47
Laymen	330*	..... Tindal.....	149
Heads	13	.....	1
Professors	16	.....	6
Tutors	42	.....	26

* Of these, 113 are members of the legal profession: 109 of whom voted for Sir N. C. Tindal, and 4 for Mr. Banks.

LIST OF PREFERMENTS.

INDIA BOARD, APRIL 25.—The King has been pleased to direct Letters Patent to pass the Great Seal of the United Kingdom of Great Britain and Ireland, nominating the Rev. JOHN THOMAS JAMES, M. A. to the Bishoprick of CALCUTTA, void by the death of Dr. Reginald Heber.

Name.	Preferment.	County.	Diocese.	Patron.
Baker, Thomas, to be a Canon Residentiary of	Chichester	Cathedral.	Bishop of Chichester	
Beecher, J. T.	Farnsfield, V.	Notts.	York	Ch. of Southwell
Bidwell, E. Tomson	Orcheston, St. Mary, R.	Wilts	Sarum	Clare Hall, Camb.
Byrth, T.	Latchford, St. James, P. C.	Cheshire	Chester	Ch. to Grappenhalle
Carne, James	Charles, V. Plymouth	Devon	Exeter	Mayor & Burgesses
Clark, Archibald ..	Eastham, V.	Cheshire	Chester	Dn. & Ch. of Chester

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Colville, A. Asgil ..	Hampton, C.	Worce.	Worce.	Dn. & Ch. of Ch. Chr.
Deane, George	Bighton, R.	Hants	Winch.	Duke of Buckingham
Evans, Gowen	Potterspury, V.	Northamp.	Peterb.	Earl Bathurst
Griffith, John, to be Domestic Chaplain to the Lord Chancellor				
Hall, George	{ Tenbury, V. and Rochford, C.	Worce.	{ Hereford	Rev. George Hall
Harris, George....	Letterston, R.	Pemb.	St. David's	The King
Harrison, William, to a Minor Canonry in Chester Cathedral				Dn. & Ch. of Chester
Hone, J. F.	Tirley, V.	Glouces.	Glouces.	The King
Hutcheson, Wm. ..	Ubley, R.	Somerset	B. & W.	The King
Jervois, J. C. to be Chaplain to the Bath General Hospital				
Lane, S.	Holme, V.	Devon		Mrs. Nosworthy
Maddock, S.	Abdon, R.	Salop	Hereford	Earl of Pembroke
Mercer, T.	Arthingworth, R.	Northamp.	Peterb.	L. Roakeby, Esq.
Morris, J. to be Domestic Chaplain to Lord Lynedoch				
Nance, J.	Hope, R.	Kent	Canterb.	The King
Norris, William, ..	Warblington, R.	Hants	Winchest.	Rev. Wm. Norris
Quintin, D. G. ..	{ Broughton, R. with Bossington, C.	{ Hants	Winchest.	The King
Rasleigh, G.	Lower Hardress, R.	Hants	Winchest.	The King
Roberts, Henry ..	Baxterley, R.	Warwick	Lich.	The King
Spencer, W. P.	Starston, R.	Norfolk	Norw.	{ Earl of Suffolk and Hon. H. Howard
Swayne, G.	South Benfleet, V.	Essex	London	Dn. & Ch. of Westm.
Weildemann, G. & St. Paul's, Preston, P. C.		Lancash.	Chester	Vicar of Preston
Wilkins, G.	Wing, R.	Rutland	Peterboro	The King

CLERGYMAN MARRIED.

Roberts, John Abraham, M. A. Fellow of King's College, to Mary, eldest daughter of Daniel May, Esq.

CLERGYMEN DECEASED.

Boscawen, William, V. of South Newton, Wilts
 Crawford, William, D.D. Archdeacon of Carmarthen, R. of Milton, next Gravesend, and of Trottescliff, Kent.
 Evans, Edward, V. of Hillmorton, Warwickshire.
 Jefferson, John, M. A. Fellow of Jesus College, Cambridge.
 Lucas, R. Rural Dean of Stamford in the Cathedral of Lincoln, and R. of Casterton Magna, with Rickworth, in Rutland.
 Metcalf, W. Senior, Minor Canon of Ely Cathedral.
 Mills, Henry Foster, M. A. Chancellor of York Cathedral.
 Mounsey, John, aged 77 years, C. of Staunton and Flamborough.
 Rawes, W. M. A. Master of the Kepier Grammar School, Houghton-le-Spring, Durham.
 Reaston, Peter Acklom, M. A. 34 years R. of Barlborough, Derbyshire.
 Richmond, Legh, R. of Turvey, Beds.
 Stanley, Francis, V. of North Weald, Essex.
 Thomas, Hugh, M. A. Rector of Penegoes, Montgomeryshire.
 Trollope, A. W. D. D. F. A. S. late Head Master of Christ's Hospital.
 Wallis, Richard, V. of Scamah, and P. C. of South Shields, and of Blanchland.
 Wilkinson, Joseph, P. C. of Up Leatham, Cleveland.

A LIST OF THE PRINCIPAL TREATISES IN LATIN

Published at Leipzig Easter Fair, 1827.

THEOLOGY.

Bibliotheca sacra Patrum Ecclesiarum Græcorum Pars I. cont. Josephi opera omnia, ed. C. E. Richter. Vol. V. & VI. Bibliotheca Poetarum veterum Christianorum Vol. I. Cæli Vettii Aquilini Juvenci historiarum Evangelicarum Liber IV.

prolegomen. instruxit, annotat. crit. adjectis Aug. Rud. Gebser. 8vo. Jenæ.

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edidit, potiores ex observat. Strothii critica excerptis, suas animadvers. adiecit, indices rerum ac verborum locupl. conscripsit. Fr. Ad. Heinichen. II. tom. 8vo. Lipsiæ.

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"A poor Curate" shall appear.

THE CHRISTIAN REMEMBRANCE R.

JULY 1827.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The History of the Reformation of the Church of England.*
By HENRY SOAMES, M. A. Vols. I. and II. Rivingtons, 1826.

IT is not that we have been insensible to the merits of Mr. Soames' work that we have so long neglected to notice it; on the contrary, we are disposed to regard these volumes as a valuable addition to theological literature, and have no hesitation in giving it as our opinion, that they will become a standard work in the well-ordered library of every divinity student. That Mr. Soames has written at great length on what may now be termed a hackneyed subject, must not discourage the inquirer after truths the most important that history can elucidate; to say that he has also written to great purpose, is no mean praise, when we consider the formidable host of contemporary scholars who have advocated the same good cause. Our author (as we will proceed to shew *tout a l'heure*) is not to be classed among the countless pamphleteers who have come forward in answer to a particular charge, or in defence of a particular doctrine. Not that it would have been a slender reputation to a new adventurer in the arena of controversy, to have been numbered among the Townshends, and Philpotts, and Whites, "*cum multis aliis*," whose pages are sparkling before us; nor, if we mistake not, does Mr. Soames aim at a more distinguished recompense for his literary labours. But we are prepared to award him a higher station,—to receive him as a diligent, and accurate, and faithful historian of a period the most pregnant with troubles; yet, thanks to the glorious Reformation, a period the most fertile of blessing to highly-favoured England of any that preceded it—that period when she emerged from "more than Egyptian darkness," hourly to grow into more perfect day. If it be said, that having access to the valuable works of Burnet and Strype, we needed not the assistance of Mr. Soames' portentous volumes, we would observe, that the latter come more immediately home to the business of the Reformation than either of its predecessors,—that, whereas "the subject of which they treat,"

as Mr. Soames very justly observes in his Preface, "cannot be completely understood without reading their works conjointly, a labour for which the mass of readers have neither time nor inclination;" the same extent of information, the same rich fruits of learned and laborious research, are embodied in this one work, with a reference to authorities, general and particular, such as we have rarely met with in any former publication. The critical reader will not fail to notice this peculiar and prominent merit in the volumes now under consideration. These references, indeed, are so abundant, and so especially bearing upon the controversial portion of the work, that we are well nigh disposed, either to question the correctness of the statement which the author (page xii. of his Preface) introduces as an apology for the "manner in which the work is executed, that he has had no access to books beyond what his own very limited collection has supplied;" or if, as in common courtesy bound, we give him credit for this assertion, we might, perhaps, if admitted behind the scenes, be somewhat at issue with him as to the "*very limited*" character of his library.

In drawing out our analysis of this well-timed and useful history, we will occasionally allude to these references, some of which will be found, we will venture to say, a very singular treat to the critical theologian. The public have of late been so much occupied by reflections on the high controversy so long pending between the Catholic and the Anti-Catholic,—a controversy which, ancient as it is, still retains its interest and importance,—that without indulging in any preliminary remarks, we will proceed at once, and endeavour to reduce our observations into as brief a form as possible, not forgetting, while we consult the patience of the reader, that we have a duty to perform to the voluminous writer.

In an elaborate Introduction to his History of the Reformation, after observing upon the motives which have led to his labours, and his endeavours to "correct the known errors of preceding writers," to "bring scattered facts together, and to illustrate particular subjects," to enable intelligent Englishmen to form an opinion as to how far the reformers laid the foundations of their country's moral, intellectual, and political superiority;" (in which endeavour we think Mr. Soames has abundantly succeeded;) our author proceeds to a brief review of the Roman Christians under the pagan emperors; the importance of their bishops, and the distinguished place they occupied among the Roman aristocracy. The natural consequence of this was, a deep impression on the minds of the provincial Christians, of the "metropolitan prelate's power and station." During the reign of Constantine the government of the Church was modelled according to the civil arrangement of the Roman empire; and it is clearly shewn, that the patriarchal dignity (the title of patriarch, according to Cave's Disser-

tation, being borrowed from the Jews) was an important advantage to a powerful and opulent prelate whose master resided *at a distance*. In 364, the division of the Roman empire between Valentinian and Valens,—in 404, the transfer of the imperial court to Ravenna,—the consequent dominion at Rome of her bishop, the most distinguished of her inhabitants, while the northern barbarians, becoming sensible of his influence, embraced Christianity, and cultivated his friendship, “all these circumstances concurred to consolidate the greatness of the papal see. The strides made under imperial patronage towards an universal primacy, by the patriarchs of Constantinople, served in the end to extend the influence of the Roman bishops. The disputes consequent upon this encroachment led to the appointment of an œcumenical or universal bishop, and drew forth angry invectives from Pelagius and Gregory the great; though the successor to Gregory accepted the title which had been deemed so presumptuous in a rival.” These circumstances are severally mentioned by Mr. Soames, as illustrative of the growing grandeur of the Roman see; and they are severally supported by ample quotations from the *Decline and Fall*, Mosheim, Cave, Faber, and Bingham’s *Christian Antiquities*. We would gladly follow the author through his able Introduction, tracking the progress of papacy through the middle ages, the dark times succeeding those of Charlemagne, until we arrive at the origin of opposition in the eleventh century—an opposition which has continued uninterruptedly to our own days. The interesting allusions, also, to the Waldenses in their Alpine retreats,—the jealousy with which the Church of Rome watched the movements of that venerable community,—the copious notes with which Mr. Soames enriches this part of his Introduction, (p. 54—56,)—the passing commentary upon Wickliffe,—the Lollards,—the birth and character of Luther,—and, under his labours, and the blessing of a considerate heaven, the commencing day of Reformation;—these, as they are comparatively commented upon, well deserve a more deliberate notice than we have space to bestow upon them. But we cannot close our remarks on the Introduction without recommending the reader’s especial attention to the note (p. 125) upon the “irresistible invectives he (Luther) thundered against the ruinous folly of trusting to papal pardons, as the means of escaping from any thing beyond canonical penances.” Mr. Soames, in this note, quotes largely from Gerdes, Guicciardini, Hume, Bossuet, Milner, Sleidan, Robertson, &c. &c. The effects of the Reformation upon the Romish church, struggling in vain to recover the ground they had lost,—their unchanged political pretensions, still allowed to occupy their ancient places among the authentic documents of the papacy, are remarked upon in a sensible and satisfactory manner by the author.

We now come to the progress of the Reformation under Henry VIII. Mr. Soames argues from the numerous publications for heresy, instituted in the first part of Henry's reign, that the party hostile to the church was extensively spread throughout the country.

At intervals some holy and undaunted spirit was freed from its earthly prison, amidst the horrors of the gloomy pyre; and commonly were seen those, who, not having dared to encounter the agonizing escape from life, had abjured their opinions, were branded on the cheek, and forced to bear about a badge.—P. 158.

The writings and conversation of Erasmus, had, however, contributed not a little to influence the minds of Englishmen; and among those who prepared the way for the Reformation, Dr. John Colet was conspicuous, devoting his ample fortune to the endowment of schools, and the introduction into his cathedral of scholars of unquestionable information.—(*Knight's Life of Colet*.) A note here awards to St. Paul's School the honour of having taken the lead, among places of elementary education, in "solidly preparing the public mind for the Reformation." Sacred literature now obtained a footing in either university. Among the students at Cambridge, the exemplary Hugh Latimer laid the foundation of his future fame under the reader in divinity, in 1524. Now, also, began the importation of Lutheran books, and a daily growing disposition for the new opinions. The circumstances under which Henry ascended his throne, and his violent and imperious temper, tended to increase the authority of a sovereign but moderately fettered by constitutional restraints: his foreign influence also was greater than had been hitherto known in Europe. Had he been so disposed, he might at a word have altered the national religion; but he was attached to the Roman sec, and Wolsey was his counsellor. Both were supporters of Aquinas, the Dominican friar, "*the Angelic Doctor*," whom Luther, to the great disgust of the monarch and his minister, had attacked in his "*Babylonish Captivity*." *Per se aut per alium*, Henry replied to Luther, in a Latin treatise upon the "*Seven Sacraments*," and dedicated to the Pope! So unpromising was the dawn of a reign destined to shed so many and so great blessings upon England. The marriage of Henry with his brother's widow—the unprincipled measures to which he had recourse to dispossess himself of Catherine on his growing passion for Anne Boleyn—the disgrace of Wolsey, and Henry's rupture with the Pope, come not within the province of our review, save as they led to results that materially prospered the work of Reformation in the country. The reader must, however, be cautioned to pay particular attention to the eloquent digression upon Cranmer, "to whose advice and labours Englishmen owe the Reformation of their national church." Wolsey's disgrace and death gave the first blow to Ro-

manism—one principal opposition to Henry's projected marriage was removed, and the monarch now directed his whole attention to the "beautiful object of his affections." In the meantime, the celebrated *Protest* was given in by certain individuals among the members of the diet at Spire. "This protest was signed by the Elector of Saxony, the Margrave of Brandenburg, the Dukes of Brunswick, Lunenburg, the Landgrave of Hesse-Cassel, the Prince of Anhalt, and fourteen imperial cities." Among these celebrated names, a British protestant, observes Mr. Soames, "recognizes with honest pride that of a prince, whose descendants occupy the throne of his native land, so long the home of sound religion, manly intelligence, and rational freedom." Ernest, Duke of Brunswick, attended the lectures of Luther, and "his generous spirit readily imbibed the enlightened views of that great Reformer" (p. 323.) In treating upon the Eucharistic controversy, Mr. Soames makes some valuable comments; and the notes on this subject are, as usual, extremely to the point. It would seem that Cranmer's residence abroad, though it confirmed his alienation from the catholic principles in which he had been reared, fixed him a believer in the doctrine of transubstantiation.

At length, Henry's marriage with Anne Boleyn was solemnized, and that with Catherine of Arragon annulled. Cranmer was now Archbishop of Canterbury, and in the chapel of St. Stephen had made his extraordinary Protest, a copy of which is given in a luminous note, (p. 364), in which, in our opinion, the Archbishop is satisfactorily acquitted of the dissimulation with which he has been so unsparingly charged. In the judgment of an impartial posterity, he will not be so readily absolved of the intemperate zeal with which he urged the king's divorce, and accelerated his forbidden marriage.---(p. 388.) Five days were sufficient for the important work of dethroning one queen, marrying and crowning a second, and well nigh christening the princess of the last. Nor do we think that this subservience of justice and morality to policy, should have been passed over in silence by the faithful historian. Mr. Soames styles the young Elizabeth, the "child of the Reformation."

The Pope's authority in England was now abolished, and the foreign authority so long allowed to interfere in her domestic affairs constitutionally disclaimed. The oath was administered to maintain the new order of succession, and, after some hesitation, was taken throughout the country. More refused it, and resigned the seals. Bishop Fisher followed the example of Sir Thomas More. But the fact that courts the attention of the theological reader, and is indeed most interesting to every disciple of Christianity, as the effectual blow to the pretensions of the Romish Church, and a perpetual evidence of its false interpretations, was the translation of the Scriptures.

The reasoning on this event will be found extremely conclusive.—(P. 500 to the end of the volume.) To select a sufficient portion of it to do justice to the author, would swell this article to an undue length.

The outward forms of the Roman worship were, however, still maintained, though the principles of the Papal church had been disclaimed. The complete triumph of the Protestant religion was impeded by the prejudices of the monarch and the artifices of party. Henry manifested great anxiety for reconciliation with Rome, and communicated with the French monarch on the subject. Cranmer's speech on the subject of general councils is given, with a very apposite note to make it appear that St. Peter was never at Rome. Held high in estimation as Cranmer was by the King, important ecclesiastical innovations were anticipated from this declaration of his sentiments. The Archbishop of York, the Bishops of London, Winchester, and Durham, bound themselves to persevere in renouncing the authority of the Pope in England. Mr. Soames here well observes, upon the after conduct of Gardiner and Tunstall, under Queen Mary,—

Nothing can shew more clearly the demoralizing and antichristian operations of Popery than such melancholy examples. Surely no serious and rational man would venture to fly in the face of such an engagement, voluntarily taken, unless he had been deluded into a notion, that there exists a power upon earth competent to absolve men from every obligation however sacred.

The execution of Sir Thomas More, and Bishop Fisher, was followed by the King's excommunication. The hopes that had been indulged in either court of a reconciliation were now completely crushed. On the 30th of August, 1535, the bull was issued,—Henry cited to appear at Rome in ninety days, (see the note on this measure,) and the allegiance of his subjects dissolved. The French King made preparations for invading the excommunicated monarch, and the infatuation of the Papal court urged the King into a line of policy favourable to the cause of reformation. In the same year, Latimer and Shaxton were consecrated, and an *English Primer* published with a patent of privilege. The Romish errors were exposed, and a considerable impression made upon men of intelligence and worth.

The death of Catharine of Arragon, (and her last sufferings are feelingly described,) was followed by a growing distaste on the part of the inconstant Henry for his Queen. This is attributed by some to the levity she displayed on this occasion of Catherine's death,—by others, with greater probability, to his dawning passion (we will not call it *love*) for Jane Seymour. A new and ineffectual effort was made by the French King to negotiate with Henry,—his mode of treating the Pontiff caused his answer to be disregarded, and the negotiation was abruptly broken off. This was followed, however, in the next year,

by an overture from the Pope, who had hopes from the Queen's imprisonment, (for she was now suffering in her turn,) that he might regain his ascendancy over England;—this overture completely failed;—and the Pope immediately returned to his favourite measures of intrigue,—sent to the Scottish King a splendid consecrated sword, and endeavoured to engage the cooperation of Francis. A new parliament was now called, and occupied in debates upon the succession; and an act was eventually passed limiting the succession to the issue of the king's marriage with Jane Seymour, or any future queen,—the former marriages being declared null and void. But this parliament also did much to obliterate all remains of papal authority.

In 1537, the Authorized English Bible was published. We pass over much that is interesting in this interval, to notice the more prominent circumstances that led onwards to the Reformation, having already extended this article much beyond our original intention. The Bible was published under the patronage of Cranmer,—“Englishmen were thus protected in the exercise of their right to consult the undoubted word of God.” Coverdale, the proto-martyr in the Marian persecution, was the supposed editor. Some part of the translation, our author informs us, was that of Tyndale—probably the New Testament. The royal licence for its circulation was duly recorded in the title page; and “no artifice could avail to repress a general desire for the possession of this improved edition of the Sacred Volume.” The hopes of the Protestant party were further confirmed by the birth of a male heir to the crown, though the joy of the nation was much qualified by the death of the Queen. Mr. Soames would fain have us understand that the royal widower participated in the national affliction. Subsequent events too truly tell that his grief was dissembled. He was, however, politic enough to appear outwardly to feel the loss. The name of Edward was given to the young prince; and Cranmer, Norfolk, and the Lady Mary, were the sponsors on the occasion.

In the late insurrections, occasioned by the suppression of the smaller monasteries, the latter had manifested a most determined hostility towards the government. Reformers reasoned, that so long as monasteries continued, popery could never be extirpated. There is no doubt that Henry had some motive beyond that of prospering the Reformation in awing these rebellious orders into submission. “He probably had an eye to the replenishing of his exchequer from the confiscation of the conventual property.”—Be this as it may, the work of suppression went on, and the enfeebled state of the monasteries rendered their opposition of none effect. Some curious particulars are given (p. 261), of the credulity of the English regarding these monasteries, for which we regret we cannot afford room. The reader is referred to the note on these contemptible impositions in page 264.

Monachism was completely overthrown; and an annual income, according to Lord Herbert, of 161,100*l.* placed at Henry's disposal. It is no marvel that the sensual Henry was so bent on the dissolution of this order! We cannot forbear from directing the attention of every reader to the beautiful reflections upon the barbarous havoc committed at the dissolution among the splendid triumphs of ancient English architecture. New bishoprics were erected, and thus the influence of the Church in parliament was preserved. It will be readily believed, that the papal court was not pacified by these outrages upon its authority. The rage of the Pontiff knew no bounds. The excommunicating bull was more formally promulgated; but the artful Pontiff mingled with his rage his wonted measures of intrigue. Negotiating with the Kings of France and Scotland, he designated Henry as "a heretic, a schismatic, a manifest adulterer, a public murderer, and a rebel convicted of high treason against the Pope, his Lord." But all this made for the good cause,—men read their Bible more,—clergymen were ordered to teach the Lord's Prayer, the *Creed*, and the Decalogue in *English*, and the people diverted from a reliance upon pilgrimages, relics, counting beads, &c.—In short, an important progress was now made, but not destined to be of long duration; a fickle king soon disconcerted the able measures and untired zeal of Cranmer. The Romanists gained an ascendancy in the royal councils, that not even the union of such men as Cromwell, Latimer, and Shaxton could gainsay. An unfortunate dispute between Cranmer and Shaxton tended greatly to prejudice the cause they had all at heart.

We pass over the interval from this time to the decline of the reforming influence, in 1545, an interval fruitful of cruelty and crime in Henry, of danger and growing dislike to his minister, and consequently of despair to the cause of pure religion. The King was now occupied by a war with France, and the state of foreign politics formed a powerful counterpoise to the influence of the English Reformers. The appointment of a new Chancellor lessened this influence considerably; and the death of Suffolk, a reformer, added to the difficulty. Henry's increasing infirmities gave abundant cause for conjecture to the friends of reformation, as to what might be the fate of the good cause under a new king's dominion, should those sufferings terminate abruptly. He was now again a protestant; the incessant intrigues of the opposing party had thoroughly disgusted him. As the King's death approached, both parties grew anxious in the extreme; but it is a gratifying reflection that Cranmer was with him in his last moments. Nor have we reason to doubt the fact, that he died a confirmed believer in the doctrines of the Reformation.

As to the assertion, that the brightest distinction in Henry's reign was his determined resolution in maintaining the "exclusive right of

God's undoubted word to be the religious instructor of the rational creation;"—that "he delivered England from the evil of monastic institutions;" we go all the way with Mr. Soames; but we question the motives that dictated the support of the first and the suppression of the second. Not even the upholding of so glorious a cause, and the emancipation of his country from the galling thralldom of Popery, must be permitted to atone for his cruel, heartless, and sensual excesses. Mr. Soames' expression is not sufficiently strong, that Henry was "culpable;" his excesses were disgraceful, disgusting, a violation of laws both divine and human, of the God whose faith he defended, of man whose everlasting happiness he affected to be so anxious to secure. His example vitiated his precept; nor can a "good understanding," an "application to business," nor "unimpeached sincerity," "counter-balance" the *more than* "vanity, hastiness, profusion, and sensuality," (how much of crime may be involved in that one word!) "which blemished his memorable career."

Mr. Soames has our best thanks for his valuable work. We repeat our prediction, that he will be classed among our established historians. It is a work that displays extensive reading and considerable research. His heart is evidently in the cause; and his language, always good, and sometimes eloquent, proves that he writes "currente calamo," if the speed with which he prepares his multi-paged volumes did not sufficiently attest that fact. We hope to notice his third volume before the fourth appears.

ART. II. — *A Sermon, preached at Bombay, on Whitsunday, May 22d; at Colombo, September 18th; and at Calcutta, on Advent Sunday, November 27, 1825; in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts. By the Right Rev. REGINALD HEBER, D.D. Lord Bishop of Calcutta. Sold by Rivingtons, London.*

The Glory of the Church in its Extension to Heathen Lands. A Sermon, preached in aid of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at St. George's Church, Madras. By THOMAS ROBINSON, M.A. Domestic Chaplain to the late Lord Bishop of Calcutta. London: Rivingtons, 1827.

EVERY relique of Bishop Heber is precious! and doubly precious, when it has any connexion with the Society for the Propagation of the Gospel. We, therefore, gladly introduce to the public notice another monument of his zealous attachment to that Institution, which now, we hope, is beginning to occupy a space, in the eye of the English people, somewhat proportioned to the magnitude and sacredness of its designs. Anxious as we are, at all times, to join in claiming for those designs the assistance and the prayers of Christian men, we are, of

course, most signally delighted with an opportunity of repeating the invitation, in the language of departed genius and holiness.

The above Sermon of Bishop Heber has been published,* as we learn from a prefixed advertisement, agreeably to a promise made by his Lordship to the several Archidiaconal Committees formed upon its delivery. It was preached at Bombay, at Colombo, and at Calcutta. It was *to have been* preached at Madras; but the voice which was to give it utterance was silenced for ever by Him who can make either life or death to praise him!

The text is from Acts ii. 38, 39: "The promise is unto you and unto your children, and to all that are afar off, even as many as the Lord our God shall call:" and it appears to be the peculiar object of the preacher to impress on his hearers the "diffusive and universal character of the revelation of God's will through his Son, the interest which every nation under heaven possesses in the Christian covenant, and the obligation which rests on every believer to assist and forward, in his station, and according to his ability, the extension of that knowledge, whereby he is himself made wise unto salvation; the communication of those spiritual riches which he himself has received so freely."—P. 2.

After dwelling, for some time, solemnly and impressively on the duty above described, the preacher proceeds to encounter the gain-sayers. And the first objection that offers itself comes from a quarter which lowers darkly and angrily upon all exertions for the diffusion of heavenly truth, and discourages the advocates of every such enterprise, by the cold and scornful question, "*What is Truth?*" adding, that "if God were really displeased with the varieties of religious faith which exist among mankind, or if he were really so desirous as we suppose him to be for the universal adoption of any one religious system, he has means in his hand for at once accomplishing his purpose, without waiting for the tardy feet of those agents, whose office it is to bear the good tidings of salvation."—P. 7.

This objection, the Bishop observes, is alike unfortunate in the facts which it assumes, and the arguments which it founds on them. The prophetic Scriptures point, indeed, to the final triumph of the gospel, but never intimate its immediate reception or rapid progress. On the contrary, all the figures employed to illustrate its advancement, indicate very clearly that its march will be slow and painful, and that many generations of offence, of dissension, and even of apostasy, were to intervene before the tabernacle of God could be finally and triumphantly erected. See pp. 8, 9.

But if the progress of truth has been slow, it has not been *so* tardy as its enemies have represented.* According, to the most accurate estimate, those who at present are called by the name of Christ may

be reckoned at 200 millions, or a fourth part of the human race; and within these limits are included the most improved and improving portion of mankind, the most powerful, the most wealthy, and the most intelligent. To them the Old World is immediately or indirectly tributary, while the New World presents to them an almost boundless field for the occupation of a believing posterity. (p. 9—11.) The only legitimate effect, therefore, of the partial dominion of Christianity on the hearts and minds of Christians, should be, not impatience or despondency, but more ardent exertion and more exalted zeal. p. 12.

But, by another class of adversaries it has been urged, that for such exertions we have ample scope at home, and that the almost heathenish condition of many parts of Christendom are a reproach to the waste of our missionary energies on a race with whom we have no concern; a race, too, who may meet the intrusion with resentment and opposition, imminently formidable to the stability of our eastern empire.—P. 18.

Objections of this nature the Bishop shews to be worthless, because, if admitted, they would establish too much. To say that the progress of God's kingdom is to be suspended so long as an unbelieving remnant is to be found in Christian lands, is to maintain a principle which would have confined the Apostles to the first scene of their labours, and intercepted the light of the gospel from the rest of the world. Besides, with what semblance of righteousness or humanity can we shut out from our regards the native millions of Hindostan, by the sweat of whose brow we are enriched, and who are always ready to shed their hearts' blood for our defence and our glory? It is impossible, without indignation, to hear those patient, and brave, and faithful men, otherwise spoken of than as friends and countrymen. England has now made India part of herself; and right dear in her sight should be the souls and bodies of that portion of her people. And then, if we *must* hear of danger, what danger, we ask, is to be apprehended from a system of instruction like that which is now in a steady course of application;

A system (as the Bishop justly observes) studiously distinguished from and unconnected with Government, yet studiously kept within those limits of prudence and moderation which a wise and liberal government has prescribed; a system which, while it offers our faith to the acceptance of the heathen, on the ground of its spiritual blessings, disqualifies no man on account of his contrary opinions from any civil or political advantage; a system which, by the communication of general instruction and general morality, imparts to them a knowledge and feeling, which, whether they become Christians or no, must be highly valuable to them; a system which puts them in fair possession of the evidences of our creed, leaving it to themselves and their own unbiassed choice to determine between light and darkness; in such a system, so long as it is steadily adhered to, and patiently and wisely pursued, there is not, there cannot be danger.

They are their own learned men who are our teachers, our correctors of the press, our fellow-labourers in the work of instruction; they are their own countrymen, yea, and they themselves who are benefited by the large expendi-

ture which our system occasions amongst them; and even our missionaries, as associating with them more, and speaking their language better, and occupying themselves with their concerns, and the promotion of their real or apprehended interests, are, (I have reason to believe, by what I have myself seen and heard in no inconsiderable part of India,) among the most popular Europeans who are to be found in their respective neighbourhoods. Yea more, I have had the happiness of witnessing, both in the number of converts which have already been made in Hindustan, in the general good conduct of those converts, and in the good terms on which they in general appear to live with their gentile neighbours, both how much good may be done, and how little offence will be occasioned by a course of well-meant and well-directed efforts to enlighten the inhabitants of India.—P. 21—23.

To this might be added, what has often been urged with unquestionable truth, that an extended regard for the best interests of the rest of mankind, generally indicates an active spirit of philanthropy and piety at home. And, on the other hand, when the moral and spiritual improvement of our remote dependencies are forgotten, we may reasonably expect a very languid attention to the same great objects in our own country.

The Bishop concludes, by urgently impressing on all faithful members of the English Church this consideration, that on their support and munificence the institutions of that Church have a paramount claim beyond those of any other sect or society; and this leads to an animated appeal in behalf of the Society for the Propagation of the Gospel in Foreign Parts, and of Bishop's College, to which that Society is the chief contributor. We hope there are not many hearts prepared to repel a suit which is preferred in such language as the following:

And, as you desire the glory of God, and that the truth of his Son should be made known to every creature under heaven; as you covet the happiness of mankind, and that innocent blood should be no longer shed amongst us; as you long for the salvation of souls, and that those who serve and love you here should feel a yet purer and stronger affection for you in Paradise; as you love your own souls, and would manifest the sincerity of your grateful faith in that Saviour by whom you are redeemed, I exhort, I advise, I entreat, yea, in the name of my master and yours, in the name of Jesus, Son of God Most High, I demand, in this cause, your assistance and your offerings.

The Son of God, indeed, must reign, be the people never so united! The gospel will finally triumph, let us neglect or oppose it as we may! But woe be, in that day of God's power, to those who have set themselves against his church's infant weakness! and woe be to those minor or more timid sinners who have not lent their hand to his harvest! "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof, because they went not forth to the help of the Lord, to the help of the Lord against the mighty!" But, of you, my brethren, I am persuaded better things; and both as knowing your liberality, and as desiring that your bounty may be made beneficial to your own souls and to those interests which you seek to forward, let me intreat you to devote those good works to God and his Son alone; by a lively faith, by a more excellent repentance, by a fervent prayer—that while you build an ark for others, you may not yourselves be shut forth and perish—and by a participation, let me add, in the blessed body and blood of Him by whose merit alone we obtain, either that our alms-deeds or prayers can be remembered or accepted before his Father.—P. 26—28.

These words close an address in all respects worthy of the apostolic

zeal and exalted talents of Bishop Heber. His faithful servant and friend took up the cause after his decease. The Sermon of Mr. Robinson was delivered in the pulpit, which his master was to have occupied at Madras, and in support of the same institution. "When the Indian Church was deprived of its loved and honoured Prelate, and the Incorporated Society of its powerful and unwearied advocate, the melancholy duty of the last public appeal devolved on his Chaplain." He has discharged that duty in a manner which his lamented Diocesan would have witnessed with pride and delight. He addresses himself, in succession, to all the objections raised up against missionary labours by false friends or avowed enemies; and he powerfully enforces the claims for which, in that very place, the voice of the departed Bishop was to have been raised. We are fearful of exhausting the patience of our readers, by the iteration of arguments and motives which, however eloquently urged, are beginning, we hope and trust, to lose the attraction of *novelty*! We must, therefore, confine our extracts to the concluding portion of this address, which relates more immediately to the views and designs of Bishop Heber, and which teaches us the way in which all who loved and venerated him in his life, may best honour his memory, now that he is taken away. Having adverted to the immense importance of an Archidiaconal Committee of the Society, for the Presidency of Madras, embracing, as it does, the most interesting field of missionary labour, he continues,

It had been at first his (the Bishop's) intention to have formed the Committee immediately on his arrival at the Presidency. But he delayed it for two reasons; first, that in the course of his southern tour he hoped to gain a complete knowledge of the actual state of the native Christians, and the necessities of the several missions, and thus be able to speak to you with greater accuracy from immediate inspection; the other, that he might have longer opportunities of personal intercourse with you, before whom he was to plead their cause, and, from the increase of mutual esteem and regard, which would naturally have resulted, he might appeal to your liberality with the more confident hope of full and abundant success. There was, indeed, but little force in this last reason; your love for him would assuredly have been increased by further intercourse, but you did not withhold it from him for a single hour, from the time that he first ministered amongst you at this altar. He could not even then have pleaded with you in vain. The result of his personal observations is a loss never to be repaired, even in that part of his tour which he had already accomplished. You can well imagine how invaluable would have been his mature and deliberate plans for their welfare and revival, when I tell you, that upon those Churches, especially of Tanjore and Trichinopoly, he rested with a complacency and delight which he had felt in no other parts of India, and which (from the unobtrusive character of the missionaries themselves) he had not expected there.

To the means which were in his power for their future good, he directed both the feelings of his heart and the energies of his mind with unremitting concentration. It were worth a thousand arguments to engage your sympathy and co-operation in the same cause, if you could have witnessed the divine benevolence and affection of his manner, when those native converts flocked around him, to receive his blessing, and to partake from his hands the consecrated elements, in those holy mysteries which seemed yet dearer to them, and

more venerable, when administered by him, whom all alike conspired to honour, and in the language of their native land. Had he been permitted to return to this place, to tell you what he had seen and felt, he would have rejoiced to dwell on the numbers, the order, the devotion of their public congregations, and the general superiority of their moral conduct. And, oh! with what touching and resistless eloquence would he then have appealed to you in their behalf, and commended to your powerful kindness these humblest and poorest of his flock! With what earnestness would he have charged you, by the love you bear to the Saviour of your souls, by your gratitude to that blessed Spirit, (through whose sanctifying power alone the sacrifice of your own faith can be accepted) not to cease in your labours of love, till the knowledge of that Saviour is extended to all for whom he died, and the light of that Holy Spirit is diffused, like the light of heaven, over all the kingdoms of the earth. Could he now speak to you from the resting-place of the tomb, or rather from that blessed world whence, enthroned in imperfect and intermediate happiness, he looks down on these holy assemblies of the Churches which he loved,—this would be his earnest and affectionate appeal: “Let not the cause of your Master’s kingdom be the less dear to you because I was not again permitted to challenge for it, in His behalf, your allegiance and support. You repaid my love, while I was among you, with all dutiful and affectionate observance; you cherish my memory, now that I am removed from you for ever. I ask from you this *proof* of your love, that you would impart to others, by means best suited to that end, the blessings you yourselves enjoy—and let your wealth, your influence, and your prayers, be cheerfully directed to this object, *that the word of the Lord may have free course and be glorified, even as it is with you.*”—P. 29—32.

The mind which is conversant with the views and reflections presented by these two Sermons, *must* become an ardent and zealous friend to this Society, of which it may be said (as it was said of the first Christian labourers and converts), *that it is unknown, and yet well known*; unknown even now to multitudes, whose hearts are warm with Christian zeal and liberality, and yet known and illustrious throughout the world by the good it has effected in every quarter of the globe, with means calamitously disproportioned to its purposes. Hitherto it has advanced its pretensions with a sobriety and reserve, which, perhaps, are not altogether alien from the sacredness and the solemnity of the cause to which it is devoted. But the time is now come, when the wisdom which gave birth to this establishment must be earnestly, and *almost passionately*, justified of her children. They must *cry aloud, and spare not*: without casting an evil eye on the splendid revenues of other institutions, it is yet their duty to protest loudly, incessantly, and vehemently, against the national disgrace of suffering the Society for Propagating the Gospel to languish upon an income of only six thousand pounds a year!

ART. III.—*Friendly Advice on the Management and Education of Children, addressed to Parents of the middle and labouring classes of Society.* Third Edition. London: Hatchard, 1825. pp. 104.

WE are often invited to be present at charity sermons for schools. And as often as the invitation comes, do we bethink ourselves of what

these sermons commonly are, and what, we presume to say it, they ought to be. We dislike the parade and display, *fine* singing, and protracted service.* We think the public effect of schools is made too much of, and the domestic effect of them neglected. We would that the charity sermon should be an occasion for calling the parents of the children together, and addressing them with some homely and useful truths. That this is very possible to be effected without impairing the collection to be made for the charity, the following fact will attest. A clergyman, not long since, on one of these occasions, addressed a few words to the parents of the children; he reminded them, "the sermon is for the benefit of your children,"—he requested them all "to be present;" and, with many other simple words, added the following:

In the next place, it is my duty to tell you, I have long observed, with great sorrow, that the good learnt in these schools is undone by the evil learnt out of them. Schools never can answer their real end, till parents let their children see at home what they read of at school, and lead them, by their own example, to practise what they have been taught. The true use of education is not to make us learned in the eyes of men, but pleasing in the sight of God. It will do little for your children to enable them to do well in this world for a few years, unless they are also made fit to obtain happiness in the next world, which will last for ever. I entreat you, therefore, not to send them to school merely that they may get higher wages by knowing how to read and write; but send them to learn godliness, honesty, and obedience.

The consequence was, that the seats for the poor were crowded to excess,—a general satisfaction was expressed that the poor took so much interest in the schools,—the collection was good,—and some of the poor candidly confessed, that they had not for years before visited the house of God.

We make no apology for thus, apparently, wandering from the path. These remarks are exactly in accordance with the spirit of an interesting little work, which we strongly recommend to public notice. The design of "Friendly Advice" is to carry education further than the school-room, and to make home what home ought to be, be it ever so homely. This little book is calculated to effect all, and more than all which we propose as the desired consequence of a charity sermon for schools. It is the result, we are persuaded, of much observation and thought exercised on the lower ranks of life. Were we desired to describe it, we should say, it was a happy and practical illustration of a reflection made by Bishop Butler. Anal. P. I. ch. v. p. 117. "It is not distinctly attended to by every one, that the occasion which human creatures have for discipline, to improve in them this character of virtue and piety, is to be traced up higher than to excess in the passions, by *indulgence* and habits of vice." This is very ably and skilfully urged on parents. We shall not make extracts with a view to the proof of it, but refer to the work itself; to which, we trust, we shall not do injustice by selecting the following passages.

Every one, who has had much intercourse with the poor, will recognize a homely but faithful picture, and admire the accuracy with which it is drawn. Speaking on the differences which exist between parents on the subject of their children :—

Let them, as they value the interests of their families, conceal the difference from their children and settle it between themselves. If, for example, when a father is correcting his son, the mother will exclaim—"Why can't you let the child alone?—come to mother, Johnny;"—or, when the mother is seriously reproving him, if the father will interfere—"I wish you'd hold your tongue; you're always at him, poor thing! and he's no worse, that I see, than other people's children;"—if parents will thus bring contempt on each other, how can they expect from their families respect and submission to that authority which they themselves have taught them to despise? Let fathers conscientiously avoid all passionate or extreme severity in the correction of their children, not only because it is sinful in itself, but also on this account—that it almost obliges a mother to take part with her children against their father; and, which is even worse, tempts her to set them the example of deceit and falsehood, in order to screen them from the dreaded storm. On the other hand, the mother is bound to exalt the just authority of her husband, and she must on no account suffer herself, from any false feelings of tenderness, to interfere with that necessary discipline which the father may at times be called upon to exercise.

If parents would gain the respect of their families, they must respect each other, and respect themselves; cautiously avoiding whatever may lessen the weight of their own authority. But we have heard a mother in the presence of her son—make use of expressions of this sort, "O Ma'am! that boy'll mind me no more than a post." Now if a mother will speak thus slightly of herself, the boy will not fail to make good her words; he will soon use saucy language; and remember, saucy language is sure to lead on to unruly conduct.—Pp. 5, 6.

And again :

The more a child is humoured when young, the more trouble will he give as he advances in age; and this will account for those parents that are over-indulgent to their children when little, being often the most severe to them as they grow older: the mother who gives the little one every thing he cries for, will by and by have to strike him to keep his hands from mischief, and to make the house quiet. Therefore, when your infant is passionate and hasty at the sight of a doll or a cake, do not give it him directly—be calm yourself, wait a few moments till his first passion is passed by, endeavour to divert his attention, turn him to the picture on the wall—then, when he is quiet, if it is proper for him, give him the cake or the doll; but if he is old enough, first require him to ask patiently for it. Neither attempt to snatch away the cake or doll from an elder child to give it to the baby, for this is unjust, and will teach your children to be unjust to each other. But some people will say—"Ah, poor things! we must humour them now, for they'll have trouble enough by and by." Little do such persons think that this is the surest way to bring upon themselves and their families the very troubles they fear.—Pp. 7, 8.

But as Christian Remembrancers, we would rather direct the attention of our readers to some of those excellent observations which are more immediately connected with the religious part of education. Sect. viii. On purity and decency.

If the mind is once contaminated, it will then be very difficult to remedy the evil: your chief business, therefore, on this point, is to stand on your defence, to depend more on prevention than cure, to guard against the first inroads of corruption. Indecency or unbecoming behaviour in your children must, from

their earliest years, be treated with marks of serious displeasure; never suffer yourselves to be amused by an immodest action; remember what is at stake, and venture not, by a secret smile, to encourage those seeds of evil which, unless destroyed, will speedily bring forth the fruits of vice and misery.—P. 51.

Sect. ix. p. 64, contains a good example of the affectionate and simple style in which the book is written.

And without any share of learning, can you not in the spirit of love bring your little ones around you, and tell them of the great and good God who made them and takes care of them every moment? Can you not tell them of their merciful Saviour Jesus Christ, who loves little children, who came into the world to bless and to save them and all mankind, and of that Holy Spirit which will teach them in the secret of the heart, showing them what is wrong, and leading them to all that is right? As soon as your children understand there is a God, endeavour to impress upon their minds that his eye is ever upon them, that he is pleased when they are good, and offended when they do wrong. Teach them that their merciful God and heavenly Father loves them better than you can do yourselves, that he has commanded all his children to pray to him, and that he who hears the ravens cry, will much more listen to the prayers of the youngest child, for the sake of Jesus Christ, who himself prays for them. At the same time; dwell on the greatness and majesty of God, and enforce the utmost seriousness and reverence in approaching him. It is melancholy to hear some children hurry over the Lord's Prayer and the Belief, as a sort of charm, without understanding either, or distinguishing the one from the other. How can we hope that this lip-service will be acceptable in the sight of Him who searcheth the heart?—Pp. 64, 65.

Sect. x. The observations on Scripture Reading are very judicious and useful, particularly pp. 73, 71, after the striking quotations from the preface to Cranmer's Bible. The Section on Public Worship is equal to the general tone of the book; and the Sabbath, (Sect. xii.) is admirably enforced by quotations and stories, which are not *cant*, but simple and authoritative, and followed by some delightful texts.

From Sect. xiii. on Prayer for Children, we will quote nothing; we regard it as the happiest effort of the whole. Rather the happiest *strain*, for there never was *effort* in writing a passage so simple, so affectionate, so chaste and pious. There is, throughout the little work, a simplicity and tenderness which does honour to the taste and heart which dictated the words. There is great knowledge of human nature, much observation, and much reading and reflection, which are so subdued and tempered, that by many they would not be suspected. As the result, we are amused, instructed, and improved. And to what then shall we object?—to an expression in p. 14? It had better have been altered, at the expense of the anecdote, though we are cautioned that “the language is objectionable.”

We know but one *solemn* objection; and if it be such, it is a grievous thing, for it mars the whole. It is written by a lady. But, be it remembered, it is the misfortune of some arguments to prove too much. We shall not appeal to chairs of professors filled by ladies,—religion adorned,—and unruly spirits won to wisdom,—we are convinced with Burns,

"How many hints and sage advices
The husband fra' his wife despises."

And we despise her not. We commend "*Friendly Advice*" to the attention of all persons. We believe it will render not only "some assistance," as the authoress modestly writes, (p. ii. preface,) but a very great deal of "assistance to those . . . who have not better helps, (we have none such to produce,) and whose circumstances must prevent an acquaintance with longer and more finished works of the same nature."*

ART. IV.—*Adaptations of Scripture to Family Devotion.* London : Joseph Capes, 1827. Pp. 117.

It cannot be denied that the practice of family prayer is attended with some difficulties. The members of a household, called from their several avocations, too often, it is to be feared, approach the throne of grace with minds but ill-prepared to participate in the solemn sacrifice. And never should it be forgotten, that the value of family devotion depends upon the influence it has upon our thoughts and actions ; if we kneel down with distracted minds, if we yield only unto our Maker the service of the lips, we are, and it is a fearful consideration, hardening our hearts, and habituating ourselves to act deceitfully in his presence, who requireth truth in the inward parts. This should lead us not to neglect the observance, but so to regulate our families, that our common devotion may be a source of light, of blessing and of blessedness. Surely there can be but little regularity in that household which cannot be gathered together once a day at least, to offer their common supplications in spirit and in truth. Every one will be able to judge what in his own case will best conduce to attain the desired end ; but there is one particular we are desirous to mention,—that the appointed hour be punctually observed ; for without this we are persuaded all exhortations and all arguments will be in vain. We shall also advance towards our object, the heartfelt worship of God, by a judicious choice of the subject of our devotions ; and this brings us to the little work at the head of our article. The author observes in his preface :

The idea which led to the composition of this work, was, that a sensible improvement in family devotion would be effected, if the passages read from Scripture, as an introduction to the prayers which are to follow, were more intimately connected with those prayers, and had a tendency not merely to prepare the hearers generally for *any* devotional exercise, which is all that is usually

* We cannot omit this opportunity of cautioning our readers against several editions of this work which have been published by different societies, with alterations, of which we highly disapprove. The genuine edition which we have here noticed, and which is the only one which we can recommend, is published by Hatchard.

attempted, but to prepare them for the particular petitions, thanksgivings, and intercessions, meant to be introduced.

The adoption of this plan has many contingent advantages. One consequence is, *greater variety*. The prevailing custom of repeating the same topics every day, in all forms of morning and evening prayer, with no material change in any thing but the language, deprives each form of all specific character, and thus communicates a sameness to the whole, by no means favourable to devotion.

The adaptation of prayers to particular portions of Scripture, has also this recommendation, that it causes a greater *connexion* between the several parts of the composition than otherwise can be easily attained. So long as one uninterrupted chain of ideas is pursued in any prayer, the attention of the hearers may, without much difficulty, be sustained; and such a chain will naturally be pursued, when either one subject only is attended to, or when at least the links by which the ideas are connected in Scripture, are made use of in the prayer. In many works of this kind, though in other respects of considerable merit, in consequence of the transitions of subject being frequent and abrupt, the assembled family, however piously inclined, must find some difficulty in following the reader: their minds are not properly engaged in one topic before they are hurried to another, with which the preceding one had no manner of connexion, and which would not naturally have followed in the ordinary association of ideas.—P. iii—v.

This is very sensible and very true: we will now produce an example.

NO. X.—GOD'S MERCIES A MOTIVE TO SANCTIFICATION.

Read the xii. chapter of St. Paul's Epistle to the Romans.

Let us pray.

O God, our heavenly Father, from whom proceedeth every good and every perfect gift, we thine unworthy servants, devoutly grateful for thine unnumbered mercies, desire to render thee our humble offering of thanks, and to ask the help of thy grace, that we may show forth our thankfulness, not only with our lips, but by the sanctification of our lives.

We bless thee for our creation and preservation; for our health, food, and raiment; for protection against dangers, comfort in afflictions, and all thine other mercies in this mortal life; but above all, for the hope of life eternal, through thine inestimable love in the redemption of the world by our Lord Jesus Christ.

In gratitude for these unspeakable benefits, which deserve in return far warmer thanks, and far more devoted services, than it is in our power to render; dispose us, we pray thee, to present our souls and bodies a living sacrifice, holy, acceptable to thee, which is our reasonable service. Grant that, instead of being conformed to this world, we may be transformed by the renewing of our minds, so as to do thy perfect will.

Incline us to regard each other with undissembled affection; vying with one another in love; preferring one another in honour.

Preserve us from idleness, both in temporal and spiritual things, that we may not be slothful in business, but fervent in spirit, serving the Lord.

Make us joyful in hope of eternal life; patient in affliction, and, though we do not at once obtain our desires, persevering in prayer.

Dispose us to contribute to the necessities of saints, to show kindness to unbelievers, and to sympathize with all; rejoicing with them that rejoice, and weeping with them that weep.

Suffer not our spiritual gifts to make us think of ourselves more highly than we ought to think; but teach us to think soberly; knowing that, as members of thy church, we are one body in Christ, and every one members one of another.

Dispose us all to the performance of our duty in that state of life to which we have been respectively called; he that teacheth being diligent in teaching; he

that serveth in serving; he that giveth, giving with simplicity; and he that sheweth mercy, with cheerfulness.

Finally, enable us to bless from the heart them that curse us, and to do good to them that hate us, not taking vengeance into our own hands, but leaving retribution to thee. If our enemy hunger, dispose us to feed him; if he thirst, to give him drink; that, by heaping mercies on his head, we may melt his temper into kindness, and, instead of being overcome of evil, overcome evil with good.

This we beg for Jesus Christ's sake, our only Advocate and Mediator. Amen.—P. 86—91.

The plan proposed by our author is excellent, and we would strongly recommend its adoption; of the execution, the specimen we have given will enable our readers to judge, and for ourselves we can say of this manual, that it well deserves our praise.

ART. V.—*Sermons preached at Christ Church, Bath, before the National Schools.* By the Rev. F. KILVERT, M. A. London: Duncan, 1827.

HERE is a little volume which well deserves a notice in our pages. It seems to furnish a happy specimen of what may be done in an attempt to address the lower orders, and particularly the children of the lower orders, in a manner level to their comprehension. He who writes for children must, indeed, forego almost all the ornaments of style; but, in general, it will be found that the flow of the language, as well as of the thoughts, is natural and easy. And if the vehicle is commodious, the wares it contains are also good. There is in this book a simple and sincere exposition of Christian faith and Christian practice, in which the leading doctrines are fairly stated, yet so as to appear in an intelligible form even to very confined capacities. From a work in which there is but little that is striking, it could hardly be expected that selections should be given. It may be sufficient to mention the two Sermons on Confirmation, that on Gratitude, and that on Filial Obedience, as fair specimens. In fine, we may safely recommend these Sermons to the attention of those who may be looking out for any additional means of spreading the knowledge of the truth among illiterate people, particularly the young.

MISCELLANEOUS.

THE CHARACTER AND DUTIES OF A CLERGYMAN.

MR. EDITOR.—In a former number, you noticed, with deserved commendation, a Charge lately delivered by Archdeacon Bayley. In perusing this admirable Charge itself, I met with a passage, not quoted by you, which contains so eloquent and affecting a picture of the character and duties of a Clergyman, that I will not hesitate to offer it for insertion in your pages.

"The last point to which I shall advert at present is that which regards the more personal and ordinary offices of the Clergy. From the low, and almost irreverent, meaning too frequently applied to the term 'serving a Church,' it might be supposed that our business begins and ends with the Sabbath, and that the pulpit is the only place for teaching Christianity. Such was not the opinion, nor such the practice, of St. Paul: '*Preach the Word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.*' Sacerdotal functions, indeed, may seem to belong almost exclusively to the Lord's day and the Lord's house; but pastoral ministrations are applicable to every hour and every cottage. And, therefore, the ordination vow obliges us to use both public and private monitions and exhortations, as well to the sick as to the whole, within our cures, as need shall require and occasion be given. Now, in the whole compass of duty, there is none of such decided use, or rather, of such imperious necessity; none that requires so much delicacy, so much discretion. It requires, too, something of that spirit which made the Son of Man a friend of Publicans and sinners; which caused the Lord of all to minister to the poor, and wash his disciples' feet. To go about doing good, to visit from house to house, not officiously, but kindly, conversing, in the meekness of wisdom, cheerfully and seriously, maintaining and setting forward quietness, peace and love; to be 'still at hand without request,'* in the hour of misfortune and at the couch of sickness, strengthening the diseased, binding up the broken-hearted, pouring oil and wine into the wounds of affliction; awakening contrition, and teaching the lesson of penitence, faith and hope; sometimes speaking peace to the waves of a troubled conscience, and sometimes smoothing the pillow of the dying saint. This it is to imitate and obey the great Shepherd of the flock; this it is to feed his lambs, to know our own, and to be known of them; to make our voice heard by the sheep, and to call them all by their names; to preserve them from the scattering of the wolf, to seek those that are lost, and bring again that which was driven away; to lead them into the pastures of Christ, and make them lie down by the still streams of living waters."

Omitting, for I fear to trespass too much upon your pages, some eloquent passages in which the Archdeacon sets forth the encouragements of the pious minister, I will pass on to where he speaks of what are commonly called the occasional duties of the Clergy.

"In fact (he observes), the duties, which are styled occasional, are constant and universal; they constitute the regular engagement of the hand and heart and time of the Clergyman. They call upon him to rejoice with them that do rejoice, and to weep with them that weep: in short, they extend to every circumstance of life, and every variety of being; they commence with the cradle, and terminate only with the grave. It is in scenes like these, and by a proper improvement of them, that the Pastor must seek, and can seldom fail to gain, influence; 'for where there is due watchfulness and working on one side, there will very rarely be wanting a due love and esteem on the other.'† By thus condescending to be the servant to the least of his

* Dryden's Good Parson.

† Bishop Gibson's Charge.

brethren, he will make them feel and understand that he becomes so for the sake and in the name of their common Master. Convinced that their temporal, their daily and hourly good is an object of his affectionate care, they will give a more ready attention and credit to his zeal for their eternal welfare."

These passages naturally suggest many reflections; and there is one, which, though obvious, is so seasonable and just, that I cannot refrain from making it. To do this with better effect, I will use the words* of an old writer, with which, I believe, few of your readers will find themselves acquainted, substituting only "charge" for "book."

"The effect of publishing this *charge* will be in no mediocrity. It will do either exceeding great good to the Clergy, or exceeding much prejudice; much good, if it work so upon the Clergy, as effectually to persuade them to conform to that holy character delineated in this *charge*. Otherwise it will produce much prejudice, by framing so perfect an idea of a curate of souls in the minds of the laity; and by erecting such a great expectation and desire, that he who takes care of *theirs*, be exactly such an one as this *charge* has described: Wherein if they be frustrated, *all* will be sorry, *some* will murmur and rage, *others* will perhaps forsake their *Parish Church*, if not the *English*: Deus avertat.

"The portraiture of virtue in general displayed by eloquence is very amiable. But perfections proper to any of the three grand vocations (especially that of the Clergy, daily attendant on the Holy One), the more accurately their character be imprinted in the minds of others, the more despicable do they render the professors that want them. And the ordinary sort of people, which are the most, will wrest the defects of the man upon the profession, and, at the next remove, upon the best accomplished professors.

"This consideration gives me the cue, to insert here a most passionate request, which I tender to the younger Clergy, by the mercies of God, by the meekness and gentleness of Christ (of whose eternal priesthood they have a share), and by the preciousness of their own and others' souls, committed to their charge, that they will seriously consider whether my last conjecture be no more probable: if they think it so, there will be less need to intreat them to forecast, or bethink themselves *what a stock of learning and prudence, the occasions of these times* (conference with sectaries and disputation with Papists) will require, what an habit of gravity in attire, and of retiredness in conversation, is necessary to make a Clergyman exemplary to the loose and vain conversation of these days; what an actual degree of virtue and godliness it must be that must withstand the incursion of profaneness in this age. And there will be not so much need to beseech them to buy fathers, councils, and other good classic books; to mortify the flesh with study, fasting, and prayer; and to do every thing becoming a curate of souls: using this *charge* as a looking-glass, to inform them what is decent."

C. R.

* See the Address to the Second Edition of George Herbert's *Priest to the Temple*, published in 1671, by Barnabas Oley.

ORIGIN OF PARISHES.

PARISHES, derived from the word *Preostscyre*, which signifies the precinct of which the priest had the care, or the *priestshire*, differ in size according to the difference in extent of the several circuits, demesnes, or territories, possessed by the founders of the parish church. Originally, the *parochia* was the diocese or episcopal district in which the Bishop and his Clergy lived; and the tithes and oblations of religious persons being esteemed holy, and pertaining only to God and the church, were brought to the Cathedral, the place of residence of the Bishop and his Clergy. But when Lords of Manors, and other laymen having large possessions, began to erect churches on their estates, the patronage of such churches was vested in the respective founders, and, by degrees, the tithes arising from their estates were considered as due only to the incumbents of their churches. Thus the right of an incumbent to tithes extended only to the possessions of his patron, of which he had the spiritual superintendence, i. e. his parish. See *Mirehouse on Tithes*.

ON THE MIRACLES OF THE PRIMITIVE CHURCH.

THE question, respecting the duration of Miracles in the primitive Church, though not immediately affecting the evidences of our faith, is one of sufficient interest at all times to engage the attention of the pious believer; and it has derived additional interest from the clear and lucid manner in which the subject has been treated, and the new light which has been thrown upon it, by the Bishop of Lincoln, in his work on "the Ecclesiastical History of the Second and Third Centuries, illustrated from the Writings of Tertullian." After producing the important testimony of Tertullian to the wider diffusion of the Christian faith in his times, he observes that

The writings of Tertullian furnish little reason for supposing that the preachers of the gospel in his day were indebted for their success to the display of those supernatural powers, by which the Apostles and first preachers of the gospel were enabled to prove their divine commission.—P. 95.

And he mentions, as the conclusion, to which he was led by a comparison of the statements in the Acts of the Apostles with the Fathers of the second century, that

The power of working miracles was not extended beyond the disciples, upon whom the Apostles laid their hands. As the number of those disciples gradually diminished, the instances of the exercise of these miraculous powers became continually less frequent, and ceased entirely at the death of the last individual upon whom the hands of the Apostles had been laid. That event would, in the natural course of things, take place before the middle of the second century; at a time when, Christianity having obtained a footing in all the provinces of the Roman empire, the miraculous gifts conferred upon its first teachers had performed their appropriate office—that of proving to the world that a new revelation had been given from heaven. What then would be the effect produced upon the minds of the great body of Christians by their gradual cessation? Many would not observe, none would be willing to observe it; for all must naturally feel reluctant to believe that powers, which had contributed so essentially to the rapid growth of Christianity, had been withdrawn.

They who remarked the cessation of miracles would probably persuade themselves that it was only temporary, and designed by an all-wise Providence to be the prelude to a more abundant effusion of supernatural gifts upon the Church: or, if doubts and misgivings crossed their minds, they would still be unwilling openly to state a fact, which might shake the steadfastness of their friends, and would certainly be urged by the enemies of the gospel as an argument against its divine origin. They would pursue the plan which has been pursued by Justin Martyr, Theophilus, Irenæus, &c.; they would have recourse to general assertions of the existence of supernatural powers, without attempting to produce a specific instance of their exercise.*

The Bishop remarks, in the following paragraph,

I collect from passages already cited from the Acts of the Apostles, that the power of working miracles was conferred by the hands of the Apostles only, and consequently ceased with the last disciples on whom their hands were laid. I perceive in the language of the Fathers, who lived in the middle and end of the second century, when speaking on this subject, something which betrays, if not a conviction, at least a suspicion, that the power of working miracles was withdrawn, combined with a desire to keep up a belief of its continuance in the Church. They affirm in general terms, that miracles were performed, but rarely venture to produce an instance of a particular miracle, &c. &c.

In confirmation of these remarks, the Bishop produces some passages from Tertullian (see pp. 102, 103, and note, p. 103), relating to the exorcism of dæmons, which are the only specific instances which he mentions of the exercise of miraculous powers. But with regard to these instances, he justly remarks,

Surely if miraculous powers existed in the Church, the writings of Tertullian would have supplied some less equivocal instances of their exercise.

And with regard to his general assertion, of the existence of miraculous powers in the church, he remarks, in another place, that

He casts a doubt upon the accuracy of his own statement, by ascribing to Christians in general those extraordinary gifts, which even in the days of the Apostles, appear to have been confined to them, and to the disciples upon whom they laid their hands.†—Acts vi. 6. (compared with vi. 8. and viii. 6.) viii. 17. xix. 6.

But perhaps the most conclusive arguments against the existence of miraculous powers in the church, in the age of Tertullian, are contained in a learned note of his Lordship, jⁱ p. 100.

In the Tract de Pudicitia, he (Tertullian) is contending that the Church possesses not the power of pardoning certain offences; but foreseeing that the example of the Apostles, who had pardoned these offences, might be objected to him, he thus anticipates the objection:—"Itaque si et ipsos beatos Apostolos, tale aliquid indulsisse constaret, cujus venia a Deo, non ab homine, competeret, non ex disciplina, sed ex potestate fecisse." The meaning is, that the Apostles pardoned those offences, not in the ordinary course of Church discipline, but by a peculiar power vested in themselves. "Nam et mortuos suscitaverunt quod Deus solus: et debiles redintegraverunt quod nemo nisi Christus, &c." After a few remarks, he then proceeds,—"*Exhibe igitur et nunc mihi apostolica, prophetica (f. legendum apostolica et prophetica) exempla et (f. ut) agnoscam divinitatem, et vindica tibi delictorum ejusmodi remittendorum potestatem. Quod si disciplinæ solius officia sortitus es, nec imperio præsidere sed ministerio, quis aut quantus es indulgere? qui neque Prophetam nec Apostolum exhibens, cures ea virtute quæ est indulgere.*" It is evident that the whole passage proceeds on the

supposition, that the miraculous powers which had been exerted by the Prophets and Apostles no longer subsisted, since if they did subsist, the individual possessing them, might exercise the apostolic or prophetic privilege of pardoning the offences in question. Again, with reference to the miracle of our Lord related in Matthew ix. he remarks,—“Si Dominus tantum de potestatis sue probatione curavit, ut traduceret cogitatus, et ita imperaret sanitatem, ne non crederetur posse delicta dimittere; non licet mihi eandem potestatem in aliquo sine iisdem probationibus credere.” In the Tract de Præscriptione Hæreticorum, where Tertullian calls upon the Heretics to declare what miracles had been wrought by the founders of their several sects, it is worthy of remark, that he does not appeal to any instance of the exercise of miraculous powers in his own day, c. 30. See also c. 44. Now the Tract de Pudicitia was certainly written after Tertullian had embraced the opinions of Montanus.*

With regard to the Tract de Præscriptione Hæreticorum, Allix supposes it to have been written *after* he became a Montanist; the Bishop of Lincoln concludes, from internal evidence, that it was written *before* that period.† If the *latter* supposition be the true one, we have the evidence of Tertullian both *before* and *after* his embracing the opinions of Montanus. If we admit the *former*, his testimony is probably more independent, and furnishes an illustration of the Bishop of Lincoln's remark in another place, on the value of the writings of Tertullian, that

The value of Tertullian's writings to the theological student arises in a great measure from his errors. When he became a Montanist, he set himself to expose what he deemed faulty in the practice and discipline of the Church; thus we are told indirectly what that practice and that discipline were, and we obtain information, which but for his secession from the Church, his works would scarcely have supplied.‡

These passages will probably be thought conclusive, as far as Tertullian is concerned; but an examination of some of the passages, which are usually alleged to prove the existence of miraculous powers in the church, in the second and third centuries, will tend to confirm the truth of the Bishop of Lincoln's observation with regard to the Fathers of this period, that they assert generally the existence of supernatural powers, without attempting to produce a specific instance of their exercise.

I shall content myself with referring to some of the passages, which are referred to by Dr. Dodwell, in his second Dissertation on Irenæus.

Justin Martyr, in his Dialogue with Trypho the Jew, asserts the prevalence of the *charismata*, or *miraculous gifts*, which then rested upon the church, and upon the church only. “Παρά γάρ, ἡμῖν καὶ μέχρι νῦν προφητικά χαρίσματα ἔστιν, ἐξ οὗ καὶ αὐτοὶ συνίεναι ὀφείλετε, ὅτι τὰ παλαιὰ ἐν τῷ γένει ὑμῶν ὄντα εἰς ἡμᾶς μετετέθη.”§ He says, in a subsequent passage, “that no more prophets will arise in their nation, as was the case of old, which, indeed, you may yourselves see to be the case; for, after Him (i.e. Christ), no other prophet has arisen among you.” And he afterwards asserts the existence of the extraordinary gifts of the Spirit: “Καὶ παρ’ ἡμῖν ἔστιν ἰδεῖν καὶ θηλείας καὶ ἄρσενας,

* P. 56.

† P. 38.

‡ P. 50.

§ Justin Op. p. 308. Edit. Paris.

χαρίσματα ἀπὸ τοῦ πνεύματος τοῦ Θεοῦ ἔχοντες." We may remark that the language of Justin is here very indefinite. He does not say whether it was the power of working miracles which was permitted to the Christians of his day, or some extraordinary communication of the Holy Spirit. If we understand it of the *former*, it affords a striking proof of the truth of what the Bishop says with regard to the Fathers "asserting generally the existence of miraculous powers, without attempting to produce a specific instance of their exercise." And what his Lordship remarks with regard to Tertullian, is true of Justin Martyr, that he casts a doubt on the accuracy of his own statement, by ascribing to Christians in general those extraordinary gifts which, even in the days of the Apostles, appear to have been confined to them, and to the disciples upon whom they laid their hands. If Dr. Dodwell could have found any other passages in Justin which were more to his purpose than these, it seems probable that he would have referred to them; and if Justin had been able to produce any distinct evidence of the exercise of miraculous powers in the church, it seems natural that either in his Apologies, or in his Dialogue with Trypho the Jew, he would not have neglected to bring forward a testimony so convincing to the enemies of the faith.

Dr. Dodwell quotes the testimony of Irenæus to the existence of miracles in his day.* Speaking of the pretended miracles of the Carpocratians, Valentinians, &c., he says, "they cannot give sight to the blind, or hearing to the deaf; they cannot expel dæmons, or cure the infirm, lame, and paralytic;" and then he proceeds, "*Tantum autem absunt ab eo ut mortuum excitent, quemadmodum Dominus excitavit, et Apostoli per orationem, et in fraternitate sæpissime propter aliquid necessarium eâ quæ est in quoquo loco Ecclesia universa Ecclesia postulante per jejunium et supplicationem multam reversus est spiritus mortui, et donatus est homo orationibus sanctorum, ut ne quidem credant hoc in totum posse fieri.*" A learned writer, in a contemporary journal (the Christian Observer, Vol. XXVI. p. 396), throws a just suspicion on the genuineness of the passage marked in italics, which bears every internal evidence of being the interpolation of a later period; for in addition to the improbability of his assertion, that the restoration of the dead to life was *very frequently* granted to the prayers of the church, only three instances of raising the dead are recorded even of our Lord himself, only one of St. Peter, and one of St. Paul.† If this passage is not genuine, the quotation proves nothing at all with regard to the testimony of Irenæus; and with respect to another passage (Irenæus, Lib. II. 57. p. 188), Irenæus makes the same vague and indefinite assertion as to the existence of miraculous powers in the church. With regard to the sentence in it, in which he has been supposed to bear testimony to the fact of the restoration of the dead to life—*ἤδη δὲ, καθὼς ἔφαμεν καὶ νεκροὶ ἡγέρθησαν, καὶ παρέμειναν σὺν ἡμῖν ἱκανοῖς ἔθῃσι*,—the writer, to

* Irenæus, Ed. Grabe. p. 186.

† The sense is more complete without it: "*Tantum autem absunt ab eo ut mortuum excitent, quemadmodum Christus excitavit et Apostoli per orationem, ut ne quidem credant hoc in totum posse fieri.*"

whom we have before referred, makes the following just and pertinent remarks:—

That the resurrections from the dead were miracles of a *past* age, and were at that time extinct, appears to be evident from these words. Why did he not say they are with us *now*? He cannot be suspected of understating an argument in his favour. Why did he not challenge them to inquire, and name persons and places? The reason is plain: they were dead long ago; he is appealing to past resurrections, and thereby tacitly acknowledges that there were no longer any such things.*—(*To be continued.*)

No. 5.—STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

WE must now consider Mr. Belsham as an annotator; for he has accompanied his version with a considerable body of "Notes." In the execution of this part of our task, we feel ourselves perplexed and overwhelmed by the multitude of materials; we must content ourselves with submitting some general observations.

It cannot fail to strike every reader, who is conversant with the writings of theologians, that the prevailing character of the annotations is SUPERFICIALITY. Here are no proofs of extensive reading, no examples of felicitous conjecture, no results of deep research, no specimens of philological acuteness, no instances of keen and close reasoning. The mode of argument, though positive and dogmatical, is not convincing; and the very paradoxes, which are thickly spread therein, are destitute of ingenuity, and, for the most part, of novelty. The whole constitutes a dull accumulation of common-place remark, sophistical exposition, presumptuous assertion, and school-boy criticism. It is a stream, shallow, though confined within narrow banks, and, though perpetually flowing, perpetually turbid. Page succeeds page in the perusal, without meeting with any thing to please the imagination, any thing to enlighten the understanding, any thing to warm the heart. The task of perusal is like the toil of the wanderer in those sultry and barren wastes, where nought of vegetation exists to refresh the weary sight. Notwithstanding the pomp and parade of the "long personal detail" with which the volumes are ushered into the world, and the revision, correction, and improvement, which, we are told in the prefixed "Advertisement," they have received from the author's maturer reflection, they are a work of much promise, but, in the execution, a feeble attempt to buttress the shattered temple of Socinianism. Accustomed to the short and volatile effusions of the Unitarian advocates, the reader may be surprised at the number and size of these volumes; but a closer acquaintance will convince him that, in the present case, an extension of bulk is but an extension of imbecility.

Those who aspire to enlighten the religious part of the community, are in duty bound to obtain a knowledge of what has been done by their predecessors in the same department, that they may avail themselves of every help to the attainment of their object. But Mr. Belsham

has contented himself with a very limited acquaintance with those who have preceded him in the exposition of the Bible. He never appeals to any, except the most common, and usually not to the most valuable writers, and appears to be either totally ignorant of the best Biblical critics and commentators, or, what amounts to much the same thing, to have neglected them. Next to Unitarian authors, whom, of course, he regards with the deference due to masters and guides, he is most partial to Locke, Taylor, Peirce, Chandler, and Rosenmüller. Of John Locke it is impossible for a British scholar to speak, except in terms of high admiration; but while we yield to none in respect for him as a philosopher, we contemplate him, we must confess, in a less favourable light as a divine. He had neither the learning nor the knowledge of the ancient languages, necessary to sound scriptural interpretation; and, in the present state of exegetic theology, his "Paraphrase and Notes" are not of any great importance. With much higher erudition, though with vastly inferior native talent, Dr. John Taylor gave to the world a "Paraphrase on the Epistle to the Romans," to which he prefixed a "Key to the Apostolical Writings," which, if it have been too much depreciated on the one hand, has certainly been too much praised on the other. His Hebrew Concordance is invaluable, but he was not equally successful as a commentator; and though his attainments were respectable, and his industry unwearied, we cannot allow him even the second rank among scriptural expositors. To Peirce and Chandler must be assigned a place somewhat lower than to Dr. Taylor. The "Scholia" of the elder Rosenmüller, useful as they are, particularly to young students, are, for the most part, a mere compilation, generally well executed indeed, but requiring neither extraordinary judgment nor research. To these may be added Schleusner's Lexicon, which is often referred to; but notwithstanding the sprinkling of *rationalism* in this otherwise excellent work, and the disingenuous mode in which it is cited by Socinians,* it is not sufficiently *liberal* for their purpose. Why these authors are the objects of Mr. Belsham's partiality, it is not difficult to assign the reason; they are not destitute of merit, and, though they cannot be deemed downright Socinians, they have a leaning towards that cheerless system.

Not only are the volumes under consideration extremely superficial, but they abound with mistakes of such a nature as, every favourable allowance being made, can only be attributed to ignorance. This, like every other grave and serious charge, ought not to be made without substantiating it by unambiguous proofs. It is easy to accuse a writer of ignorance, a practice too common among polemics; but it is right to withhold our assent until ample confirmation is produced, and we have no wish that our readers should believe such a charge on our bare word. With this impression upon our minds, we nevertheless declare our undisguised belief, that the work in question contains numerous errors which cannot be deemed oversights, errors so palpable as ought to excite a blush upon the cheek of him who dares, in this

* The Bishop of Salisbury has given some examples in his "Tracts on the Divinity of Christ."

plenitude of folly, to expound the Oracles of God. Though we speak of confirmation, is any further confirmation absolutely requisite than what has already been produced? Have we not given many undoubted proofs of ignorance, as well as rashness, in the proposed alterations of the sacred text? Have we not adduced instances of mistakes in translating which can scarcely proceed from any other cause than the want of learning? The charge of ignorance, then, naturally results from the preceding remarks, and upon these grounds we should be justified in making it; but we pledge ourselves to bring forward additional proof.

We shall not stop to prove that a certain measure of oriental literature is not only a useful, but a necessary qualification to the theologian. This is universally granted by those who are competent to give an opinion; and it is evident to common sense that it is impossible to explain the Old Testament, without being familiar with Hebrew and Chaldee, in which languages it was composed. It is equally absurd to suppose that the evangelical and apostolical writings, which abound with Hebraic phraseology, can be rightly interpreted without some tincture of oriental learning. This more particularly applies to the Epistles of St. Paul, who was a Pharisee, conversant with the learning of his sect, and intimately acquainted with their opinions; and, consequently, without a certain degree of Rabbinical knowledge, it is impossible fully to comprehend many of his reasonings, idioms, and allusions. The utility of Hebrew to the interpreter of the New Testament is undeniable, not only in expounding the quotations from the Old Testament, but also in explaining the allusions to Jewish modes of thinking, and the numerous phrases where, though the words are Greek, the idiom is eastern. As to the quotations from the Old Testament, it is necessary to have recourse to the original, in order to examine whether the Received Version be correct, whether it accords with the citation of the Apostle, and whether, should there be, as there sometimes is, an apparent discrepancy, they may not be reconciled by the exercise of judicious criticism. Such is the proceeding of the well-qualified commentator on the Christian Scriptures, but it may, with equal confidence, be asserted, that such is not the proceeding of Mr. Belsham. Nowhere does he appeal to the Hebrew verity; nowhere does he ascertain the sense of the Jewish Scriptures quoted in the Apostles' writings, by a critical investigation of their meaning; nowhere does he attempt to reconcile discordant passages by the application of oriental literature. All his remarks on the original Hebrew are taken at second hand; always referring to the opinions and authority of others, never speaking from his own knowledge. We use language thus unrestricted, because, after a careful examination of his volumes with a view to this point, we have not noticed a single exception to the universality of this statement. In treating of those quotations from the Old Testament, where we might reasonably expect some display of Hebrew learning, he entirely fails us, having contributed no new light, nor even a single remark which can be supposed to be drawn from an attentive study of the Jewish original.

The peculiar phrases and idioms commonly called Hebraisms, which are numerous in the apostolical writings, and to the exposition of which

oriental literature is requisite, he either passes over without notice, or, if he does notice them, it is only in a short observation borrowed from some preceding commentator. It would be a waste of time to confirm this by examples; it will be quite enough to refer to the author's "Exposition and Notes" on Rom. i. 24. xi. 8. 1 Cor. i. 10. ii. 2. 2 Cor. iv. 16. Col. iii. 2. Heb. v. 7; in which texts, and in multitudes of the like kind, the Hebraisms are left unexplained, while in very many others, in the interpretation of which he happens to be right, by following the commentators, he takes no notice of the Hebraism, and, as should seem, is right only by chance. But examples are not wanting wherein he has been led into error, apparently through ignorance of the Hebraistical turn of the expression. Thus Rom. vii. 24. Mr. B. renders, "Who shall deliver me from this dead body?" but the original is literally, "Who shall deliver me from the body of this death?" where the word "body" is used like *גוף* for the substance and reality of any thing; and the meaning is, Who shall deliver me from this state which is really death, inasmuch as it must end in death? Compare chap. vi. 6. Col. iii. 5.; and see Schoettgen's *Horæ Heb.* in loc. and Nov. Test. edit. Koppiana in loc. Mr. B. renders 1 Cor. viii. 3. "But if any man love God, by him God is known;" a truism indeed, but of trifling significancy. Now the New Testament writers occasionally use verbs in a transitive sense, after the manner of Hebrew verbs in Hiphil, which is the case in the text before us, where *γινωσκει* means *is made to know*, i. e. is taught, as Gal. iv. 9. This yields an excellent sense; "He who loves God is taught by him," is instructed in the Christian religion, having the eyes of his understanding enlightened by the Holy Spirit. Mr. B. mentions, that Locke gives the verb an Hiphil sense, and that he did not adopt it can only be accounted for by his not feeling the force of the Hebraic idiom. Ephes. iii. 21. is rendered by Mr. B. "throughout all the generations of this most excellent dispensation;" but no Hebraic scholar, who recollects such phrases as *לדור דורים* and *לעולם עולמים*, could so translate the Apostle's words. The meaning is, as E. T. "throughout all ages, world without end." If the reader will compare the "Eclectic Version" of Gal. iii. 2. and Heb. xi. 32. with Vorstius, *De Hebraismis*, cap. 3. and 12. de Fischer, he will find other examples of Mr. Belsham's Hebraic attainments.

Whether a deficiency in Hebrew learning amounts to an entire disqualification for interpreting the Sacred Writings, we shall not determine; but it is unquestionably a great and lamentable defect. An oriental cast and colouring pervades the New Testament, which can neither be clearly perceived, nor well understood, without the aid of the literature of the East. Under this designation we include Rabbinical learning, as well as a knowledge of the Eastern dialects; and from these sources a strong and steady light has been diffused over the apostolical writings. Without some acquaintance with the oriental tongues, it is scarcely possible to profit even by the researches of those who have been distinguished for this kind of erudition; as Olcaeus, Lightfoot, Viser, Glassius, Leusden, Vorstius, Schoettgen, Meuschen. But to this learned and eminent society Mr. Belsham has never been introduced; or, if he have perchance passed through the ceremony of

a formal introduction, he has made his bow and retired, without venturing to cultivate an intimacy with characters of so high a rank. Those who are not admitted into friendship with the great and the noble, must be content to associate with a less elevated class; and Mr. Belsham, discarding, and discarded by, the distinguished society just named, has formed a friendly union with Wakefield, Lindsey, Tyrwhitt, Priestley, the *Fratres Polonorum*, et hoc genus omne, whom he regards as the lights of the world, and the champions of true religion, because they are champions of Unitarianism!

“I AM THE WAY, AND THE TRUTH, AND THE LIFE.”

Thou art the Way—to Thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek him, Lord, by thee.

Thou art the Truth—thy Word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

Thou art the Life—the rending tomb
Proclaims thy conqu’ring arm,
And them who put their trust in thee,
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life;
Grant us that Way to know,
That Truth to keep, that Life to win,
Whose joys eternal flow.

GEORGE W. DOANE, A.M. New York.

CIRCUMCISION.

MR. EDITOR. — Your correspondent *Llewellyn* observes on this subject :

During the period that the Israelites endured bondage in Egypt, they carefully observed the rite of circumcision divinely imposed upon them; whilst passing through the wilderness they entirely neglected it, until after they had passed over Jordan, when this seal of the ceremonial law was re-established by Joshua.

He then makes the following queries :

How does it consist with the legal and typical character of Moses, especially after the awful warning he had received, for omitting to circumcise his own son, to have suffered this neglect? And how does it consist with that of Joshua, the type of the Saviour, by whom that covenant was fulfilled and abrogated, to have been the minister to revive it?

I have not met with any explanation of the omission which appears to me satisfactory; yet, I think, there is some ground for believing that there was good reason for the omission.

The only attempts to account for it, which I have met with, are, a note from Bishop Patrick, in D'Oyly and Mant's Bible, a passage in Lamy's Introduction to the Sacred Scriptures, one in Buxtorf's *Synagoga Judaica*, and another in Shuckford's *Connection*, book 12. The note from Bishop Patrick is as follows :

As they were then in a wandering condition, and wholly uncertain at what time the removal of the cloud would summon them to proceed on their journey, they would have endangered their lives by submitting to an operation which rendered them incapable of moving immediately with safety.

This reason appears to me to apply only to adults ; infants of eight days old must, at all events, be carried ; and, therefore, the circumstance of the Israelites moving immediately after any operation, would not, as it appears to me, affect those who were the subjects of the operation.

The passage in Lamy is as follows :

La circoncision ne fut point pratiquée, tout le tems que les Hebreux errerent dans les Deserts de l'Arabie. Cuneé en rapporte deux raisons. L'une qu' étant obligé à décamper souvent, la foiblesse des nouveaux circoncis, les auroit extrêmement embarrassés. L'autre, que comme dans cette solitude, il n'y avoit pas d'autre nation avec qui le peuple de Dieu pût se mêler, cette marque de distinction n'étoit pas nécessaire.

The first of these reasons is the same as that stated by Bishop Patrick, and liable to the same objection.* The second of these reasons is sufficiently answered, I think, by Lamy himself. He says—

On peut objecter à cela, que la circoncision n' étoit pas simplement un caractère extérieur, qui distinguoit les Juifs ; mais qu'elle étoit encore une cérémonie sacrée, qui attiroit beaucoup de grâces sur ceux qui la recevoient.—Page 4.

The passage from Buxtorf, pp. 103-4, is as follows :—

“ Hic etiam fusè disputant (i.e. the Cabalists) Cur ii, qui in deserto nati sunt, per quadraginta annos circumcisi non fuerint? Utique id non est factum propter nequitiam, et obstinam illorum malitiam. Absit. Sed quia per quadraginta annos Boreas non spiravit in deserto. Hoc enim spirante salubris valdè est omnis sanguinis missio : eo verò non spirante, vulnera omnia admodum sunt periculosa. Hinc medicum illud axioma ipsorum, sed sermone Chaldaico : ‘ Diebus nubilosis, et qui Euro perflantur, neque circumcidimus, neque venam secamus.’ Verùm objiciat aliquis ; Quum quotidie ad circumcidendum necessitate adigamur, qui Aquilonem observare et expectare possumus, qui non quotidie spirat? Scrupulum hunc solvunt sapientes in Talmud : Dicunt enim, quatuor ventos singulis diebus flare ; singulisque immixtum esse Aquilonem, aliquando etiam reliquos omnes superare ; ac proinde singulis diebus sine discrimine circumcisionem celebrari posse. Ventum autem Septentrionalem tum temporis non spirasse, hinc conjicere est ; quòd naturâ sua nubes discutiat, et serenitatem inducat, ut apud Jobum habetur (xxxvii. 21.) ‘ Ventus transiens fugat nubes, ab Aquilone venit anrum,’ i. e. “suda et serena tempestas, instar auri radians et refulgens. Itaque si tum ventus iste increbuisse, nubem gloriæ, quæ populum Israeliticum comitabatur, submovisset et dissipasset, unde multa et magna populus accepisset incommoda, &c. Sed mysteria omnia non sunt revelanda. Qui potest, iisque delectatur, legat Kimchium in locum illum quem paulò suprâ ex Josua citavimus, et Talmudem in Tractatu Jebhammos, i. e. De fratribus, seu fratris absque liberis defuncti uxore ducendâ, cap. 8. cujus initium est Hearel, ubi multa alia eximia abstrusæ et reconditæ doctrinæ indicia, pluresque subtiliores et acutas, de circumcissione in deserto intermissâ, disputationes et decisiones est videre.”

Against the passages above quoted, he refers in the margin to ‘Talm. Jevam. f. 72. 1.’ and ‘Tractat. Gitt. cap. 3.’

* We have been assured by a Jewish priest, that he never knew an instance where the wound was not completely healed in three days. As the rite is now administered, it is much more painful and severe than the simple ordinance established by the Almighty. The mother could hardly be fit to travel before the third day, therefore the child would be equal to pursue the journey as soon as the parent.—EDITOR.

This reason for the omission is too fanciful to be satisfactory. But the quotation may be useful, as shewing the opinion of the Jews, that the omission did not arise from wickedness, and a spirit of disobedience.

The passage from Shuckford is as follows :

What occasioned this neglect is not said expressly, but it is easy to guess. The covenant which the Israelites made with God in Horeb, was to do and observe all the things which the Lord should command them ; and they were to be strictly careful not to make anything a rite of their religion which the Lord commanded them not. Therefore, though God had ordered Abraham to circumcise himself and children, and to enjoin his posterity to use this rite, yet when God was giving the Israelites a new law, in the manner which he now did by the hand of Moses, I think they could not warrantably take any rite, how ancient or usual, as a part of it, unless God himself gave them a command for it. God indeed had given them a law for circumcision ; for we find it among the laws given after the death of Nadab and Abihu, the sons of Aaron. . . . As the law for circumcision required the males to be circumcised at eight days old, and was not given until the second year of the exit, when there must have been in the camp great numbers of children uncircumcised, who were past the day of age at which this rite was appointed to be performed, great matter of doubt must have arisen, when or how these were to be put under the law ; and the Israelites not receiving directions from God how to proceed herein, was, I think, the reason that they stood still in this matter.

He then observes—

The critics and annotators abound in assigning reasons for the omission of circumcision in which the Israelites had lived hitherto, (Vid. Pool. Synops. Critic. in loc.) but I think they are not happy in assigning the true one.

I have not Poole's Synopsis to refer to ; but if the reasons there assigned are unsatisfactory, I do not think Dr. Shuckford has supplied the defect. The command to circumcise the male children on the eighth day was very plain ; and although the Israelites had been under a difficulty in respect of children who were more than eight days old, and fearful of doing any thing respecting them without further directions, yet it is hardly possible to suppose that they required further directions in respect of those not already eight days old.

Although none of the reasons above assigned appear to me satisfactory, yet I cannot but think a satisfactory reason for the omission existed. For, first, it does not appear that God at any time expressed any disapprobation of the omission : yet, if he did disapprove of it, it seems strange that he should, neither in respect of Moses nor of the people, have marked his displeasure in any way, especially considering, that if the omission met with his displeasure, it was an almost daily offence. Again, it is singular, and hardly to be conceived, that a whole people should have neglected a positive rite commanded them, without some assurance of its performance not being required—that not one should have been found who obeyed the commandment in this particular ; and yet no record of God, or Moses his servant, enforcing it, or expressing displeasure at its neglect.

If the omission arose from religious fears of offending ignorantly, as Dr. Shuckford argues, it seems natural to suppose, that in such case God, if he wished to enforce the command, would have instructed Moses farther on the subject, that he might dissipate the people's

fears. If it arose from the climate, as the Cabalists conjecture, or from their migratory state, as Dr. Patrick supposes, with Father Lamy, then, as the Israelites were placed in that climate by God, and their migratory state was of his appointment, the omission might be supposed to be sanctioned by these circumstances. Of some of the laws given to Moses it is said, "These are the statutes, which ye shall observe and do when ye come into the land which I give you:" but it is not so said of the circumcision.

I do not pretend to offer any reason for the omission of this rite; but thinking, for the reasons mentioned, some satisfactory excuse did exist for the omission, I will, on this supposition, proceed to notice, shortly, your correspondent Llewellyn's question.

Supposing a sufficient excuse to exist for the omission, Moses' not enforcing the letter of the commandment appears to me perfectly consistent with his legal character. Thus, in his legal character, his duty was to enforce the commandments of God; but where God himself remitted or excused the performance, it was as plainly the duty of Moses his servant to acquiesce in the remission of the duty. And, in respect of his typical character, if we call to mind our Saviour's words in answer to the Jews, in reference to the observance of the Jewish sabbath, which he quoted out of their own scriptures, "I will have mercy and not sacrifice," I think Moses' not enforcing circumcision (on the supposition I have made) will appear perfectly consistent with his typical character; for his not enforcing it under such circumstances was but an application and exemplification of the principle our Saviour referred to in vindication of his conduct.

In respect of Joshua: — when we recollect what our Saviour said, "I came not to destroy the law, but to fulfil it;" that it became him "to fulfil all righteousness;" how he charged the Jews with rendering the word of God of none effect by their traditions, and enforced the observance of the commandments to the full extent of their import and meaning; it will not, I think, appear inconsistent with the typical character of Joshua, that he should be the minister of reviving a commandment of God which had been long neglected.

Christ himself submitted to circumcision; it was very consistent therefore for any one who was a type of him to enforce the observance of it.

Christ was to abolish circumcision, but not in his life-time, on earth. If he were to be the minister of its being abrogated, it was the duty of every ruler preceding him to maintain it. In its abrogation, therefore, no one could be a type of him; for to abrogate it were not to be a type of him, but the doing of the very thing in his stead.

U. Y.

With regard to Llewellyn's observation, it may be said, that the former part of it is not necessarily true. It seems, indeed, to arise out of the words (Josh. v. 5), "Now all the people, that came out were circumcised," connected with the institution of the rite, as described Gen. xvii. and with the allusion to its existence, Gen. xxxiv. 22, where the Shechemites are exhorted to follow the example of Israel and his household. But as, on the one hand, we have no positive

declaration, that the ordinance was correctly maintained, in subsequent times, previous to the appearance of Moses ; so, on the other, there is some reason for inferring the contrary from the negligence of Moses in his own family. With this in view, apparently, there have been writers, Tertullian amongst the number, who held that Moses, on his return into Egypt, impressed with the vital importance of performing the conditions of the covenant, actually renewed amongst the Israelites the practice of this rite, which, by lapse of time, had fallen into irregularity or disuse. As Scripture is silent on the subject, this must be looked upon only as a matter of probable conjecture. If it should be allowed to possess any weight, it will be so far beneficial as affording the best, and perhaps the only satisfactory mode of accounting for the injunction, (Josh. v. 2,) "circumcise again the children *the second time.*"

To satisfy the minds of those who may not be prepared to admit the necessity, under any circumstances, of procrastinating a rite so obligatory, a reference is given to Numbers ix. 13, where even the celebration of the Passover is allowed to be deferred till a future occasion by those who are "*on a journey,*" as well as by such as are under any legal disqualification. If it should be said, that Moses himself was precisely so situated, and yet that his life was spared only upon the instantaneous performance of the duty, it may be replied, that here was a case of previous neglect which required to be atoned for by immediate reparation.

With respect to the second query, it might, perhaps, be enough to reply, that we cannot justly be called upon to reconcile every type in all its parts, with known occurrences in the life and conduct of the antitype. We should,*in fact, be assuming, that we possess much more knowledge on the subject than really falls to our lot. If this does not satisfy, it should be considered further, that the initiatory rite, of which Joshua was ordained the minister on this occasion, was the corresponding one to that of baptism under the Christian dispensation. Is it not then sufficiently significant, that he should be set to revive and renew the federal act of the dispensation under which he lived, as being a type of the greater *Joshua*, the Saviour, whose covenant was to have for its federal act the rite of baptism ? The question, indeed, as it is stated, seems to lead to this, that Joshua would have acted more agreeably to his typical character, had he been made the instrument of abrogating circumcision. But there would be an evident fallacy in arguing so, for it would be putting the type in place of the antitype, and confusing their respective offices, not to mention that it would be making Joshua, a zealous Jew, transgress, in a most essential point, "the righteousness which is in the law." K.

We have not indeed any distinct account of the permission being granted : but the solemn warning which Moses had received for his neglect of this rite upon a former occasion, must have made him more especially careful not to expose himself a second time to a similar reproach.

The circumstances, moreover, under which the Israelites were placed in the wilderness, afford abundant reason for believing, that such a

dispensation from a part of the ceremonial law, should have been allowed by the Almighty. It is said, Numb. xiv. 34, that they were doomed to wander forty years in the wilderness, on account of the iniquity of their fathers. Whilst, therefore, they laboured under this edict, they might have been excluded from bearing on their bodies the badge of the covenant which God had made with them. "*Tantisper igitur, dum expiata nondum esset illa defectionis culpa, circumcisio celebrari non debebat, quæ erat gratiæ Divinæ reconciliatio quædam.*"*

The Passover was only celebrated once† by the Israelites, during the time which elapsed from their departure out of Egypt till their arrival in Canaan; viz. at the erection of the tabernacle at the foot of Mount Sinai. And the same causes which would operate against the due observance of that solemn feast, during their harassing and painful journey, would apply *a fortiori* to the rite of circumcision.

But when they had reached the land of promise, these causes ceased to exist. It pleased God, therefore, that the dispensation which he had granted for a time, should cease also. His ordinances were now to be observed "in the regular way:"‡ and the Passover which his people were now commanded, by the mouth of Joshua, to celebrate, was to be preceded, according to the provisions of the law, by that of circumcision.

The reasons which I have mentioned are sufficient, in my opinion, to account for the non-observance of that rite in the wilderness; and Joshua might surely be the minister appointed to revive it, without at all infringing upon the character which he bore as the type of Jesus. The leader of the hosts of Israel was clearly a type of the Messiah, both in name and office; and as such, he bore the strongest possible testimony to the divine authority of his office, by being the appointed minister to revive that sacred rite, which was the seal of those promises to be accomplished in the person of his great Antitype. That great Captain of our Salvation, who hath opened unto his faithful soldiers a way of approach, not to an earthly and temporal, but to the heavenly and eternal Canaan, did most assuredly *abrogate* the ceremonial law, but not until he had, in his own person, *fulfilled* it. He took upon him the form of man; and, in that form submitted to that very rite which Joshua is here commanded to renew. During his ministry upon earth, he scrupulously obeyed every obligation of that law, of which he most emphatically declared, that "one jot or one tittle should not pass away till all was fulfilled." In the appointment of Joshua, therefore, to revive the rite of circumcision, there is nothing which does not perfectly accord with his being the type of Christ, who was "made under the law, that he might redeem them that were under the law;" and who, "in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us."

Brighton, April 5, 1827.

C.

* Vide Masium apud Poli Syn. Crit. in loc.

† We are not aware of any satisfactory authority for this assertion. In Numb. ix. 1—5, we have a repetition of the divine command for its observance, and a record of the second celebration of it. Why should we expect the subsequent observance of it to be noticed?—Ed.

‡ Blackhouse, in loc.

CONFIRMATION.

FROM THE AMERICAN EPISCOPAL WATCHMAN.

The white-stoled Bishop stood amid a crowd—
 Noviciates all—who, tutored to revere.
 The mitre's holy offices, drew near,
 And, after sins renounced, and pledges vowed,
 Pale with emotion and religious fear,
 In meek subjection, round the chancel, bowed,
 To hallowed hands, that o'er them, one by one,
 Fell, with a Prelate's thrilling benison.
 Thou, who canst make the loadstone's* touch impart
 • An active virtue to the tempered steel,
 Oh let *Thy* hand rest on them till they feel
 A new-born impulse stirring in the heart,
 And, springing from surrounding objects, free,
 Point, with a tremulous confidence, to Thee!

ASAPH.

ON THE APPLICATION OF THE TERM "CONSCIENTIOUS," TO THOSE WHO DENY THE DIVINITY OF CHRIST.

MANY things have happened of late, necessarily tending to bring the case of those who deny the Divinity of our Lord, into frequent and public discussion. It is not intended in the present remarks to enter into the controversy between these dissenters and the orthodox members of the Church of England; but simply to inquire a little into the propriety of the complimentary language, which too many of the latter have come lately to adopt when speaking of the former. By degrees, it has grown into quite a usual and fashionable mode of expression, to talk and write about *conscientious* Socinians, until really one of the most venerable words in our language has lost all its distinctive meaning, and has ceased almost to be a term of commendation. We have an old proverb,—it is enough for a man to say "on my conscience" once a year,—and it would be well if, in this respect as well as in many other things, we could revive a little or more than a little of the spirit of our ancestors, and show at least so much respect to the most solemn ideas, as not to trifle with the words that convey them. And it is greatly to be hoped that, as it is likely much will soon be said and written with respect to this class of dissenters, those whose opinions are in unison with the doctrine of the Church of England, of the true Church in all ages, and above all, of the uncorrupted word of God, will pause and consider well before they go on to speak familiarly and even favourably of the persons who oppugn these on main points; just as if the truths we differ about were of slight importance; or, as if the evidence for them were insufficient; or, as if God had made a revelation without caring whether

* The Union of Christians to Christ, their common head; and by means of the influence which they derive from Him, one to another; may be illustrated by the Loadstone. It not only attracts the particles of iron to itself, by the magnetic virtue; but, by this virtue, it unites them one among another.—*Cecil's Remains*.

men received it or no. It is not intended here to insinuate, that harsh or unkind language can be justified either towards Socinians or any other sort of heretics whatsoever. There is but one feeling, and but one tone of language which can become men of a truly Christian spirit, even towards the worst offenders,—an *unaffected* feeling and tone of sorrow and pity. But soothing language cannot be unaffected; it must be mere matter of course, when addressed to persons whom we consider at the same time in the most glaring errors, and whom we know to be opposed to those truths upon which all the grand doctrines, privileges, and hopes of Christianity are hung. All then, that has hitherto been asserted, amounts to this: that, although we may on no account speak of these dissenters in terms of abuse, we must not address them in language of respect and honour, which belongs only to true Christian believers. We ought to be mild and gentle towards them in style as well as conduct; but we ought not to go out of the old way, to pass a compliment upon them, which, if we are serious and well-grounded in our own belief, we cannot conceive to be their due.

That we ought not, when speaking of those who deny the Divinity of Christ, to call them *conscientious* men, is maintained on the following reasons:

In the first place, believing as orthodox Christians do believe; the union of the ideas, — “conscientious” and “Socinian,” — is inconsistent; at least, in all those cases where men have before them the unadulterated Word of God. We consider, that our faith is gathered not by any occasional or difficult inferences from the Bible; but, that it is often and plainly laid down there, to such a degree, that we do not see how it is possible to read Holy Scripture sincerely and diligently, without being convinced of it. We know, too, by history, and by their yet remaining works, that the great body of Christians of every period, called the Church, has come to the same conclusion. Further than this, we perceive, from the very first, the strongest and clearest cautions given us against all opinions that call in question the divine nature of our Lord; and we read, that such persons as maintained them were put, time after time as they arose, under the denomination of heretics. Now, can it be, that persons who deny, and who often deride, what we and the holy Catholic Church generally have deemed to be the essentials of Christianity, can do so from the dictates of conscience? If this were possible, should we not expect to find in the Bible, intimations of such a possibility? Would not so strange a case as this have been supposed, and provided for there? Or, should we find, as we now find, all the texts which allude to such persons, speaking nothing but the language of reprobation against them? There is nothing in Scripture, or in the practice of the Church, or in reason, when properly influenced by these, which will warrant any softening reflections connected with the heresy of Socinianism; there is nothing to bear us out in mixing up those heterogeneous ideas, which have lately, like oil and water, been forced together---conscientious unbelievers. The way in which we have fallen into this abuse of language is this: Among the men of science and public character, there have been several of late years, who unhappily have favoured these false and mischievous views; their reputation in other respects has been

allowed to cover their faults in this. They have mixed with men of a purer faith, more bent upon science than religion: the heretic has made himself admired and useful; the orthodox Christian has been captivated with the man, and shamed out of his own principles; at least, shamed from upholding them, and discountenancing the contrary as he ought: and thus, an undue compromise has taken place;—in fact, under the pursuit of knowledge, and a vague idea of religion generally, Christianity has been forgotten. It is an exact accomplishment of an Apostle's fears;—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in Him dwelleth all the fulness of the Godhead bodily." But surely there is no cause that an abuse, which has sprung from lukewarmness and forgetfulness, should keep us forgetful and lukewarm for ever. It is time that we began again to speak the words of *truth* as well as soberness; and that, in religion as well as in other matters, we should assort our ideas, and become something more consistent in our combination of them. The light of knowledge, which these very men have helped to bring into the world, as far as it is true knowledge, will teach us a better lesson, and convince us of the utter absurdity of talking any longer in that censurable tone of compromise towards the enemies of revealed truth, which is as inaccurate as it is unsafe.

And this is a second reason against the employment of that loose and over-liberal sort of language of which we are speaking, that it cannot but be attended with very fatal effects upon the minds of better disposed Christians in general. If they see, that even those who may be supposed to have studied the question most, and to whom they are in the habit of looking up with respect and deference, do not hesitate to imply, and occasionally to express an opinion, that men with their Bibles in their hands, and with sincerity in their hearts, may yet entirely miss the very fundamentals of Christianity; what can be the result, but to lead them to adopt the inference, that Scripture is not so clear, that we ourselves are not so certain upon these points, as we pretend? In short, must they not suppose, that it is an arrant mistake to say, that these doctrines are essential to Christianity? There cannot, indeed, be any doubt in the minds of those who consider the matter impartially, that this way of palliating unbelief or misbelief, must have this evil influence upon the mass of believers; and that, in point of fact, in proportion as learned and leading men in religion have written and spoken remissly, with regard to serious errors of faith, the faith itself has been shaken, and people have become afraid of nothing so much as of believing any thing too firmly. Is this holding fast the form of sound words? Is this, or is it not, the being ashamed of the Gospel of Christ? Is this to show, in doctrine, uncorruptness, gravity, sincerity, sound speech that cannot be condemned? Is this likely to shame those of the contrary part, or those on our own and on the truth's side?

It cannot but be evident, that the effect must be harmful, and seriously harmful, to the Church and society at large; but we may venture to go a step further, and to assert, as a third reason against the giving into this sort of stile, that it is quite the reverse of charitable

towards Socinians themselves. Where is the kindness of flattering men in gross error? Where is the appearance of a Christian spirit, in softening down their unbelief, when we have such reason to think that if persisted in, it will be their ruin? What sort of love is that which would strive to keep men's eyes shut to their own worst faults? which would help to persuade them, that they are influenced by conscience, when we have the greatest cause to fear that they are deficient in simplicity, humility, and fairness of mind? It is a strange charity, in short, which thinks to gain men over to the truth, by using such language as implies that they are safe in their error; or which, at all events, tends to lull them into security in that sort of infidelity, against which the word of God directs some of its most tremendous threatenings. Surely there is a stile of deep and hearty concern for those who are in such a responsible and hazardous condition, that far better becomes the truth, and is far more consistent with charity, than such sort of language, which betrays at once our own lukewarmness, and half surrenders the cause of the Gospel; which endangers, it is hard to say whether most, the salvation of our brethren, or of unbelievers.

If there is any justice in the foregoing remarks, it is high time that they should be considered, and practically illustrated by those to whom in a good measure, under Providence, the defence of the Gospel, and the restraint of infidelity is committed. It is high time that they should come before the world, not "puffed up" with a spirit of rancour against the enemies of truth, but "buildd up" for a firm and unyielding maintenance of it themselves. They must not quit the high ground, the rock, on which the Church has stood for ages; and from which, guided by the inspiration of its divine Founder, it has spoken with consistent authority, the main articles of our faith, and rebuked with a holy effect the vain imaginations of men who think more highly of themselves than they ought to think. It is not a case for conciliation or concession, but for grave remonstrance and censure. A man that is an heretic, after the first and second admonition, reject; knowing that he that is such, is subverted, and sinneth, being condemned of himself. If, unhappily, church censures are now of no avail, let churchmen, at least, keep up the spirit of the institution in their own minds, and in their language to the world. Let them, whatever imputation be laid against them, not shrink from maintaining with one Apostle, "Thou art the Christ, the Son of the living God;" and with another, "If any man love not the Lord Jesus Christ, let him be anathema maranatha." And let them, to their establishment in the present truth, remember who has said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

U. A. I.

ON THE RIGHT OF THE ORDINARY TO THE DISPOSAL OF CHANCEL SEATS.

MR. EDITOR.—SOME time since, I met with an observation in one of the numbers of your valuable Miscellany, respecting the right of persons to pews in Churches, which struck me as not being agreeable to the spirit, or letter, of the ecclesiastical law. On that occasion, I

was anxious to have stated to your correspondent my reasons for venturing to differ from him in opinion. But absence from home, and consequent separation from books of reference, caused me to relinquish the idea.

Again I take up your interesting publication, when I am similarly circumstanced; and again I am a dissentient from the reasoning of a correspondent of yours, the title of whose letter is, "On the Right of the Ordinary to the Disposal of Chancel Seats."* So satisfied, indeed, am I, that the argument of your correspondent is erroneous; so possessed am I with a conviction, that the error into which he has fallen is of considerable magnitude and great practical importance, that I no longer forbear addressing you, and requesting that you will give insertion to this letter, in reply to the communication from Milbrook. My chief object is, to draw the attention of your literary friends to the points at issue; points which they who have the best means of coming to a correct conclusion, will be most willing to allow have not hitherto undergone that investigation, or received that notice, even from respectable professional gentlemen, which they merit. Your able correspondent from Milbrook, whose name is so creditably known to, and so highly respected by, the studious of our day, will pardon the liberty I take in thus differing from him, and will goodnaturedly set me right if I am wrong.

Allow me then to ask, whether or not I am correct in supposing—

1st. That, in our places of worship, the chancel, as well as the church, is for the service of Almighty God; and that, in the erection of both, the accommodation of the parishioners generally is contemplated.

2dly. That at first,—I mean previously to the Reformation,—pews or sitting-places in churches and chancels were free to all the parishioners, without distinction or preference; but that, to avoid confusion or litigation, the churchwarden, who is the officer of the ordinary, was appointed to allot separate pews to particular individuals, according to their rank.

3dly. By degrees, from the unwillingness of churchwardens to disturb parties in possession, such parties claimed and acquired a title to the pews they occupied, still with certain limitations and restrictions. For instance, in all cases, when persons leave a parish, any interest they may have in pews ceases, for pews can only belong to parishioners. Again, when the messuage to which a pew is attached goes to decay, and is pulled down, the right terminates;† for the right is not personal. It does not follow an individual from residence to residence; it is always, in fact, confined to a particular messuage on a particular estate. Again, should the occupiers of a dwelling-house, to which a pew is attached, become Roman Catholics or Dissenters, and discontinue their attendance at the church, they cannot lock up their pew, or usurp the office of the churchwarden, by seating others therein.‡ The unoccupied pew reverts to the ordinary, as the only legal disposer

* Vide number for June, pp. 368, 369.

† Of course a house might be rebuilt without affecting the right in question.

‡ The idea that pews in parish churches may be let or sold very generally prevails, but it is a gross error.

thereof, to be by him bestowed on the most proper applicant. Were it otherwise, in those parishes where the bulk of the property is in the hands of Dissenters, they might render the parish church in a great degree useless, by refusing to persons of the established religion admittance into their pews. The policy of the ordinary very naturally is to recur, as much and as often as possible, to first principles in the distribution of pews and sitting-places; for all exclusive rights originated in gradual usurpation, and it was never contemplated, by our Norman and Saxon ancestors, that any one should exclude all others from any part of the house of God. It was their object, that admittance into our sacred edifices should be common to all, high and low, rich and poor.* In many parishes, large estates and baronial properties have, in progress of time, become divided and subdivided, and newly-erected mansions have spread themselves over the ground, occupied by respectable and enlightened Protestants, desirous of attending divine worship in their parish churches. Pews, therefore, should revert, as in strictness they do much oftener than is imagined, to the ordinary, that he may be able to allot them afresh, and rearrange the order of precedence, according to existing circumstances.

4thly. There are only two methods of acquiring a title to a pew to the exclusion of the ordinary's jurisdiction; viz. by a faculty, or by prescription, which supposes a faculty. And here I am sorry to observe, that culpable facilities have, in too many cases, been given by our ecclesiastical courts, to grants for faculties. In how many instances, to my knowledge, has the beauty of the fabric been defaced, the uniformity of the seats destroyed, and injury done to those most essential requisites, the power of hearing and of seeing; though, I am in duty bound to add, much greater attention has lately been paid to the subject, which has led to the most beneficial results.

5thly. The sole difference between the church and the chancel, with relation to the questions we are discussing, is, that the parishioners generally are liable to the repair of the former;† the rector, or impropiator, to that of the latter.‡ Formerly, however, the rector or impropiator repaired both. This he did by virtue of his tithes; and the reparation of the chancel, which still attaches to him, is retained as a tax upon him for those tithes—*onus pro beneficio*. But observe, it is the *fabric* of the chancel which he is bound to repair; not the altar; not the ornamental parts, such as painted glass, monuments, cushions, rails, &c.; not the pews, unless by custom.

6thly. When the rector repaired the church, it gave him no authority over the pews to the exclusion of the ordinary; how, then, by continuing to repair the chancel, has he acquired any paramount authority there?

If these general principles are allowed, does it not follow that your respected correspondent from Milbrook is mistaken in the argument by which he would exclude the ordinary from all jurisdiction over pews in the chancel?

* Look, for example, to the interior arrangement of churches in Roman Catholic countries.

† Unless when prescription is pleaded, which is founded on individual reparation.

‡ Pews may be prescribed for in the chancel equally as in the church.

His statement is as follows:

"The right to seats appears to depend upon the duty of repairing." Granted, with regard to exclusive rights.—"It is an acknowledged principle in cases of prescription for seats in general, that repair is a first point to be proved by the claimant." Indisputably.—"It is on this ground Watson argues the question." Not having Dr. Watson's work to refer to, I can only express my willingness to trust to your correspondent's correctness in quoting him.—"He does not merely, as Dr. Burn states, 'argue to the same purpose' as Gibson. He argues principally upon a supposed analogy between the case of the parishioners and that of the parson, with respect to the right of seats. His position is, that the repairing of the chancel by the parson cannot exclude the jurisdiction of the ordinary over the seats, because the parishioners repair the body of the church; and yet therein the disposal of the seats is notoriously in the ordinary. But this analogy will not hold good." From what I have stated above, it is evident that I am prepared to maintain, though not dogmatically, an opposite opinion. But, first, I will proceed to the conclusion of my opponent's argument. "The right of the seats in both cases," *i.e.* in the chancel as well as in the church, "is in those who repair. The ordinary has no right in the seats. He has a jurisdiction, but that jurisdiction is simply distributive. He cannot seat an inhabitant of another parish, who is not liable to the repairs of the church. He can only apportion the seats among those in whom the right of them is vested. A. B. and C. being liable to the repairs, the ordinary can distribute the seats among them; but he cannot give them to D. who is not liable to repairs." Allow me to differ from your correspondent. If D. is a parishioner, he must be seated by the churchwardens, without deference to any levies he may pay. The very idea, that D.'s power to attend his parish church can be made to depend upon a question of pounds shillings and pence, is revolting to my mind. Neither do I know what law sanctions such a presumption. "In the case of the parson who repairs the chancel, this distributive jurisdiction cannot operate: for the parson being one, there are no parties among whom the seats are to be distributed." There are places of worship in which the chancel is large enough to accommodate one or two hundred persons, and in which *many* parishioners actually do sit. What would they say, were they told, that "the parson being one, there are no parties among whom the seats are to be distributed?" Some would smile; others might express their dissent in a less courteous manner; but all would be aware there must be some fallacy in the position which led to such a conclusion, though they might not have turned their attention sufficiently to the ecclesiastical law, to detect where the error lay. Suffer me, then, to endeavour, to the best of my power, to argue the case for them.

The rector, or impropriator, in consideration of his liability to repairs, may choose the best pew in the chancel. The vicar also has a right to one. All others, who have faculty pews, or pews by prescription, have an equal right. But here all exclusion ends. From the fifth rule, it appears that the rector or impropriator is only bound to repair the *fabric* of the chancel, which at once destroys the

foundation on which your correspondent builds all his reasoning, and, if allowed, ends the discussion. Granting, however, for argument's sake, that the rector or impropiator is liable to repair the pews, how does he differ from a great landed proprietor, the amount of whose assessment may be so considerable as to impose upon him, in fact, the burthen of repairing more unappropriated pews in the body of the church than would fill the whole chancel? Can such a proprietor say, that, because he has so heavy a burthen of repairs devolving upon him, as great, perhaps, as any other twenty parishioners, he should have exclusive power over a proportionable share, say a twentieth part, of the whole number of sittings thus repaired? Your correspondent knows such an assumption on his part would be disallowed. He could only apply to the ordinary for one pew, or for room sufficient to accommodate his family. Neither, then, by analogy, could the claim of the rector or impropiator be supported, though his portion of the expense of repairing the pews in the chancel might be very great, might be the whole.* The allotment, in fact, does not depend upon property, and consequent liability to repairs in any given ratio, but rather on the number of inhabitants in a house, and their consequent want of accommodation.

Besides, such an exclusive jurisdiction, on the part of the rector, might lead to the worst of consequences. It is always wise to place the administration of the laws in independent hands, that they may be administered by persons beyond the reach of prejudice, or partiality, or local feelings of any kind. Suppose, then, the case of a rector, who had unfortunately quarrelled with a large body of his parishioners; a possible case, you will allow, though I pray to God it be not of frequent occurrence. Suppose, further, that his chancel was large, and filled with numerous seats; would it be right that he should have an *exclusive* power over those pews, and be enabled to dispossess any of the parties arbitrarily? Would it not be much more for the peace and quietness of the parish, and for the interests of the established religion, that reference might be made to the ordinary, whose sole object, in any arrangement he made, might fairly be presumed to be general convenience and unbiassed justice?

On the whole, then, I must confess myself strongly of opinion, that the ordinary's jurisdiction over the pews in the chancel should not be restricted. You will perceive I have advanced three separate arguments to establish my position: in the first of which I raise a question, whether your correspondent has not mistaken the fabric of the chancel for the pews therein; in the second, I argue from analogy, contrasting the rector's claim with that of a large landed proprietor; in the third, I reason with a view to the interests of religion, and advert to the prejudicial consequences which might result from the establishment of the rector's jurisdiction to the exclusion of the ordinary.

This letter having already exceeded the limits within which I purposed confining it, I hasten to subscribe myself.

Mr. Editor, your obedient humble Servant,

J. T. L.

* The rector is discharged from contributing to the repairs of the church; the repairs of the chancel being coincident as his portion of the whole expense, in consideration of his property.

LAW REPORT.

VALIDITY OF RESIGNATION BONDS.

LORD SONDES v. FLETCHER.

THIS case, which involved a question of much interest and importance,—the validity of special resignation bonds,—has been decided by the House of Lords. The facts are, that Mr. Fletcher, upon being presented, by Lord Sondes, to the Rectory of Kettering, in Northamptonshire, gave a bond, in the penalty of 12000*l.* to resign the living upon request, so that the patron might be enabled to present thereto one of his two brothers therein named. Mr. Fletcher having refused to resign accordingly, Lord S. sued him upon the bond, and no defence being made, the damages were assessed at 12000*l.* the whole amount of the penalty. Mr. F. then appealed to the Exchequer Chamber, and afterwards to the House of Lords, when, after the case had been argued by counsel, the following question was put to the Judges, “Whether, either by the statute or the common law, the bond, upon which the action was brought, is void or illegal.” Nine of the Judges delivered their opinions seriatim. Abbott, Chief Justice; Alexander, Chief Baron; Park, Justice; and Graham, Garrow, and Hullock, Barons; that the bond was void; and Best, Chief Justice, and Burrough and Gazelee, Justices, that it was not. Bayley, Holroyd, and Littledale, Justices, not having heard the arguments of counsel, declined giving any opinion. The opinions of four of the Judges are reported fully in the British Critic for April last. Our space will not permit us to give them at equal length, but we propose to present our readers with a digested report of the reasoning and arguments of the learned persons, and conclude by stating the judgment of the House of Lords, as moved by Lord Chancellor Eldon.

We will first observe, that the House of Lords, as the supreme court, is not bound by the decisions of the inferior judicatures, but uses them only as affording arguments and principles. In the present case, it is unnecessary

for us to trouble our readers with a review of such decisions (which, indeed, favoured the validity of resignation bonds), for it was correctly said by Mr. Justice Buller, in the Bishop of London v. Ffytche, *they are destitute of all sense, reason, and principle.* In the Bishop of London v. Ffytche, which was heard in the House of Lords in 1783, it was decided that a presentation is void which is made in consideration of a bond given by the presentee to the patron, by which the former binds himself to the latter absolutely to resign the living, on request made to him by the patron to make such resignation. The invalidity of *general* resignation bonds was thus decided by this case; and since that time, though special bonds have been commonly adopted, yet the question as to *their* validity was never pointedly and solemnly decided in any of the courts below. Lord Chancellor Eldon, indeed, during the course of his judicial career, never omitted an opportunity of expressing his opinion that they, special bonds, could not be supported upon any sound principle. Assuming, then, that the bond given by Mr. Fletcher was not affected by the decision in the Bishop of London v. Ffytche, its validity was to be tried by the words of the statute and the principles of the common law. We allude to the statute 31 Eliz. c. 6. § 5, which was made to enforce a very clear rule in the ecclesiastical law, that presentations ought to be spontaneous; and enacts that if any person shall, for any sum of money, reward, gift, profit, or benefit, or for or by reason of any promise, agreement, bond, or other instrument, securing the same, present to a living, such presentation shall be void, the patron and presentee shall each forfeit the double value of one year's profit of the benefice, and the presentee shall also be incapable of holding the same.

The question then was, did the bond

given by Mr. Fletcher, in consideration of the presentation, secure to Lord Sondes "any sum of money, reward, gift, profit, or benefit."

It was urged that this being a penal law, must be construed strictly; that the general words, *profit or benefit*, must be restricted to profits or benefits ejusdem generis with money, rewards, or gifts, mentioned before, such as bills of exchange instead of money, leases of the tithes, or profits of the benefice, or loans of money, or other valuables, for a long or an indefinite period of time, instead of immediate gifts of the same thing. If this construction, it was said, be not put on the words, no patron, either lay or ecclesiastical, can present or collate a son, who is dependent on such patron, to any preferment in the church, without being guilty of simony. If a bond for the resignation of a living in favour of a son be a benefit, the presentation of a son to a vacant benefice must be a benefit, for the first is only a means of obtaining the second. That there could be no doubt that if a patron has a son whom he maintains, it is generally a benefit for him to have a living to which he can present such son; for few persons would allow a son as much after he was in possession of a benefice as he received before. But that this was not that corrupt benefit which was contemplated by the legislature when the statute was passed. That whatever expressions are to be found in the act, the object of the legislature was only to prevent simony, and such advantages as these were never thought to be simoniacal.

That in exchanges, each party proposes to himself some benefit; the one expects to get more profit, the other a more healthy, or agreeable, or advantageous situation; yet exchanges are expressly allowed by the Statute of Elizabeth.

That though a general resignation bond, being the means of procuring an immediate vacancy, may be a benefit to the patron if the benefice be sold during the incumbency, yet that such cannot be the case with respect to a special bond; for though, after a resignation, the patron may present whom he pleases, yet the bishop, before accepting the resig-

nation, might require the presentation of the person mentioned in the special bond; that if a patron called on an incumbent to resign his benefice, to the intent and for the sole and only purpose that he might present A. B. in favour of whom the patron had a right to call on the incumbent to resign, and after having obtained the resignation by such false pretence, he presented C. D. for whom the bond did not authorise the patron to require a resignation, compensation for the injury the incumbent had sustained might be recovered in an action.

That though the resignation was enforced by a money penalty, which the patron might recover, yet such sum of money not being his object, it did not come within the meaning of the statute; that it was not consistent with justice or common sense, that a man should lose his right because his opponent compelled him, by a breach of his contract, to sue for a penalty he neither expected nor desired.

That the words *sponte, pure, et simpliciter*, are not essential to the oath of resignation. But that, if a resignation in this precise form were required, the only import of the words *sponte, pure, et simpliciter* is, that the clerk was not driven by unlawful violence, or threats, or seduced by any corrupt agreement, to make the resignation; but that he made it willingly, and because he thought it his duty to make it. With regard to the oath, it was admitted, that by Archbishop Courtney's decree, persons presented are required to swear, that "*obligati non sunt nec eorum amici pro se juratoria aut pecuniaria cautione de ipsis beneficiis resignandis*." But, that these words are not in the oath prescribed by the Council of Westminster, 1138, or that of the Council of Oxford, 1236; that the insertion of them by the archbishop into the oath required by his decree, shews, that he, and those who advised him, thought that the oaths previously taken did not reach resignation bonds. That the archbishop had no authority to alter the oath; and that if any bishop was now to refuse to admit a clerk who declined taking this oath, he would render himself liable to damages, and the costs of a *quare*

impedit. "By altering oaths of office," observed Best, Chief Justice, you may alter the condition, duties, and responsibilities of the officers. Parliament only can do this in civil offices and councils of the clergy, with the approbation of the king, in ecclesiastical."

By the common law, an incumbent, by virtue of institution and induction, acquires an estate for life; not from the patron, but from the ordinary—the patron has merely the right of nomination. That is, the whole of the *jus patronatus*. But it was said, this constitutes no objection to a bond to resign, for the condition to resign in the case of a benefice forms no part of the instrument that creates the interest in it; it is made by a separate deed. If a tenant for life were to give a bond, to convey back his estate on the happening of a particular event, such a bond would not be voidable at law. That no two estates are less like each other than that of a clerk in his benefice and a lay tenant for life; they are created with different objects; conditions are annexed to one which are not annexed to the other: the clergyman, to preserve his estate, must perform the duties of his church; if he takes another benefice without a dispensation, he vacates the other.

As to the propriety and the policy of holding resignation bonds illegal, it was said:—

"That the holding of this bond illegal and void would be a breach of national faith to those who have been induced to purchase advowsons;" for, said Best, C. J., "immense sums of money have been expended in buying advowsons and presentations, upon the highest assurance next to that of an express declaration by the legislature, that in cases of livings becoming vacant before those on whom the purchasers intended to bestow them are capable of taking orders, they might present to such livings, and take the security of a bond from the presentees for the resignation of them, when the person for whom they are intended shall be in priest's orders. Many of these purchasers have no other provision for their children but the living so purchased. Ecclesiastics, as well as laymen, have dealt in these bonds of resignation. Lord

Mansfield said, a bishop of Salisbury, before his (Lord M.'s) time, frequently took them. This was not said of that right reverend prelate by way of reproach, but to shew that men of the highest character did not consider that the taking such bonds was improper.

"Your lordships," continued the learned chief justice, "will permit me to remind you, that if these bonds are within the statute of Elizabeth, you make those who have given, and those who have taken them criminals.

"Both the plaintiff and the defendant, and many other persons, as well clergymen as laymen, have, whilst acting under the sanction of the courts of Westminster, committed the scandalous crime of simony, and subjected themselves to all the penalties of the statute of Elizabeth. I am aware, my Lords, that this argument was answered in the Bishop of London v. Ffytche, by saying, that these consequences of the judgment could be prevented by an Act of Parliament; your Lordships cannot have forgotten the answer of Lord Mansfield to this observation. 'What I pass a judgment to do mischief, and then bring in a bill to cure it!' I will add, Will you condemn men by a judgment that has all the vice of an *ex post facto* law, and after confiscating their property, save them from further punishment by a statute pardon?"

That presentations are not pure spiritual trusts; if they had been so considered, the bishops could not have allowed them to be disposed of by laymen: advowsons in gross, or next presentations, could never have been permitted to be sold; archbishops could not leave options to their widows or other lay persons. The learned Selden, it was observed, calls the right of lay patrons to present to livings, "the interest of patronage which the lay founders challenged in their newly erected churches." That Lord Kenyon calls a right of presentation, "a trust connected with an interest." That laymen, when they endowed churches, reserved the right of patronage, and the right of taking resignation bonds in favour of their children and descendants. That the bishops, by allowing the dedication of tithes to be

made on these conditions, obtained a provision for many churches which would otherwise have remained without endowment. That the consequences of declaring these bonds void, will not be confined to the injury done to the long-established rights of patrons. It will introduce a laxity in the mode of construing penal statutes, that will deprive persons accused of crimes of the benefit of that humane rule, which secures from punishment all whose offences are not clearly within the letter as well as the spirit of the law. The judgments of the Courts of Westminster Hall are the only authority that we have for by far the greatest part of the laws of England. The overturning the long series of judgments, which declares the validity of these bonds, must introduce uncertainty and confusion into every part of the common law. "Can it be said," asked Best, C. J. "that the law which governs these bonds is unjust? No, my Lords, the injustice is in destroying, without compensation, a vested right. Can it be said, that they are inconsistent with the policy of our laws? That policy encourages us to provide for our children, relations, and friends, and allows us to bestow on them offices for which they are duly qualified. In ecclesiastical benefices the public have a security for the fitness of the person presented, which does not exist in other cases. The bishops are to take care that neither friendship, nor natural affection, puts a clerk into a church who is not duly qualified to do the duties of it. If a patron may give a living to his son, or relation, or friend, what objection is there, if it becomes vacant, when the person for whom it is intended is incapable of taking it, to his permitting some other person to hold it until the incapacity of the first object of his choice be removed? It has been said, this can be done in the case of no other office. There are no other offices that have been created by the patrons, and endowed out of their estates; and, therefore, there could be no legal origin for the right to take such bonds in any other offices. With respect to other offices; there are no judicial authorities to support such a

right. Your Lordships will not suppose, that the holding these bonds to be void, you will make patrons forget their families, and look out, unbiassed by affection or friendship, for the most worthy clergyman to fill the vacant benefice. Many of them will act, as some patrons have done, where a living, the presentation to which they are desirous of selling, becomes void before it is sold: they will present some old man. By which are the duties of an incumbent likely to be best performed—a young man in full health, under a bond of resignation; or an old man, who has just enough of life left not to be liable to be objected to by a bishop, on account of his imbecility?

"Many owners of manors, with advowsons annexed, will sell the advowsons from the manors. Those who pay large sums of money to purchase advowsons in gross, will not be the most likely persons to hold such advowsons as pure trusts; and in disposing of them, look only to the maxim, *detur digniori*. Such alienations of the church patronage will break the connexion between the landed interest and the clergy. The young men of family are, from their education and habits, likely to make the best parish priests; from their connexion with the owners of the lands in the parishes, all the inhabitants feel a respect for them, which must add much to the effect of the instruction they give. Connexion with the proprietors of the soil gives to the clergyman the greatest interest in the happiness of his parishioners, and stimulates him to promote their spiritual welfare. Such persons will not take orders where the livings, which their ancestors founded, are severed from their families. I am aware these are rather considerations of policy than law. But, my Lords, if there be any doubts what is the law, judges solve such doubts, by considering what will be the good or bad effects of their decision. I say, nearly in the words of one of the bishops, in the *Bishop of London v. Efstech*, 'that doctrine cannot be law which injures the rights of individuals, and will be productive of evil to the church and to the community.'

The learned judges who argued that the bond was illegal and void, contended:

That a resignation bond did secure a profit or benefit to the patron, in the true spirit and intendment of the statute. If the bond be valid, Lord Soudes would be entitled to recover 12,000*l.* and costs. A right to enforce the payment of such a sum looks like a profit, or a benefit. The opportunity thus afforded, of providing for a son, or a brother, or other relation, must surely be considered as a benefit to the patron. If it be a benefit, how has it been acquired? why, by means of a corrupt bargain for the presentation. In a word, he that stipulates for a resignation bond, bargains for a sum of money, or for that which to him is as valuable, or perhaps more valuable than that sum of money. Either of them is beneficial to him; both of them, therefore, forbidden by the statute.

That in exchanges, neither living can be considered as better or worse in legal intendment, because they are, in the estimation of those that make them, perfectly equal, however other persons may differ on the subject. Mr. Baron Eyre puts the case thus: "A living in the air of Berkshire may be reckoned an equivalent for the difference in value of an incumbency in the hundreds of Essex." That is a fair argument. Each man throws into the scale circumstances which establish a perfect equilibrium in cases of exchange between parties. Although there is not a single shilling passing, yet if there is any other extrinsic benefit whatsoever, to the smallest amount, it is made a part in the consideration of such exchange; and there is no question, that upon the act of Elizabeth, such exchange is void.

That by means of such a bond, a benefice may be sold during an actual vacancy. The value is calculated, a bond is given for the amount, to be void if the incumbent resigns on request, when a certain specified individual is capable of holding the living. That event happens almost immediately, by the nomination of a person who, if he lived, would within a very few months be capable of

taking the benefice; and the patron becomes entitled, either to the penalty or the presentation. If, it was said, a bond be good for brothers, why may it not also be good in favour of cousins or more remote kindred, or of friends? If it be allowed in favour of two persons, why may it not be allowed in favour of more than two? — of twelve, of twenty, or even a greater number? That there was no principle upon which it might be said, "thus far shalt thou go, but no farther."

That if a general bond be a benefit to the patron, and therefore simoniacal and void, how is a special bond to be distinguished? If it be a benefit to a patron, to be able to call for a resignation whenever he may choose to present any other person, it is equally a benefit, though perhaps a less benefit, to be able to command a resignation, in order to present a relation or friend; and if there be any benefit, the degree of benefit must be immaterial, and the case will be equally within the statute: that there is, in fact, no difference in principle between general and special bonds. "Suppose," said Hullock, baron, "a clerk should resign, in conformity to the condition of a bond of this sort; what obligation is there upon the obligee, to present the individual specified in the condition? — None. He may give the living to a stranger; and if the patron should present a stranger to the living, would the obligor have any remedy, either at law or equity, against the obligee, for the nonrepresentation of the nominee in the bond? I should be curious to learn the precise species of remedy or redress to which an obligor would, under such circumstances, be entitled. Again, there is no obligation upon the nominee to accept the living if it should be offered to him."

That it is not only required by the ecclesiastical laws, that a benefice shall be freely given and freely taken, but if resigned, it must be freely and voluntarily resigned; *non metu coactus sed spontanea voluntate*; and how can a resignation be voluntary which is made in order to avoid the penalty of a bond, whether a patron has a right to expose the benefice to his pleasure,

or only for a particular purpose? "And ought," asked Abbot, chief justice, "the law to sanction an instrument that places a clergyman in a situation, either to subject himself to a demand which he may be unable to pay, or to make a solemn declaration contrary to his conscience and truth?"

That since the acceptance by the ordinary is necessary to give effect to the resignation, the undertaking of a clerk to resign a benefice is an undertaking which he has no power of himself to perform.

That, considering the estate which a clerk has in his benefice, an estate for life, it is inconsistent with the principles of common law, that the patron, from whom such estate is not derived, should be permitted to exact a security by which his estate may be reduced to a mere tenancy at will. For though when a nominee in a special bond becomes capable of holding the benefice, the patron may, yet he is not obliged to demand the resignation. Then the obligor is a mere tenant at will to the obligee. If he be allowed to retain the living, he would do so by the permission of the patron, and he would hold it on the tenure of the patron's mere will and pleasure. And if the law will not allow a benefice to be held absolutely at the will of the patron, and voidable whenever he may choose to present any other person, neither will it endure that a benefice be so held as to be voidable when a relation or friend of the patron, may be capable of taking it, and the patron may think fit to present him; for in each case the estate of the incumbent would be less than a freehold: but our law always considers a benefice as a freehold, whatever it may have been in its origin, or first constitution; all traces of which are now lost in the obscurity of antiquity. In short, that it was impossible for any one to contend, that a bond which places an incumbent in such complete thralldom, under so absolute a dominion and restraint, could be supported upon any known or recognised principle of law. That such a bond must necessarily operate to the prejudice, if not the total subversion, of the true and essential interests of religion.

That it might be objected to special bonds, on the ground of public policy, that the patron may thereby be precluded from choosing the most proper individual for supplying the living. If he act in the presentation according to the condition of the bond, his choice is fixed long before the fitness of the object can be ascertained. At the execution of the bond the nominee may be at college, or perhaps at school, or perhaps in his cradle.

HOUSE OF LORDS, APRIL 9.

APPEALS—FLETCHER V. LORD SONDES.

SIMONY—FINAL JUDGMENT.

THE Lord Chancellor (Eldon) having gone through all the circumstances of the case, observed that the appellant, on bringing the case into the Court of Exchequer Chamber, had set forth the errors, and the respondent pleaded in *nullo est erratum*. The court perceiving that there were none of these errors on record, which could warrant them to enter into the merits of the case, affirmed the judgment, without hearing the arguments of counsel. The question now for the consideration of their lordships was, whether this was a bond on which the parties were entitled to sue; and in coming to a conclusion on this subject, their lordships should consider themselves as judges in a court of justice, and his (the Lord Chancellor's) duty was not to state the case on any other ground than that which was warranted by law. His lordship had not the slightest hesitation in saying, that before the decision given in the case of the Bishop of London against Ffytche, this bond would be held legal, but he was of opinion that it came within the same principle which governed that decision. It was argued by counsel at the bar, that this bond could not be considered simoniacal, as the condition of the resignation was the presentation of a particular person, and that the obligee might see, and the Bishop should take care, that on his resignation, no other person should be presented but the Rev. Henry Watson, the brother of Lord Sondes. Now, if the resignation were conditional, it would cease to be a resigna-

tion at all, and after an incumbent had resigned, he (the Lord Chancellor) would ask any man conversant in law or equity, was there any law upon earth which could compel a patron to present any particular person? It had already been decided in several instances, that a resignation, to be good, must be *pura et absque conditione*, otherwise the law said it was no resignation, or it was void. True it was that two or three eminent and distinguished leading characters were adverse to the decision in the case of the Bishop of London and Ely, among whom was Lord Kenyon, to whose opinion in legal matters he paid the highest respect, and it was consequently urged, that that decision should govern no other case, except that which was strictly in point; but his lordship thought that there was nothing in this case which should take it out of the rule by which that decision was governed. The Bishop of London and Ely was a bond of general resignation, and if the incumbent resigned in this case, could not the patron present whom he pleased; and how then did it differ from a bond of general resignation? It had been urged that if this bond should be judged simoniacal, the incumbent and the patron would be subject to heavy penalties; but it was their lordships' business not to attend to any thing but to the subject proposed for their consideration. How could they with propriety pronounce against the law to avoid the consequences of an illegal act? When his lordship looked to the cases in the books which were advanced in support of this judgment, he should say they were not well considered. One of them said, that a bond of resignation might be made in favour of a brother; another said in favour of a cousin or a near relation. But his lordship would ask, what had the condition or relationship of the person in whose favour the bond was made to do with the question? That ought to be left out of consideration. Could a patron take a bond in favour of himself? If not, he could not make it in favour of any man on account of relationship, for no man is more nearly related to a patron than

himself; and if he could make such a bond, it would in construction of law be the same as a general bond of resignation, for it was evident he could present whom he pleased after. But, again, it was said, that it could not be held simoniacal, unless it appeared that some benefit could be derived from it. Might not such a bond be made covertly, in consideration of money, in this manner—when the time for resignation arrived, the patron might say to the clergyman, "If you pay me a certain sum of money, I will allow you to hold your living longer,"—could not such a thing be easily effected? His lordship had no doubt but that this decision would come by surprise, and bear harshly on many patrons and clergymen; but he was not one of those who would hesitate to indemnify those who had hitherto committed themselves by such bonds, whether patrons or incumbents, provided that were done without touching on the general principles of the ecclesiastical laws of the country, some of which, it should be admitted, were too severe. On the grounds before mentioned, his lordship did not see how he could do otherwise than adjudge this a simoniacal contract. Now, after the most profound consideration, he would move their lordships that the judgment in the court below be reversed.

The Archbishop of Canterbury entirely concurred in the opinion of the Lord Chancellor, which was agreeable to that of the majority of the judges; but he had to implore their lordships' attention to this circumstance—that a large number, both of patrons and incumbents, had exposed themselves to severe penalties. But his Grace trusted that however erroneously they had thus committed themselves, that house would afford them protection. A patron was liable to a penalty of double the value of the living, and the forfeiture of the patronage for that time; and the incumbent was liable to double the value of the living, and to be disqualified from holding it. Such were the severe penalties they were innocently exposed to if not protected by that house. He held in his hand a bill containing such restrictions as would

protect bonds of this nature heretofore made, and exempt the parties from the penalties above alluded to: with their lordships' permission he would move that it should be now read *pro forma*,

and on the second reading he would explain its provisions.

The Lord Chancellor put the question, and the bill was accordingly read a first time.

LITERARY REPORT.

In the Press.—Three Courses of Lent Lectures, delivered in the Church of St. Botolph, Bishopsgate By C. J. Blomfield, D. D. Lord Bishop of Chester, Rector of the Parish.

The Reasons of the Laws of Moses, from the More Nevochim of Maimonides, with Notes, Dissertations, and a Life of the Author, by James Townley, D.D., is announced.

Oriental Literature.—A fine edition of the curious and celebrated Indian drama

Sacontala, is about to appear in Paris, edited by M. de Chézy. It is to be accompanied by a French translation, which will enable persons ignorant of Sanscrit to form an idea of the Homeric genius of Indian literature. This edition has been undertaken at the expense of the Asiatic Society of Paris. Persian editions of Tabari, Ferdousi, &c., as well as editions of the principal Indian and Chinese Chronicles, are also about to be published at the expense of the French government.

TABLE OF CANDLELIGHT FOR JULY.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.	
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.
1	3	—	3	9	—	3	11	3	—	13	8	—	57	22
2	3	—	4	9	—	3	12	3	—	15	8	—	55	23
3	3	—	5	9	—	3	13	3	—	16	8	—	54	24
4	3	—	6	9	—	2	14	3	—	17	8	—	53	25
5	3	—	7	9	—	2	15	3	—	18	8	—	52	26
6	3	—	8	9	—	0	16	3	—	20	8	—	51	27
7	3	—	9	9	—	0	17	3	—	22	8	—	50	28
8	3	—	10	8	—	59	18	3	—	23	8	—	49	29
9	3	—	11	8	—	59	19	3	—	25	8	—	47	30
10	3	—	12	8	—	58	20	3	—	27	8	—	45	31
							21	3	—	28			4	

LIST OF NEW PUBLICATIONS.

Selections from the Spectator, 12mo. 5s. bds.—BELSHAM'S Sermons, Vol. II. 8vo. 10s. 6d. bds.—Reports on Justice in the West Indies, 8vo. 14s. bds.—WINSLOW'S Instructions for Holy Orders, 8vo. 6s. bds.—Essay on Saving Faith, 12mo. 4s. 6d. bds.—HAMPTON on the Philosophical Evidence of Christianity, 8vo. 9s. 6d. bds.—MORELL'S Elements of the History of Philosophy and Science, 8vo. 12s. bds.—RUSSELL'S (Rev. Dr.) Connexion of Sacred and Profane History, 2 vols. 8vo. 1l. 8s. bds.—Rules for the Aged, 12mo. 6s. bds.—VENTOUILLE'S French Classics, Part

XXII. XXIII. and XXIV. 3s. each, sewed.—PITMAN'S Sermons, 2d edition, 2 vols' 8vo. 1l. 1s. bds.—The Christian Poet' edited by Montgomery, 12mo. 6s. bds.—PETTIGREW'S Bibliotheca Sussexiana, 2 vols. imp. 8vo. 3l. 13s. 6d. bds.—HOOKER'S Muscologia Britannica, 8vo. plain, 1l. 11s. 6d. coloured, 3l. 3s. bds.—ROUILLON'S Mythologic, 18mo. 6s. 6d. hf.-bd.—ELLIS on the Earl of Clarendon, 8vo. 6s. 6d. bds.—Chronology of the Bible, in case, 4s.—DEALTRY'S Sermons, 8vo. 10. 6d.—BUDD on Infant Baptism, 12mo. 6s. boards.—BINGHAM'S Discourses, 8vo. 7s. 6d. bds.—

Immortality, or Annihilation, crown 8vo. 8s. 6d. bds.—O'DRISCOLL'S History of Ireland, 2 vols. 8vo. 1l. 4s. bds.—BURKE and LAWRENCE'S Correspondence, 8vo. 8s. bds.—BELCHER'S Scripture Narrative, Vol. II. 12mo. 4s. bds.—MANN on the Atonement, 12mo. 3s. bds.—HENDERSON'S Biblical Criticism, 12mo. 4s. boards.—MARCH'S Life of Christ, 12mo. 4s. boards.—BROWN'S Ornithology, No. I. imp. 4to. 15s.; atlas, 4to. 18s.—The Annual Peccage, 2 vols. 18mo. 1l. French bds.—GIRAFFE'S Prosodical Lexicon, 8vo. 6s. bds.—BROWN'S Jew, 8vo. 5s. boards.—BATHER'S Sermons, 8vo. 12s. boards.—

MEREWETHER on the Case between the Church and the Dissenters, 8vo. 6s. bds.—BRAY'S Memoirs of Evelyn, 5 vols. 8vo. 3l. 10s. bds.—AINGER'S Sermon on Religious Education, 1s. 6d.—MUSGRAVE'S Sermon on the Christian Ministry, 1s.—MOUNT, (C. M.) on the Doctrine of Justification by Faith, 3s.—WALTER'S (Prof.) Sermon at Haileybury, 1s. 6d.—CORLESTON'S (J. Gaius) Sermon on Philosophy, 1s. 6d.—DAUBENY'S (Archdeacon) Vindication of Bishop Bull, 8vo. 6s.—JACOB'S (E.) Address to English Protestants, 8vo. pp. 54.—POTT'S (Archdeacon) Charge on Infant Baptism, 1s. 6d.

POLITICAL RETROSPECT.

CORN LAWS.—The new bill for the regulation of the importation of foreign corn has been lost for the present session. After having passed the House of Commons, and been twice read in the House of Lords, an amendment, moved by the Duke of Wellington, that foreign corn should be inadmissible until the price in the home market reached 60s. instead of 60s. per quarter, as at first proposed, has been carried by a majority of eleven against the cabinet: in consequence of this, the measure has been abandoned. To prevent any inconvenience which the country might feel from the rejection of the bill, it is understood

that another for the regulation of the averages, which was originally supplementary to the former, will be suffered to pass without opposition, and with an additional short bill adopting the principle of the lost one, as a temporary measure till after the next meeting of parliament.

THE BUDGET.—We cannot attempt to follow the Chancellor of the Exchequer through his statements within the compass of our narrow limits, but we will endeavour to give such an epitome of them, as shall present the real state of the finances of the country to our readers, as follows:

Estimated expenditure of 1827	£ 51,761,000
Sinking Fund	5,700,000
Total estimated expenditure, subject to certain repayments	57,461,000
Estimated income of the four preceding years	228,000,000
Do. of 1827	54,600,000
Expenditure of present and four preceding years	282,600,000
Expenditure of the same period, the repayments deducted	257,477,000
Balance applicable to the Sinking Fund	25,123,000

which for the same period of five years will amount to £28,500,000, and therefore a deficiency of about £3,000,000 remains to be provided for in the budget of the present year. To accomplish this, the minister recommends an additional issue of Exchequer bills to such amount (but which he has not yet stated) as may be necessary to meet the emergency, and which he very properly considers

as more eligible than funding any part of it.

STATE OF COMMERCE AND AGRICULTURE.—We have never been more pleasantly engaged in this department than at the present moment: the improved state of the manufacturing districts is of the most cheering description. The demand for goods of British fabric is great both at home and abroad; and it is gratifying to

learn, from authority on which the most perfect reliance may be placed, that in some districts not a loom remains unemployed, nor is there necessarily an idle person. The demand for shipping keeps pace with this improvement in the manufactures. Freights have considerably increased, particularly on the western side of the kingdom, whence manufactured goods are principally exported, and where they average about 20 per cent higher rates than on the eastern; but, from the nature of the shipping interest, this inequality cannot continue long. The state of agriculture is equally favourable to the prosperity of the country. The hay harvest, which is now very generally carried in the south, has proved remarkably good both in quantity and quality; and the present appearance of the crops of wheat throughout the corn counties wears a very cheering aspect, whilst there is an abundant promise of a productive year in the other species of grain and of potatoes.

THE PENINSULA.—Portugal still remains in a very unsettled state towards the frontiers, from the other side of which the rebels continue to receive encouragement and assistance. At the same time it is asserted by deserters, that the Spanish army of observation is so infected with a liberal spirit, that if the troops were certain of a friendly reception, they would almost, without exception, desert to Portugal. Certain it is, that General Sorsfield, the commander of the Spanish forces on the side of Portugal, has been ordered by his government to fall back from the frontier. Desertion is said to have occasioned this; as his troops deserted in large bodies: one of eighty privates repulsed and killed sixteen of a detachment sent in pursuit of them. The Infanta Regent of Portugal is said to be gradually recovering from her recent sickness, all apprehensions of a fatal termination being totally removed.

The administration of Portugal has been changed, and, with the exception of the Marquis des Torres, an entirely new one has been formed. The rebel Des Chaves, with some of his associates, have been compelled to with-

draw from Spain, and have arrived at Bayonne.

Eastern Europe and Persia, Russia and Austria, conjointly with England, are said to be urgently negotiating with Turkey in favour of Greece; and several military measures, adopted by the first of these powers, are asserted to be intended to support these negotiations. Without denying, though we are far from crediting these suppositions, we believe they will be found to be connected with the war between that empire and Persia. The success which attended the arms of the latter, during the last autumn, has given great alarm to the Court of St. Petersburg. The Russian General, Yermoloff, has been recalled; the army very powerfully reinforced, and the Petersburg Court Gazette states that it has advanced beyond Erivan. The particular manner in which it describes the precautions taken for the security of this army, sufficiently intimates the danger and difficulty of the service on which it is employed, or the anxiety of the Russian Cabinet to prevent any unfavourable anticipations on the part of the public.

GREECE.—The siege of the Acropolis of Athens continues to be pressed with vigour. Favourable terms of capitulation were obtained for the garrison, from the Seraskier Pacha, through the mediation of some French officers, but were unanimously refused by the Greeks, who expressed their determination to die in its defence rather than surrender it. The leaders of the Greek forces having, therefore, resolved to attempt some measure for its relief, they formed a plan of attacking the Turkish troops in their intrenchments, early in the month of May. For this purpose, a large detachment, under the command of Karaiskaki, was ordered to advance through Livadia to storm them on the land side, whilst another body, under the escort, but not the command, of Lord Cochrane, should approach by sea. Unfortunately the former fell in with a part of the Turkish forces on the 4th; an action ensued, trifling in every respect but one, the loss of the Greek commander, who fell at the first commencement of the affair. As no one appears to have

been provided to succeed to his authority, or prepared to pursue his plans, that detachment retired to Phalerus, where it remained on the 15th, under the command of General Church.

On the 6th, the naval expedition landed about three thousand men, who had scarcely completed their debarkation when they were attacked by a large body of Ottoman troops. The havoc which ensued was dreadful, not one thousand of the Greeks surviving the action. Lord Cochrane is said to have effected his escape only by swimming for his life; and two thousand five hundred pairs of ears are reported to have been sent to Constantinople in proof of the victory.

BOMBAY.—The appointment of Sir John Malcolm, K. C. B. to the government of this Presidency cannot fail to give very general satisfaction.

CENTRAL AMERICA.—The dissensions which have so long harassed this country continue to wage with great violence, and without any appearance of a speedy termination. The rapacity

with which several cities in the provinces of Nicaragua and Grenada have been plundered, shews the fury as well as the avarice of the contending parties. The devastations are already felt by the merchants in the sea-ports adjacent to these districts, who can no longer obtain those supplies, particularly of hides and indigo, which once formed such valuable articles of Mexican commerce.

THE RIVER PLATE.—The hostile parties on the banks of this river have been very actively engaged. The commander of the Buenos Ayrean troops, having so manœuvred as to render the cavalry of the Brazilians inefficient, on the 20th of March fell upon the infantry, routed them, and took all their baggage. The following day the Brazilian general renewed the battle, and having brought up his cavalry, repulsed the Buenos Ayreans and retook his baggage. The loss is reported to have been nearly equal on both sides, and the state of the war to remain unchanged.

UNIVERSITY INTELLIGENCE.

OXFORD.

Degrees conferred June 2.

M. A.

Audland, W. F. Taberlar of Queen's Coll.
Boyle, Hon. John, Christ Church.
Eden, Rob. Scholar of Corpus Christi Coll.
Farlam, Rev. John, Queen's College.
Hill, Rev. John Oakeley, Christ Church.
Jones, Rev. Thomas, Wadham College.
Menzies, John, Scholar of C. C. C.
Perkins, Rev. John, Christ Church.
Tuckfield, J. H. Hippiusley, Oriel College.
Watts, Rev. Robert, Lincoln College.

B. A.

Bourne, D. M. Scholar of Worcester Coll.
Cartwright, Robert David, Queen's Coll.
Davison, Thomas W. Wadham College.
Flowers, Field, Scholar of Lincoln Coll.
Gould, John, Wadham College.
Horndon, David, Exeter College.
Jeune, Francis, Scholar of Pembroke Coll.
King, John George, Brasenose College.
Landon, George, Worcester College.
Leighton, Baldwin, Christ Church.
Leonard, Francis B. Wadham College.
Lethbridge, Ambrose Goddard, Christ Ch.

Maddock, Henry William, St. John's Coll.
Moore, T. Barrington Geary, Pemb. Coll.
Morgan, Frederick, St. John's College.
Nixon, Francis R. Fellow of St. John's Coll.
Nixon, Thomas, Lincoln College.
Parker, Samuel Hay, Pembroke College.
Plummer, Seth Burge, University Coll.
Pollard, Edward, St. Edmund Hall.
Pugh, Giles, Magdalen Hall.
Purton, William, Trinity College.
Ram, A. J. Oriel Coll. Grand Compounder.
Rowe, James John, Magdalen Hall.
Sewell, Wm. Postmaster of Merton Coll.
Trotman, Joseph, Worcester College.

June 6.

● D. C. L.

Barrington, Hon. Augustus, Fellow of All Souls' College, Grand Compounder.

B. D.

Cracroft, Rev. G. Fellow of Lincoln Coll.

M. A.

Bloxam, Rev. A. Scholar of Worcester Coll.
Calvert, John Mitchenson, Oriel College.
Cockerell, Rev. Henry, Trinity College.
Gabb, Rev. J. A. Jesus Coll. Grand Comp.

Griffith, Henry, Jesus College.
 Kekewich, George Granville, Exeter Coll.
 Knox, Rev. H. Carnegie, Magdalen Hall.
 Lathbury, Rev. Thomas, St. Edmund Hall.
 Maude, Thomas, University College.
 Medland, Thomas, Scholar of C. C. C.
 Messiter, Rev. Richard, Corpus Christi Coll.
 Morgan, Rev. Thomas, Jesus College.
 Pantin, Rev. Thomas Pinder, Queen's Coll.
 Pitman, Rev. Thomas, Wadham College,
 Grand Compounder.
 Price, Rev. C. P. Scholar of Pembroke Coll.
 Purbrick, Lewis, Christ Church.
 Sergison, Rev. William, Brasenose Coll.
 Templeman, Rev. Alex. Queen's Coll.
 Tuckfield, Rev. Charles Hippisley, Fellow
 of All Souls' Coll. Grand Compounder.

B. A.

Avery, John Synons, Magdalen Hall.
 Batchellor, Edward Wm. Christ Church.
 Brown, John, Exeter Coll. Grand Comp.
 Calvert, F. Student of Ch. Ch. Grand Comp.
 Collinson, Henry King, Queen's College.
 Davies, Charles Greenall, St. Mary's Hall.
 Dowdeswell, J. C. Student of Christ Church.
 Fanshawe, C. Demy of Magdalen College.
 Gother, Andrew William, St. John's Coll.
 Griffith, William, Jesus College.
 Holder, Caddell, Trin. Coll. Grand Comp.
 Hone, Richard Brinsley, Brasenose Coll.
 Lee, Philip Henry, Brasenose College.
 Lewis, Fuller Wenham, Christ Church.
 Lingard, Joshua, St. Mary Hall.
 Mande, J. Michel Scholar of Queen's Coll.
 Nouaille, Julius, Trinity College.
 Price, Uvedale T. Ch. Ch. Grand Comp.
 Ruddock, Edward Grevill, Trinity Coll.
 Staunton, William, Magdalen College.
 Steade, Edward, Magdalen College.
 Talbot, Hon. J. C. Student of Christ Ch.
 Thorold, H. B. Trin. Coll. Grand Comp.
 Thoyts, M. G. Christ Ch. Grand Comp.
 Tolming, Thomas, Brasenose College.
 Towson, John, Magdalen Hall.
 Tyers, Thomas, New College.
 White, Stephen Morgan, Edmund Hall.
 Windus, John, Exeter College.

June 14.

D. D.

Fausset, Rev. Godfrey, Margaret Professor
 of Divinity, some time Fellow of Mag-
 dalen College, Grand Compounder.

M. D.

Clendinning, John, Magdalen Hall.

M. A.

Beavan, Rev. James, St. Edmund Hall.
 Currie, Rev. Horace Gore, Oriel College.
 Currie, Rev. James, University College.
 Evans, Rev. William, Trinity College.
 Harbin, Rev. Edward, Wadham College.
 Miller, Rev. F. Richard, Worcester Coll.
 Palmer, George Thomas, Brasenose Coll.
 Scott, Rev. James, Wadham College.

B. A.

Barker, Henry Raymond, Merton College.
 Carr, George, Merton College.
 Davies, Lewis Charles, Wadham College.
 Edwards, Thomas, Exeter College.
 Hughes, John, Brasenose College.
 Jackson, Richard, Scholar of Queen's Coll.
 Jacobson, Wm. Scholar of Lincoln Coll.
 Jones, John Wynne, Jesus College.
 Lilley, Samuel, Jesus College.
 Luney, Richard, Magdalen Hall.
 Mac Iver, William, Brasenose College.
 Platt, William, Brasenose College.
 Richard-on, William, Exeter College.
 Sutcliffe, James, St. Edmund Hall.
 Turbitt, John H. Scholar of Worcester Coll.
 Ward, William, Worcester College.
 Weir, John George, Brasenose College.
 Wheateley, John Clements, Worcester Coll.
 Williams, Edward, Pembroke College.
 Williams, St. George A. Jesus College.
 Wilshire, Wm. Wadham Coll. Grand Comp.
 Wilson, Daniel, Wadham College.
 Woodruff, James, Merton College.
 Woodruff, Thomas, St. John's College.
 Wray, Cecil, Brasenose College.
 Wynter, James Cecil, St. John's College.

June 21.

M. A.

Boucher, Rev. Barton, Balliol College.
 Bowen, George, Christ Church.
 Cary, Henry, Scholar of Worcester Coll.
 Falle, Rev. Edward, Scholar of Pemb. Coll.
 Ingham, J. University Coll. Grand Comp.
 Palling, Rev. Edward, Queen's College.
 Parker, Rev. J. Timothy, Queen's Coll.
 Passand, Rev. Henry John, St. Alban Hall.
 Round, Rev. Joseph Green, Balliol Coll.
 Troughton, Rev. James, Christ Church.
 Turner, Rev. Charles, Wadham College.
 Wakeman, Rev. E. Ward, Wadham Coll.
 Wareing, Rev. James Taylor, Exeter Coll.

B. A.

Bourke, Sackville Gardiner, St. Mary Hall.
 Dudley, Thomas, Trinity College.
 Forbes, Hugh, St. Mary Hall.
 Hawkins, Robert, Scholar of Pemb. Coll.
 Hesketh, Charles, Trinity College.
 Meech, Wm. John, Fellow of New Coll.
 Pye, William, Student of Christ Church.
 Tunnard, T. St. Mary Hall, Grand Comp.

The University Prizes for this year
 have been adjudged to the following gen-
 tlemen:—

Latin Verses, "Mexicum"—Charles
 Wordsworth, Christ Church.

Latin Essay—"Lex apud Romanos
 Agraria." Wm. J. Blake, B.A. Christ Ch.

English Essay—"The Influence of the
 Crusades upon the Arts and Literature of
 Europe." Frederick Oakely, B.A. late of
 Christ Church, now Fellow of Balliol Coll.

English Verse—"Pompeii." Robert
 S. Hawker, Magdalen Hall.

The following subjects are proposed for the Chancellor's Prizes for the ensuing year: viz.

For Latin Verses—"Machine vi vaporis impulsæ."

For an English Essay—"The domestic Virtues and Habits of the ancient Greeks and Romans compared with those of the more refined Nations of modern Europe."

For a Latin Essay—"Unde evenit ut in artium liberalium studiis præstantissimus quisque apud singulas civitates eodem fere sæculo floruerit?"

The first of the above subjects is intended for those gentlemen who, on the day appointed for sending the exercises to the Registrar of the University, shall not have exceeded four years, and the other two for such as shall have exceeded four, but not completed seven years, from the time of their matriculation.

Sir Roger Newdigate's Prize.—For the best composition in English verse, not limited to fifty lines, by any Undergraduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation.

"Richard Cœur de Lion."

Frederick James Parsons, M. A. Demy of Magdalen; John Williams, M. A. Student of Christ Church; and the Rev. John Mitchell Chapman, M. A. Fellow of Balliol College, are nominated Masters of the Schools for the ensuing year.

George Robert Michael Ward, B. A. and Scholar of Trinity College, is elected and admitted Probationary Fellow; Edward Turner Boyd Twisleton, Scholar, and Thomas Legh Cloughton, Exhibitioner, of that Society.

The judges appointed to decide Dr. Ellerton's Theological Prize, established in 1825, have adjudged the prize this year to F. Oakely, B. A. Fellow of Balliol College. The subject is as follows: "What was the object of the Reformers in maintaining the following proposition, and by what arguments did they establish it?—'Holy Scripture is the only sure foundation of any article of faith.'"—The subject for the ensuing year is—"The faith of the Apostles in the Divine Mission of our Saviour was not the result of weakness or delusion, but of reasonable conviction."

Mr. Henry Wm. Maddock, B. A. of St. John's College, is admitted Probationary Fellow of Brasenose College.

Francis Jeune, B. A. of Pembroke College, is elected a Scholar of that Society, on the foundation of Sir John Bennet Lord Ossulstone.

The names of those candidates, who, at the close of the Public Examinations in Easter Term, were admitted by the Public Examiners into the three classes of *Literæ Humaniores* and *Disciplinæ Mathematicæ et Physicæ* respectively, according to the alphabetical arrangements in each class prescribed by the statute, stand as follow:

In the First Class of Literæ Humaniores.

Head, Edmund Walker, Oriel College.
Jeune, Francis, Pembroke College.
Merivale, Herman, Trinity College.
Sewell, William, Merton College.
Williams, Charles, Jesus College.

In the Second Class of Literæ Humaniores.

Calvert, Frederick, Christ Church.
Cartwright, Robert, Queen's College.
Holmesdale, Viscount, Christ Church.
Jackson, Edward, Brasenose College.
Jacobson, William, Lincoln College.
Maddock, Henry William, St. John's Coll.
Newnham, Geo. Wm. Corpus Christi Coll.
Rex, William Andrew, St. John's College.
Reynolds, Henry, Jesus College.
Smith, Culling Eardley, Oriel College.
Underwood, Frederick Forbes, Christ Ch.

In the Third Class of Literæ Humaniores.

Buckerfield, F. Henchman, Magd. Hall.
Butterfield, Wm. St. Edmund Hall.
Carr, George, Merton College.
Davies, Charles Greenall, St. Mary Hall.
Griffith, Charles, Christ Church.
Hind, Thomas, Trinity College.
Hind, William, University College.
Hoskyns, Hungerford, Oriel College.
Hutton, Thomas Palmer, Magdalen Coll.
Lee, Philip Henry, Brasenose College.
Mac Iver, William, Brasenose College.
Nixon, Francis Russell, St. John's Coll.
Plummer, Seth Burge, University College.
Purton, William, Trinity College.
Sutcliffe, James, St. Edmund Hall.
Tyers, Thomas, New College.

John Wilson,
Joseph Dornford,
John Shuldham,
Arthur Johnson,
James Thomas Round,
Wm. Beach Thomas,

} Examiners.

In the First Class of Discip. Math. et Phys.

Calvert, Frederick, Christ Church.
Cartwright, Robert David, Queen's Coll.
Corfe, Joseph, Magdalen College.
Heurtley, Charles Abel, Corpus Christi Coll.
Hind, William, University College.
Reynolds, Henry, Jesus College.
Underwood, Fred. Forbes, Christ Church.

In the Second Class of Discip. Math. et Phys.

Priestman, John Smith, Queen's College.
Rex, William Andrew, St. John's College.

Tyers, Thomas, New College.
Williams, Charles, Jesus College.

In the Third Class of Discip. Math. et Phys.
Newham, Geo. Wm. Corpus Christi Coll.

Robert Walker,
Augustus Page Saunders, } Examiners.
Edward Field,

The number of candidates who form the
Fourth Class, but whose names are not
published, amounts to 116.

CAMBRIDGE.

Degrees conferred May 30.

D. D.

Lamb, John, Master of Corpus Christi Coll.

B. D.

Bushby, E. Fellow of St. John's College.

M. A.

Arnold, Charles, Fellow of Caius College.

Bingham, Thomas, St. John's College.

Ford, William, Magdalene College.

Teeson, John, Clare Hall.

Ward, Walter Mather, Emmanuel College.

M. A. (*ad eundem.*)

Wilberforce, R. I. Fell. of Oriel Coll. Oxon.

B. C. L.

Hesse, Frederick Legrew, Trinity Hall.

B. M.

Barham, Charles, Queen's College.

B. A.

Baynes, Haygarth, Queen's College.

Beauchamp, James, Clare Hall.

Botcherby, Robert Mann, St. John's Coll.

Dymoke, John, Trinity College.

Ellis, Robert Stevenson, St. Peter's Coll.

Fortescue, Matthew, Queen's College.

Hutchins, Rev. Geo. Corpus Christi Coll.

Lucas, St. John Wells, Downing Coll. Comp.

Nuttall, Jno. Parker, St. John's College.

Purton, William Christopher, Sidney Coll.

Smith, Abel, Christ College.

Williams, Phineas, Magdalene Coll. Comp.

Willan, Francis Miles, Christ College.

June 11.

B. D.

Cantis, Rev. Mark, Fellow of Emmanuel.

Coventry, Rev. George, Jesus College.

Hughe, Rev. H. H. Fellow of St. John's.

Lee, Rev. Samuel, Queen's Coll. Professor
of Arabic.

Rose, Rev. Hugh James, Trinity College.

Temple, Rev. N. J. Fellow of Sidney Sussex.

Twopeny, Rev. R. Fellow of St. John's.

Waterfield, Rev. R. Fellow of Emmanuel.

Wynyard, Rev. Montague J. Downing Coll.

M. A.

Pocklington, Rev. H. Sharpe, Christ Coll.

B. M.

Foster, John, St. John's College.

B. A.

Ffinch, Benjamin, Trinity College.

Peel, Robert, Trinity College.

The Chancellor's Gold Medal for the
best English Poem by a resident under-
graduate, is adjudged to Chr. Wordsworth,
of Trinity College, Subject—*The Druids*.

The Porson Prize (for the best transla-
tion of a passage from Shakspeare into
Greek verse) is adjudged to John Words-
worth, Scholar of Trinity College.

Subject—*As You Like It*. Act III.

Scene 3. Beginning,

"But do not so: I have," &c.

And ending,

—"with truth and loyalty."

Sir William Brown's Gold Medals are
adjudged as follows:—

Greek Ode—W. Selwyn, St. John's Coll.

Latin Ode } Chr. Wordsworth, Trin. Coll.

Epigrams }

SUBJECTS:

Greek Ode—"Sanctius his animal . . .

"Deerat adhuc, et quod dominari in cætera
posset:

"Natus Homo est."—

Latin Ode—*Iphigenia in Aulide*.

Epigrams—*Παθήματα, μαθήματα*.

The Greek Ode, the Latin Ode, and the
Epigram, mentioned by the Vice-Chan-
cellor as "having great merit, and to the
author, of which permission is given to
transcribe their exercises into the book con-
taining the prize compositions," were writ-
ten severally by

Wordsworth, sen. Trinity College.

Selwyn, St. John's College.

Hankinson, Corpus Christi College.

The Members' Prizes of fifteen guineas
each, to two Bachelors of Arts, for the en-
couragement of Latin prose composition,
are adjudged to Messrs. Richard William-
son and W. M. Heald, of Trinity College.
Subject—*Homerus*.

The Members' Prizes to Undergraduates
are adjudged to E. H. Fitzherbert and
T. W. Peile, of Trinity College. Subject—
"*Græcia capta ferum victorem cepit, et artes
Intulit agresti Latio.*"

A Lay Fellowship in Downing College
has become vacant, open to all Graduates
in this University and the University of
Oxford, in Arts, Physic, and Civil Law.
The election will be on the 30th of October.

The following gentlemen are appointed
Barnaby Lecturers for the year ensuing:

Mathematical—J. Packe, B. A. King's.

Philosophical—W. Heard Shelford, M. A.
Emmanuel.

Rhetorical—G. Waddington, M. A. Trin.

Logical—Thomas Thorp, M. A. Trinity.

Hen. James Perry, M. A. of Jesus Coll.
has been elected a Fellow of that Society.

ECCLESIASTICAL INTELLIGENCE.

ARCHDEACONRY OF BUCKINGHAM. — The Venerable the Archdeacon has visited the churches in the northern districts of the county, and given his directions, not only for a supply of the necessary furniture for their interior, but likewise for restoring them gradually to the original form of their architecture, so far as can be effected without laying too heavy burdens on the parishioners. Under these directions, the churchwardens are empowered to act independent of a vestry.

A new Church is about to be erected at Paddock, near Huddersfield.

The Lord Bishop of Durham intends visiting and confirming throughout his diocese in July and August.

ORDINATIONS.

<i>Bath and Wells</i> . April 15	<i>Lincoln</i> June 10	<i>Norwich</i> June 10
<i>Ely</i> June 10	<i>Llandaff</i> April 15	<i>Oxford</i> June 10
<i>Hereford</i> June 3	<i>London</i> June 10	<i>Peterborough</i> .. June 10
<i>Lichfield and Cov.</i> April 1		<i>Salisbury</i> Mar. 25
Alpe, Philip, B. A. Corpus Christi Coll. Cambridge	P. Norwich	
Alt, Just Henry, M. A. Catharine Hall, Cambridge	D. London	
Alvis, John Sergeant, B. A. Christ Coll. Cambridge	P. Norwich	
Andrew, Richard, M. A. Trinity Coll. Cambridge	D. Lincoln	
Antram, Richard, B. A. Queen's Coll. Oxford	D. Ely	
Applebee, Henry, M. A. Trinity Coll. Cambridge	D. London	
Arney, Edward Francis, M. A. Brasenose Coll. Oxford	P. Salisbury	
Arnold, Thomas Kerchever, B. A. Trinity Coll. Cambridge	P. Ely	
Battiscombe, William, M. A. Pembroke Coll. Oxford	D. London	
Bawtree, Harvey, B. A. Jesus Coll. Cambridge	D. Norwich	
Benjafield, John Frederick, B. A. Trinity Coll. Oxford	D. Norwich	
Berners, Ralph, M. A. Magdalen Coll. Oxford	P. Norwich	
Birrell, Alexander Peters, Literate for the Colonies	P. London	
Bloxam, Andrew, M. A. Scholar of Worcester Coll. Oxford	P. Oxford	
Bluet, Thomas Lovell, B. A. Queen's Coll. Cambridge	D. Bath and Wells	
Booth, John, B. A. Queen's Coll. Cambridge	D. Lincoln	
Booth, Philip, B. A. Corpus Christi Coll. Cambridge	D. Norwich	
Bosanquet, G. Henry, B. A. Magdalen Hall, Oxford	D. Salisbury	
Bourne, Robert Burr, M. A. Student of Ch. Ch. Oxford	P. Oxford	
Bowen, Percival, B. A. All Souls' Coll. Oxford	P. Lincoln	
Bowerbank, Thomas, St. John's Coll. Cambridge	D. Lincoln	
Boys, Edward George, B. A. Worcester Coll. Oxford	D. London	
Bradford, John Edward, B. A. Corpus Christi Coll. Camb.	P. Lincoln	
Braham, William Spencer Harris, B. A. Lincoln Coll. Oxford	P. Ely	
Bridges, Brook George, B. A. Oriel Coll. Oxford	P. Peterborough	
Brooke, John, B. A. Brasenose College, Oxford	P. Lichf. and Cov.	
Brooks, George William, B. A. Christ Church, Oxford	P. Lincoln	
Brown, Alfred Nesbit, Literate for the Colonies	D. London	
Browne, James Caulfield, B. A. St. John's Coll. Cambridge	D. Ely	
Buck, John Parmeter, B. A. Caius Coll. Cambridge	P. Norwich	
Bucke, Horatio Walpole, B. A. Trinity Coll. Cambridge	D. Norwich	
Burnaby, Frederick George, B. A. Caius Coll. Cambridge	D. Lincoln	
Calthorp, Henry, B. A. Corpus Christi Coll. Cambridge	P. Lichf. and Cov.	
Calvert, Nicholson Robert, M. A. St. John's Coll. Cambridge	D. London	
Cape, Henry, B. A. Caius Coll. Cambridge	D. Ely	
Capel, Samuel Richard, B. A. Wadham Coll. Oxford	D. Norwich	
Carver, James, B. A. Jesus Coll. Cambridge	P. Norwich	
Chilcott, William Francis, B. A. St. John's Coll. Cambridge	P. Bath and Wells	
Chenery, Walter, B. A. Jesus Coll. Cambridge	P. Norwich	
Churchill, William, B. A. Worcester Coll. Oxford	{ D. Llandaff	
	{ P. Ely	
Clark, Thomas, B. A. Queen's Coll. Cambridge	D. Lincoln	
Clark, William, B. A. Magdalen Hall, Oxford	P. Bath and Wells	
Clark, Thomas Foreman, B. A. Queen's Coll. Cambridge	D. Lichf. and Cov.	
Clarke, William Thomas, B. A. Queen's Coll. Oxford	D. Lincoln	

Clinton, Henry, B. A. Fellow of Caius Coll. Cambridge	P.	Norwich
Cobbold, Francis, B. A. Caius Coll. Cambridge	D.	Norwich
Coldham, George, B. A. Caius Coll. Cambridge	D.	Norwich
Coldwell, Thomas, Literate (from the Archbishop of York).....	D.	London
Collyer, Robert, B. A. Trinity Coll. Cambridge	D.	Norwich
Cookesley, William Gifford, B. A. King's Coll. Cambridge.....	D.	Ely
Cooper, James, B. A. Queen's Coll. Cambridge	D.	Lincoln
Cottle, Hen. Wyatt, B. A. Sidney Sussex Coll. Cambridge.....	P.	Salisbury
Cresswell, Oswald Joseph, M. A. Corpus Christi Coll. Oxford ..	P.	Ely
Crewe, Henry Robert, B. A. Trinity Coll. Cambridge	D.	Lincoln
Currie, James, B. A. University Coll. Oxford	P.	London
Daubuz, John, B. A. Exeter Coll. Oxford	D.	Bath and Wells
Davey, Thomas, Literate for the Colonies	P.	London
De la Cour, Charles, B. A. St. John's Coll. Cambridge	D.	Lincoln
Desbrisay, Thomas Henry William, B. A. Jesus Coll. Cambridge	P.	London
Dewdney, Edmund, B. A. St. John's Coll. Cambridge	D.	Oxford
Dodsworth, John, B. A. Queen's Coll. Cambridge	P.	London
Donne, Stephen, B. A. St. John's Coll. Cambridge	P.	Bath and Wells
Douglas, Philip William, M. A. Student of Christ Church, Oxford	P.	Oxford
Downes, Robert, M. A. St. John's Coll. Cambridge	P.	Ely
Dufton, J., B. A. Trinity Coll. Dublin (from the Abp. of York) ..	D.	London
Dunningham, John, B. A. St. Peter's Coll. Cambridge	D.	Norwich
Duthie, Arch. Hamilton, M. A. Trinity Coll. Cambridge	P.	Lincoln
Eden, Robert, M. A. Scholar of Corpus Christi Coll. Oxford	D.	Oxford
Edgell, Edgell, B. A. Curate of Rousham, Oxford.....	D.	Oxford
Edison, John, B. A. Christ Coll. Cambridge	P.	London
Eyre, Daniel James, B. A. Oriel Coll. Oxford	P.	Salisbury
Farish, William Milner, B. A. Corpus Christi Coll. Cambridge ..	P.	Lincoln
Fearon, Daniel Rose, B. A. St. John's Coll. Cambridge	D.	Norwich
Fernie, John, B. A. Caius Coll. Cambridge	P.	Ely
Fielding, Allen, B. A. Corpus Christi Coll. Cambridge	P.	London
Fisher, John Hutton, M. A. Fellow of Trinity Coll. Cambridge	D.	Lincoln
Fitzherbert, Thomas, B. A. Queen's Coll. Cambridge	D.	Ely
Fowle, Henry, B. A. University Coll. Oxford	P.	Salisbury
Fowler, Frederick Cook, B. A. Jesus Coll. Cambridge	P.	Norwich
Frankish, David, B. A. St. John's Coll. Cambridge	D.	Lincoln
Franklin, John Fairfax, B. A. Clare Hall, Cambridge	D.	Norwich
Gardiner, William, B. A. Exeter Coll. Oxford	D.	Bath and Wells
Gilbie, Charles, B. A. Queen's Coll. Oxford	D.	Peterborough
Gleadall, John William, M. A. Catharine Hall, Cambridge	P.	Ely
Glyn, Carr John, B. A. Christ Church, Oxford	P.	Ely
Godmond, Christopher Francis, B. A. Queen's Coll. Oxford	D.	London
Gooch, Coppinger Henry, M. A. Corpus Christi Coll. Cambridge	P.	Ely
Graham, John, B. A. Queen's Coll. Cambridge	D.	Ely
Grainger, John Cecil, B. A. Downing Coll. Cambridge	D.	Salisbury
Gray, William, Literate	P.	London
Grey, George Francis, M. A. Fellow of University Coll. Oxford ..	D.	Oxford
Hale, William, B. A. Magdalen Hall, Oxford	D.	Llandaff
Hall, Thomas Grainger, M. A. Magdalene Coll. Cambridge.....	D.	Ely
Harbin, Edward, B. A. Wadham Coll. Oxford	P.	Bath and Wells
Harrison, Benjamin John, B. A. Student of Christ Church, Oxford	P.	Oxford
Harrison, William Bagshaw, B. A. Sidney Sussex Coll. Cambridge	P.	London
Hensley, Charles, B. A. Catharine Hall, Cambridge	D.	Lincoln
Henslow, William Henry, B. A. Jesus Coll. Cambridge.....	D.	London
Hervey, George Gayton, B. A. St. John's Coll. Cambridge.....	D.	Lichf. and Cov.
Hesse, James Legrew, B. A. Trinity Coll. Oxford.....	P.	Ely
Hewitt, Richard, B. A. Queen's Coll. Oxford.....	P.	Norwich
Hill, John Oakley, M. A. Chaplain of Christ Church, Oxford	P.	Oxford
Hill, Richard Humfrey, B. A. St. John's Coll. Cambridge	D.	Bath and Wells
Hitch, James Wortham, B. A. Pembroke Hall, Cambridge.....	P.	Norwich
Hopkins, Benjamin, B. A. St. John's Coll. Cambridge	D.	London
Horn, Thomas, B. A. St. Edmund Hall, Oxford	P.	Peterborough
Horndon, John, M. A. Exeter Coll. Oxford	D.	Bath and Wells
Howard, William, S. C. L. New Coll. Oxford	D.	Hereford

Hoyle, James, B. A. St. John's Coll. Cambridge	D.	Lincoln
Halton, Thomas, B. A. Caius Coll. Cambridge	P.	Norwich
Hustwick, Robert, B. A. Queen's Coll. Cambridge	P.	Lincoln
Hutchins, George, B. A. Corpus Christi Coll. Cambridge	D.	Lichf. and Cov.
Ingram, Rowland, B. A. Trinity Coll. Cambridge	D.	Lincoln
Jackson, E. Dudley, S. C. L. Trinity Hall, Cambridge	D.	Lichf. and Cov.
Jarrett, Wilfrid Lawson, B. A. St. John's Coll. Cambridge	D.	London
Jeans, George, B. A. Pembroke Coll. Oxford	P.	London
Julian, John Page, B. A. Queen's Coll. Cambridge	D.	Lincoln
Kelly, Walter, B. A. Caius Coll. Cambridge	D.	London
Kempthorne, John, B. A. St. John's Coll. Cambridge	P.	Bath and Wells
Kenyon, Bedford, M. A. St. Mary's Hall, Oxford	D.	Bath and Wells
Kerr, James Burton, B. A. Sidney Sussex Coll. Cambridge	D.	Norwich
King, John Myers, M. A. Balliol Coll. Oxford	D.	Norwich
King, Isaac, B. A. Christ Church, Oxford	D.	Lincoln
Korch, Christian Lewis, Literate for the Colonies	P.	London
La Trobe, John Antes, B. A. St. Edmund Hall, Oxford	P.	Ely
Landon, James, S. C. L. Worcester Coll. Oxford	D.	Norwich
Lane, Thomas Leveson, B. A. St. John's Coll. Cambridge	D.	Hereford
Langley, John, M. A. Magdalen Hall, Oxford	P.	Salisbury
Latimer, Edward W. Forty, B. A. Lincoln Coll. Oxford	D.	Oxford
Leach, Octavius, M. A. Scholar of Jesus Coll. Oxford	P.	Oxford
Leatherdale, John, B. A. St. John's Coll. Cambridge	D.	Norwich
Leman, Thomas Orgill, B. A. Worcester Coll. Oxford	D.	Llandaff
Levingstone, Charles, B. A. St. John's Coll. Cambridge	D.	Lichf. and Cov.
Ley, Jacob, B. A. Student of Christ Church	D.	Oxford
Linton, Henry, M. A. Demy of Magdalen, Oxford	P.	Oxford
Litchfield, Isaac Smith, B. A. Trinity Coll. Oxford	P.	Norwich
Lockhart, S. J. Ingram, B. A. Lincoln Coll. Oxford	D.	Lichf. and Cov.
Longe, Henry Browne, B. A. Downing Coll. Cambridge	P.	Norwich
Lowther, Ponsonby, late of Christ Coll. Cambridge	P.	Norwich
Lucas, Charles, B. A. Trinity Hall, Cambridge	D.	Norwich
Lucas, St. John Wells, B. A. Downing Coll. Cambridge	D.	Lincoln
Luck, Charles, B. A. Catharine Hall, Cambridge	P.	London
Lutener, Thomas Bancroft, Jesus Coll. Cambridge	D.	Lichf. and Cov.
Luxmoore, Henry, B. A. Pembroke Hall, Cambridge	P.	Norwich
Macdonald, Jacob, S. C. L. Magdalen Hall, Oxford	P.	Salisbury
Macdonogh, Terence Michael, Queen's Coll. Cambridge	D.	Llandaff
Maltby, William, B. A. Emmanuel Coll. Cambridge	D.	Lichf. and Cov.
Massingberd, Hompesch, Downing Coll. Cambridge	D.	Lincoln
Marcus, Lewis, B. A. Queen's Coll. Cambridge	D.	Lincoln
Marsden, John Howard, B. A. St. John's College, Cambridge ..	D.	Ely
Mathews, William, B. A. Chaplain of New Coll. Oxford	P.	Oxford
Meakin, J. Alexander Deverell, B. A., St. John's Coll. Cambridge	D.	Norwich
Miller, Francis Richard, B. A. Worcester Coll. Oxford	D.	London
Minchin, John Champneys, B. A. New Coll. Oxford	P.	Hereford
Monnington, George, B. A. Worcester Coll. Oxford	P.	Hereford
Moore, Richard Greaves, B. A. Christ Coll. Cambridge	P.	Lincoln
Myall, William, B. A. Catharine Hall, Cambridge	D.	Norwich
Nares, Edward Robert, B. A. Merton Coll. Oxford	D.	London
Nesfield, Charles, B. A. Jesus Coll. Cambridge	D.	London
Ness, Edward Hawke, B. A. Corpus Christi Coll. Cambridge ..	D.	Llandaff
Newbolt, W. Robert, M. A. Student of Christ Church, Oxford ..	P.	Oxford
Nixon, Francis Russell, B. A. Fellow of St. John's, Coll. Oxford	D.	Oxford
Oakes, Hervey Aston Adamson, B. A. Jesus Coll. Cambridge ..	D.	Norwich
Oldershaw, Henry, B. A. Brasenose Coll. Oxford	D.	Lichf. and Cov.
Olive, John, B. A. Worcester Coll. Oxford	D.	Lincoln
Outram, Thomas Powys, B. A. St. John's Coll. Cambridge	P.	Lichf. and Cov.
Owen, Henry, Magdalen Coll. Cambridge	D.	Norwich
Parmeter, John Dent, B. A. Corpus Christi Coll. Cambridge	P.	Norwich
Parsons, Charles James, B. A. Magdalen Hall, Oxford	D.	Peterborough
Pattison, Edward, B. A. Queen's Coll. Cambridge	P.	Norwich
Paul, Charles, B. A. Caius Coll. Cambridge	P.	Bath and Wells
Pearson, Arthur, B. A. Trinity Coll. Cambridge	D.	London

Perkins, John, B. A. Christ Church, Oxford	P.	London
Phillott, James Russell, B. A. Demy of Magdalen, Oxford.....	P.	Oxford
Pocklington, Henry Sharpe, Christ Coll. Cambridge	P.	Norwich
Pollard, Edward, B. A. St. Edmund Hall, Oxford	D.	Lincoln
Polwhele, William, B. A. Exeter Coll. Oxford	P.	Ely
Pooley, John H. B. A. St. John's Coll. Cambridge.....	D.	Ely
Pountney, Humphrey, B. A. Queen's Coll. Oxford.....	P.	Lichf. and Cov.
Powell, William Frederick, B. A. St. Peter's Coll. Cambridge	D.	Hereford
Powley, William, B. A. Jesus Coll. Cambridge	P.	Salisbury
Price, Charles Parker, M. A. Scholar of Pembroke Coll. Oxford. 3	P.	Oxford
Pritchard, Charles, B. A. Trinity Coll. Cambridge.....	P.	Lincoln
Pugh, Giles, B. A. Magdalen Coll. Oxford	D.	Ely
Pullen, William, B. A. Queen's Coll. Cambridge	D.	Oxford
Purdon, Robert Anthony, B. A. Trinity Coll. Dublin	D.	Norwich
Radcliffe, George, M. A. St. Mary Hall, Oxford.....	P.	Salisbury
Rees, Rice, B. A. Scholar of Jesus Coll. Oxford.....	D.	Oxford
Rees, Samuel, B. A. St. John's Coll. Cambridge	D.	Norwich
Rendall, Philip Pinckney, B. A. Exeter Coll. Oxford	P.	Salisbury
Rennell, William Blackstone, M. A. King's Coll. Cambridge....	D.	Ely
Richmond, Christopher George, B. A. Caius Coll. Cambridge ..	P.	Lincoln
Ridsdale, G. W. Hughes, B. A. St. Peter's Coll. Cambridge....	D.	Norwich
Roberson, William Henry Moncrieff, M. A. Lincoln Coll. Oxford	D.	Lincoln
Robertson, Charles, B. A. St. John's Coll. Cambridge	P.	Norwich
Rogers, Aaron, B. A. Jesus Coll. Oxford.....	D.	Llandaff
Rogers, Robert Vashion, Literate	D.	Lichf. and Cov.
Rowse, Evan Edward, B. A. Sidney Sussex Coll. Cambridge ..	D.	London
Rusby, Samuel Stones, M. A. Catharine Hall, Cambridge.....	D.	Ely
Russell, Edmund, B. A. Catharine Hall, Cambridge	D.	Lincoln
Ryland, W. Deane, B. A. St. John's Coll. Cambridge	D.	Llandaff
St. Quintin, George Darby, B. A. Trinity Coll. Cambridge.....	P.	Lichf. and Cov.
Sams, Barwick John, B. A. Christ Coll. Cambridge	D.	Norwich
Sandilands, Alfred John, Literate (from Bishop of Durham)....	D.	Ely
Sankey, Richard, M. A. Scholar of Corpus Christi Coll. Oxford..	D.	Oxford
Saunders, James, B. A. Sidney Sussex Coll. Cambridge.....	D.	Norwich
Sayers, Andrew, S. C. L. St. Mary Hall, Oxford	D.	Peterborough
Schomberg, John Bathurst, B. A. Emmanuel Coll. Cambridge ..	P.	Norwich
Scott, Edward Allciett, B. A. Trinity Coll. Dublin	D.	Norwich
Seckerson, Edward Barlow, Catharine Hall, Cambridge.....	D.	Lichf. and Cov.
Shaw, John, B. A. Jesus College, Cambridge.....	P.	Ely
Shew, Henry Edward, M. A. Worcester Coll. Oxford	P.	Salisbury
Short, Augustus, M. A. Student of Christ Church, Oxford.....	P.	Oxford
Simpson, Maltyard, B. A. Caius Coll. Cambridge	D.	Norwich
Simpson, Robert William, B. A. St. John's Coll. Cambridge ..	D.	Lichf. and Cov.
Singleton, Joseph, B. A. Queen's Coll. Cambridge	D.	Lincoln
Small, H. Alexander, S. C. L. Downing Coll. Cambridge	D.	Lincoln
Smith, Elijah, Literate for the Colonies	P.	London
Smith, Frederick, B. A. St. Peter's Coll. Cambridge	P.	Ely
Smith, Samuel, B. A. Student of Christ Church, Oxford	D.	Oxford
Smith, Samuel, B. A. Trinity Coll. Cambridge	D.	London
Smith, Theyre, B. A. Queen's Coll. Cambridge	D.	Lincoln
Stamer, William, B. A. Trinity Coll. Dublin	P.	Norwich
Sterky, Frederick Alexander, M. A. Student of Ch. Ch. Oxford	P.	Oxford
Stonehouse, Henry, B. A. St. John's Coll. Cambridge	P.	Salisbury
Tahourdin, William, B. A. New College, Oxford	D.	Hereford
Taylor, Charles, B. A. Downing Coll. Cambridge	D.	Lichf. and Cov.
Taylor, William Robert, B. A. Jesus Coll. Cambridge	P.	Norwich
Teddeman, R. P. Goldsworthy, M. A. Magdalen Hall, Oxford ..	D.	Salisbury
Tennant, Sanderson, M. A. Trinity Coll. Cambridge	D.	Ely
Thomas, Honoratus Leigh, M. A. Student of Ch. Ch. Oxford ..	P.	Oxford.
Thornes, William, B. A. Christ Church, Oxford	P.	Hereford
Thornton, Watson Joseph, B. A. Trinity Coll. Cambridge	P.	Norwich
Thurlow, Charles Augustus, B. A. Balliol Coll. Oxford	D.	Norwich
Tighe, Hugh Usher, B. A. Corpus Christi Coll. Oxford	P.	Salisbury
Tiptaft, William, B. A. St. John's Coll. Cambridge	P.	Bath and Wells

Trenchard, J. A. Craven, B. A. St. John's Coll. Cambridge	.... D.	Salisbury
Trueman, Edward, B. A. Worcester Coll. Oxford	..... P.	London
Tucker, William Hill, B. A. King's Coll. Cambridge	..... D.	Ely
Tuckfield, R. C. Hippisley, M. A. Fellow of All Souls' Coll. Oxford	P.	Oxford
Turner, W. Hamilton, M. A. Pembroke Hall, Cambridge	..... P.	Norwich
Twiss, W. Christopher, B. A. Caius Coll. Cambridge	..... P.	Lincoln
Twopeny, David, M. A. Oriel Coll. Oxford	..... P.	London
Tyrell, Charles Tyssen, B. A. Oriel Coll. Oxford	..... D.	London
Underwood, J. Hanmer, M. A. Brasennose Coll. Oxford	..... P.	Hereford
Valpy, Francis Edward Jackson, M. A. Trinity Coll. Cambridge	P.	Norwich
Wall, Alexander Malcolm, M. A. St. John's Coll. Cambridge	.. P.	Ely
Walford, Ellis, B. A. Corpus Christi Coll. Cambridge	..... P.	Norwich
Walker, Robert, M. A. Chaplain of Wadham Coll. Oxford	.... P.	Oxford
Wallace, James Lloyd, B. A. Trinity Coll. Cambridge	..... D.	London
Ward, Samuel Wilkes, B. A. Magdalene Coll. Cambridge	..... D.	Ely
Warner, George H. Lee, B. A. St. John's Coll. Cambridge	.... D.	Norwich
Warner, H. James Lee, B. A. St. John's Coll. Cambridge	..... D.	Norwich
Warren, John Crabb, B. A. Sidney Sussex Coll. Cambridge	.... D.	London
Waters, Randle Jackson, B. A. Christ Coll. Cambridge	..... D.	London
Wells, Gifford, B. A. Sidney Sussex Coll. Cambridge	..... P.	Salisbury
Wells, John, B. A. St. Alban Hall, Oxford	..... D.	Oxford
Whitaker, Robert Nowell, B. A. St. John's Coll. Cambridge	.... P.	London
White, Francis, B. A. Trinity Coll. Cambridge	..... P.	Peterborough
White, John, B. A. Queen's Coll. Cambridge	..... P.	Lincoln
White, Stephen Morgan, St. Edmund Hall, Oxford	..... D.	Bath and Wells
Williams, Thomas Prosser, B. A. Magdalen Hall, Oxford	..... D.	Hereford
Willis, Edw. B. A. Brasennose Coll. Oxford	..... P.	Oxford
Willis, Robert, B. A. Caius Coll. Cambridge	..... D.	Ely
Willoughby, Hugh, B. A. Exeter Coll. Oxford	..... P.	Oxford
Wintle, Henry, B. A. Worcester Coll. Oxford	..... D.	Oxford
Wintour, Fitzgerald, B. A. Magdalene Coll. Cambridge	..... P.	Ely
Wodehouse, Nathaniel, B. A. Merton Coll. Oxford	..... P.	Norwich
Wollaston, Francis Hayles, B. A. Trinity Hall, Cambridge	.... P.	London
Wymer, Edward, B. A. St. John's Coll. Cambridge	..... D.	Norwich

Number Ordained since March 25 270

Number Ordained in the two preceding Quarters .. 431

Number Ordained in Nine Months .. 701

LIST OF PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Baylay, W. F.	Prebend in the Cathedral Church of Rochester			The King
Bonney, Archd. ..	Deanery of Stamford			Bp. of Lincoln
Brooks, George W. ..	To be Domestic Chaplain to the Duke of Leeds			
Elwin, T. Henry ..	East Barnet, R.	Herts.	London	The King
Fisher, William ..	To be Chaplain to the Duchess of Kent			
Goodenough, Dr. ..	Archdeaconry of Carlisle			The King
Glaister, William ..	To be Domestic Chaplain to the Duke of Leeds			
Harries, John	Newcastle Emlyn, P. C.	Carm.	St. David	Ch. to Kenarth
Hewitt, William ..	Ancroft, C.		Durham Durham	D. & C. of Durham
Hildyard, William ..	To be Chaplain to the Lord Chancellor			
Hony, W. E.	Baverstock, R.	Wilts.	Sarum	{ Rector & Fellows of Exeter College
Horne, W.	Hotham, R.	York	York	
Hughes, John	St. Michael, Aberystwith Card.		St. David's	{ Vicar of Llanbarn-vawr
Jenkinson, Bishop..	Deanery of Durham			The King
King, Walker	Archdeaconry of Rochester			The King
Leach, John	Tweedmouth, C.	Northum.	Durham	D. & C. of Durham
Leach, W. Crawley..	To be Minor Canon and Precentor of Ely Cath.			D. & C. of Ely
Levett, Walter	To be Sub Dean of York Cathedral			Archbp. of York
Lucas, Richard	Edith Weston, R.	Rutland	Peterboro	Rev. Rd. Lucas
Matchett, J. Chase	Catton, V.	Norfolk	Norfolk	D. & C. of Norwich

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Dioecese.</i>	<i>Patron.</i>
Price, David	Llanfihangel Vechan, P.C.	Brec.	St. David	Rev T. Watkins
Renaud, G. Daniel. }	Messingham, V. with }	Lincoln	Lincoln	Bp. of Lincoln and
	Bottesford, V. }			Dean & Chap. <i>alt.</i>
Rudd, John,	Halloughton Prebend in the Coll.Ch. of Southwell			Archbp. of York
Russell, John	Prebend in Canterbury Cathedral			The King
Seymour, J. Hobart,	Prebend of St. Margaret's, Leicester, in Linc. Cath.			The King
Scholefield, Profess.	To be Official to the Archdeacon of Ely			
Symonds, Thomas. . .	To be Domestic Chaplain to Lord Colnbrook			
Todd, James	To be Domestic Chaplain to the Duke of Sussex			
Vernon, Leveson . . .	To be Chancellor of the Church in York Cath.			Archbp. of York
Ward, Jas. Duff,	Kingston, R.	I. of Wight	Winch.	Edmund J. Glynn
Wellesley, Hon. G. R.	Prebend in the Cathedral of Durham			Bp. of Durham
Wigram, J. C.	To be Secretary to the National School Society.			

CLERGYMAN MARRIED.

Jenkin, Charles, Bye Fellow of St. Peter's College, Cambridge, to Emily Martha, eldest daughter of William Walker, Esq. of Barton Hall.

CLERGYMEN DECEASED.

Paroissien, George, M.A. Rector of West Hackney, Middlesex, and formerly of Pembroke College, Cambridge, aged 65. It is with feelings of deep regret, that we record the death of this exemplary and truly Christian pastor, of whom it may with justice be said, that he alway "went about doing good." His meek and unassuming deportment evinced, that he had learned with the Apostle, "in whatsoever state he was, therewith to be content." For thirty-six years did he labour as curate of the parish of Hackney—with a single eye to the glory of God, and the salvation of those committed to his care. In him a fervid, though unobtrusive piety was united to a devoted attachment to the duties of his sacred calling, and warm admiration of the discipline of our Established Church. His family will ever revere his memory, as an affectionate husband and loving parent: and whilst those with whom he was connected by various ties, deplore him as a sincere and faithful friend, his parishioners will lament in his death the loss of a pastor, who watched so anxiously over that portion of the flock of Christ, which the Great Shepherd had been pleased to entrust to his keeping.

Allix, Robert, Rector of Great Warley, Essex.

Anson, Charles, Archdeacon of Carlisle, and Rector of Lyng and Mautby, Norfolk.

Beauchamp, William, thirty-two years Rector of Sampford-Courtenay, Devon.

Bragge, Henry, Rector of Gosforth, Cumberland, aged 49.

Cragg, J. Vicar of Owston-cum-Withcote, and of Cowbit near Spalding.

Deason, William, P. C. of Ayton, Yorkshire.

Gardiner, E, M.A. Rector of Tintern Parva, Monmouthshire.

Hartley, J. Vicar of Corringham, and P. C. of Stow, Lincolnshire.

Hindley, John Haddon, Chaplain of the Collegiate Church, Manchester.

Hoblyn, Richard, Rector of All Saints, Colchester.

Jones, John, Vicar of Llangunnor.

Kersterman, A. aged 65, Rector of Bermondsey, Surrey.

Loveday, Arthur, D.D. Fellow of Magd. Coll. Oxford, and Rector of Antingham St. Mary.

Noble, Mark, Rector of Barming, Kent.

Senhouse, George, Curate of Wellingore.

Stoddart, J. Head Master of the Grammar School, and Curate of All Saints, Northampton.

Storr, William, Master of the Grammar School, Thetford, Norfolk.

Thurgar, Christopher, P. C. of Aldershot, Hants.

Tucker, Thomas, Rector of Kingsdon, Somerset.

Whitehead, Edward, B.D. Rector of Eastham and Hanley, Worcestershire.

Winfield, William, Vicar of Ramsey and Dovercourt-cum-Hartwich.

NOTICES TO CORRESPONDENTS.

"A Churchman," "A Poor Curate," "G," "C. J." and "H. R. B." are postponed. We are compelled also to postpone some articles intended for the Monthly Register; among others, the Report of the Newbury Committee.

THE
CHRISTIAN
REMEMBRANCE R.

AUGUST, 1827.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Sermons, chiefly Practical, preached in the Parish Church of Clapham, Surrey. By WILLIAM DEALTRY, B. D. F.R.S. Rector of Clapham, Surrey; and of Watton, Herts; and late Fellow of Trinity College, Cambridge.* pp. 463. Hatchards, London. 1827.

MR. DEALTRY has at length discharged a debt fully due to his hearers, to his church, and to the world. Those who had long hung on the lips which have ever spoken to attract and instruct, felt that they had a more than ordinary claim on the pen which had preceded the labour of those lips. Those who had read the occasional effusions of Mr. Dealtry's pen already before the world, who had been cheered and directed by them in many a devout and charitable faith, and, perhaps, had been amongst the numbers from whom they had extracted much in the course of direct eleemosynary appeal, felt they could put in their claim for the continuance or revival of cherished impressions, by means less fugitive and transitory than had been offered before. Under feelings very similar to these, we decidedly hailed for ourselves the announcement of this volume;—a volume to which, indeed, the general character of its author, as the rector of a large suburban parish, and perfectly known in his various literary and scientific, as well as theological walks of study and practice, was sure to give an extended, a permanent, and most beneficial influence. And if ever the state of the world at large required such an influence, we are sure the present is that time. When the NEOLOGISTS at home and abroad are diffusing their new and wide-spread mischief, we need every possible corrective. When intellect is made, we fear increasingly made, the appeal *against* piety, it is more than ever necessary to shew intellect in connexion *with* piety. When the diffusion of the Sacred Volume is taking its widest possible range (to which, indeed, we can, *ex animo*, say, God speed it, and lend it wings for its utmost and farthest flight!) it is still more than ever necessary to exhibit in connexion with it, those who understand, believe, and value its doctrines; those in whom

sacred literature walks hand in hand with general letters; and who can admit Science and Christianity into the same mind. In this respect, it would seem truly that the mere experience of past days is lost upon us; it would seem that Newton was after all, in the judgment of some, foolishly modest, or Locke weakly pious. The researches of Pascal into science must not redeem his Christian belief from the charge of fatuity; nor the learning of a Bossuet, another Papist, nor yet the mathematics of a Barrow or a Horsley among the Protestants, rescue *their* theology from the charge of fanaticism. Now, forsooth, the "march of intellect," and the discoveries of science, will make us tread far more cautiously over antiquated Christianity, if not unavoidably carry us off from such positions altogether. Things are to be held by a sublime distinction theologically true, but metaphysically false; true, that is, for the purposes of a condescending courtesy to the weakness of our ancestors, or a prudent regard (*if that*) to the interests of society; but false for every purpose that can improve the mind or elevate the soul, purify the heart or reform the life. It is against this system, as truly unphilosophical as it is impious, and unsatisfactory alike to the head and the heart, that we should wish to lift our feeble voice. It is against the unchristian world, let us rather say, we would wish to arm the Christian; arm him, that is, in the panoply of truth, and with the sword of the Spirit, which is the word of God. We must here say, that, in comparison with the real enemies of the body of Christianity, the minor oppositions, often falsely so called, sink to nothing. The conflict is now rather "*de imperio*" than "*de gloria*;" and though we by no means rank Mr. Dealtry otherwise than amongst the most distinguished defenders of our common Church, as well as our common Christianity; yet we are free to own, it behoves us to present him to our readers, in the most prominent light, rather as under the latter denomination. It is sufficient for us that we find in him the lucid expositor of the Sacred Volume; the awful appellant to its most solemn sanctions; the consoling, and, at the same time, intelligent herald of its promises and invitations. We deem it his highest praise that, with nothing of affected novelty, nothing sectarian, nothing exclusive in his views, he yet boldly marks out the broad and narrow way, carries out every principle of Scripture to its full and legitimate bearing, and brings it home, with full and unvarying effect, to meet the case both of sinner and of saint. In short, we hail in Mr. Dealtry a disciple, or rather a master, of the old and the best, the most scriptural school. We find in him a *modern* philosopher, who yet dares to be an antiquated Christian; a soldier in the ranks of the march of intellect, yet a good soldier of Jesus Christ. In the distinguished age of "*Mechanics' Institutes*," to which his candour probably makes him a friend, we find him boldly

advancing in that which is still the "more excellent way" of Christian Institutes; and whatever his opinion may be (perhaps favourable) of the "Society for Promoting *Useful Knowledge*," we have clearly, in Mr. Dealtry, one who more fully still appreciates the *utility* of societies, churches, and sermons, for promoting *Christian knowledge*.

Welcoming, then, Mr. Dealtry to the foremost ranks of long approved Christianity; and readily consigning to him the standard of plain, honest scriptural truth, when many a standard-bearer seems ready to faint under the fancied weight of his antiquated bearing; we can as little doubt of the efficacy of its motto, "In hoc signo vinces," against the idolaters of intellect, as against the idolaters of Jupiter. And we proceed to a few distinct observations, accompanied with extracts, on Mr. Dealtry's Sermons, as giving the best comment on that signal, and sealing the triumphs of the cross of Christ.

With a predominant admixture of sound practical advice in the discourses forming this volume, we find, well laid down, the grand and deep foundations of all morality, as well as also the more direct mysteries of the Christian faith. Whether intentionally, or not, Mr. D. has, with singular felicity, made his three first Sermons introductory to these several compartments of religious instruction. The first Sermon practically warns his hearers against "Indecision in Religion," from 1 Kings xviii. 21; "And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." The next Sermon proceeds to that one great fundamental position of all moral teaching, "The Omnipresence of God," from Jeremiah xxiii. 24; "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." The third opens as distinctly and fully the mysteries of Christianity, in taking "Christ the Foundation of his Church," from Isaiah xxviii. 16; "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." We cannot improve upon a specimen to be selected from the first of these Sermons, in shewing the preacher's general plainness of style and force of reasoning. Having properly stated the notion of "halting" to be, in the Hebrew, that of "birds on a tree moving quickly from bough to bough," he thus illustrates this mental "hopping" from faith to folly, from something to nothing:

If you inquire into their creed [that of the halters], you will probably find them, in general, correct: they are, to a certain extent, very right in their opinions, and fail chiefly in not following out those opinions in their practical conclusions. They believe, for instance, *that there is a God of infinite holiness, majesty, and power*: that the world was created by His word, and is governed by His Providence: but as to the obligation of loving Him with all our heart, and soul,

and strength ; of putting our whole trust in Him ; of presenting ourselves, in the way of spiritual obedience, *a living sacrifice, holy and acceptable unto God* : this falls not within their thoughts. Their opinions are in favour of some outward and indefinite obedience : but the world has their hearts.

Demand of them again, What they think of the LORD JESUS CHRIST ? They will readily confess Him to be the Son of God ; they will admit that He came into the world to save sinners ; that He led a painful life ; suffered the death of the cross ; rose again from the dead, and ascended to the right hand of the Majesty on high. But how, then, do they apply all this knowledge ? Do they look to Christ for the salvation of their own souls ? Are they desirous to come to Him as their Saviour, and do they apply to Him for the remission of their sins ? Are they anxious to receive Him under the character in which He is revealed, as the anointed of God, to instruct them, to purify them, and to rule in their hearts—as their Prophet, their Priest, and their King ! as their *Wisdom, Righteousness, Sanctification, and Redemption* ! It is in these respects that they fail. What is matter of opinion they will allow : what is practical and spiritual—the life of faith in the soul, the *sprinkling of the heart from an evil conscience*, the imitation of Christ as their example—here they halt between two opinions ; yet without this they cannot *follow God* ; without this they cannot be Christ's disciples.

Inquire yet again concerning their views of the HOLY GHOST ? They will admit that there is such a Person, and that He is the Spirit of God : they will allow that from Him all holy desires are derived, and that it is His office to sanctify the heart, and to communicate every spiritual blessing. But then they do not seek for that Spirit to cleanse and sanctify their own hearts : they see nothing of the beauty of holiness, and they have no right desire for the possession of it. Their *notions* are in a great measure correct ; the evil lies in their *dispositions and affections* ; their hearts are not right with God : they acknowledge, *generally* the scriptural standard of doctrine and practice ; but in every *particular* case they follow their own.

It is true that they may sometimes appear to be much in earnest : they are visited, perhaps, by some affliction, or the apprehension of evil : they are reminded, by some domestic calamity, of the uncertainty of life, and they are softened under the chastisement of God : some signal Providence calls them to reflection : some awakening sermon terrifies their consciences : then, for a season, they appear determined, whatever others do, to serve the Lord : they search the Scriptures ; are diligent in prayer ; and devout in attendance upon the means of grace ; but the impression is soon effaced ; all their good purposes vanish, like the dew of the morning, and indecision of character becomes again predominant, both in their principles and in their conduct.—P. 5—8.

We feel ourselves unable to pass over, though intending to have done so, the following passage in the second Sermon, on the Omnipresence of God, which seems to correspond to what has been already quoted from the first, and which affords a fair specimen of the glowing and the towering style to which Mr. Dealtry finds no difficulty in soaring, although never forgetful of his characteristic plainness and facility of manner.

A vague and general admission of the doctrine is of little moment. We speak here of a serious and realizing sense of it. For want of this just impression, the hypocrite deceives himself with the delusive hope, that the specious appearance by which he imposes upon others, and perhaps also upon himself, will answer a like purpose with his Maker. It is for want of this just impression that wickedness abounds. Where is the profligate, who, when acting in direct violation of the law of God, would not be terrified at the discovery how perfectly he is under the inspection of that great and terrible Being ? And how

salutary would be the apprehension thus excited! How would he tremble at the consequences of appearing in judgment before Him to whom every thought is exposed, and who is marking every deed, for the express purpose of righteous retribution! True there are many hardened in their vices, many beyond the reach of argument, and capable, as it should seem, of bidding defiance to the God who made them! But is there one who could survey what is at this moment immediately, although invisibly, around him, and not recoil at the sight? Is there one who could behold the countenance of the Almighty flashing indignation upon the daring offender, and not shrink, as into the very dust, before Him? Take the boldest transgressor who ever blasphemed the name of his Creator, and spurned at the offers of his grace; take him in the full course of his abandoned career, while good men stand appalled, and even bad men are amazed at his wickedness; let him be rioting in all the malignant passions of that spirit of evil, who *worketh in the children of disobedience*; yet if you could give him to see for one moment in what a condition he is, with an avenging God by his side, and the vials of His wrath ready to be poured upon his devoted head,—yes, even this shameless transgressor would here, in the land of the living, call upon the rocks and mountains to bury him for ever from the sight of that tremendous presence! Is the man bold because these things exist not? He is bold only because he *sees* them not. They are indisputable and awful realities, and will one day burst upon his view in all their accumulated terrors. We affirm not that even this alarm would change the heart: *that* is the work of the Holy Spirit; but would it not lead the sinner to tremble for his sins? Would he not cry out, *What must I do to be saved?* And if not absolutely impenitent, would he not consider his ways, and put away the evil of his doings, and listen to the message of salvation? Who then can state in words too strong the importance of cherishing an abiding sense of the divine presence? How full of encouragement and consolation to them who fear God! How replete with salutary terror to those who are under the influence of an evil heart!—P. 32—34.

And we must now, in fairness, give the general plan of the third Sermon, which affords an equally pleasing specimen of the method, at once logical and *textual*, in which it is our preacher's habit to distribute his matter. The text we have given. The exordium shews its connexion with the context. The body of discourse, then, exhibits Jesus Christ,

1. As a *tried stone*; under which is demonstrated

The peculiar fitness and sufficiency in the incarnate Son of God to be the foundation of this spiritual temple, this church, which He purchased with his blood and sanctifies by his Spirit:—a fitness which could not be ascribed even to the first archangel.—P. 46.

2. As a *precious corner stone*; in which is shewn the *uniting* and *expansive* principle of christian sympathy and christian love.

What an elevation of feeling does it give to such a man, when he reflects that Enoch and Abraham, and David and Elijah—that Isaiah, who so remarkably prophesied concerning the Saviour—that John the Baptist, who, as the herald and forerunner of the Lord, was *more* than a prophet—that those who in early times stood forth as the confessors of Christ, or who passed with the crown of martyrdom on their heads from a world of suffering to a world of glory, are all related to himself and to each other, as a part of the same spiritual building!—P. 48.

The *preciousness* of such a principle is sufficiently obvious.

3. As a *sure foundation*.

It is doubtless implied in these words, that every other ground of hope is fallacious; that the man, who reposes his confidence for a future world upon any thing else than the Saviour of mankind, is building upon the sand. *Other foundation*, saith the apostle, probably referring to this passage, *can no man lay than that is laid, which is Jesus Christ*. There is no other foundation which is suited to the nature of a spiritual building; there is none which can support the soul in temptation, or the church amidst the storms of the world. But this is a *sure* foundation. The word in the original is repeated, in order to give to the idea particular emphasis and force. Behold I lay in Zion a precious corner stone, a *foundation*; a *foundation*! as if no terms in the compass of language could convey an adequate notion of its solidity and strength.—Pp. 50, 51.

The preacher proceeds, after this full discussion of the great subject of his discourse, to speak, in passing, on the nature of that faith by which we become built on this foundation.

It leads us not only to *look* at the foundation stone, and to *admire* it, but to *build* upon it; not merely to acknowledge that the gospel is worthy of universal reception, and that Jesus Christ is the alone Saviour of sinners; but to receive Him as *our* Saviour; to draw from Him our spiritual strength and spiritual comfort; to rest upon His merits and death for the pardon of our sins and for eternal salvation. It includes an abiding conviction of His truth; a sure dependence upon His promises; a cordial belief that whosoever builds upon this stone shall stand secure for time and for eternity.—Pp. 52, 53.

We should have wished a more *distinct* reference in this particular place to the holy fruits of faith, as we are sure we speak Mr. Dealtry's mind in saying, that "to receive Jesus Christ as *our* Saviour," is to receive his doctrine into our heart as a renovating principle, and one that as truly *saves* us from the practice of sin as from its punishment. We might perhaps venture to suggest, as a general canon for preaching, that no one Sermon is *completely* what a Christian Sermon ought to be, that has not *some* express reference *as* to the grand peculiarity of faith in the redemption through Christ, *so* likewise to the superstructure to be built upon that foundation in a good and holy life. We regret, however, this interruption before we had given the actual conclusion to this truly Christian Sermon, which consists in a "notice generally of three classes:"—

1. Those who are building upon no foundation for a future world.
2. Those who build upon a wrong one.
3. Those who have discovered the true foundation, and, by the grace of God, have fixed themselves upon it.—Pp. 54, 55.

The three first Sermons having thus afforded us an easy classification of the whole volume, we shall adopt that division in giving a more general account of the remainder. The first division will be found the largest; the volume being "chiefly practical;" and will embrace likewise the interesting subdivision of examples and exemplary characters, the most effective teachers, generally speaking, of practical principles. The next class will include general doctrines of religion. The third, subjects more decidedly and peculiarly devoted to Christian mysteries.

The practical Sermons proceed with,

SERMON V.—*The Christian's Conversation*.—Phil. iii. 20. "Our conversation is in heaven."

SERMON VIII.—*Rejoicing in the Sabbath*.—Psalm xcii. 1, 2. "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to shew forth thy loving-kindness in the morning, and Thy faithfulness every night."

SERMON IX.—*Motives for Christian Concord*.—Phil. ii. 1, 2. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies: Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

SERMON XIV.—*Sowing in Tears, and reaping in Joy*.—Psalm cxxvi. 5, 6: "They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

SERMON XIX.—*The Joys and Consolations of the Christian Pilgrim*.—Psalm cxix. 54. "Thy statutes have been my songs in the house of my pilgrimage."

And these are interspersed with the following Sermons on examples furnished by Holy Writ:

SERMON VI.—*The Penitent Thief*.—Luke xxiii. 42, 43. "And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom; and Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise."

SERMON XI.—*Samuel's departure from Saul*.—1 Sam. xv. 34, 35. "Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul: and Samuel came no more to see Saul until the day of his death: nevertheless Samuel mourned for Saul: and the Lord repented that He had made Saul king over Israel."

SERMON XII.—*The Jewish Prophet at Bethel*.—1 Kings xiii. 26. "And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which He spake unto him."

SERMON XIII.—*The Constancy and Deliverance of Shadrach, Meshach, and Abednego*.—Daniel iii. 16—18. "Shadrach, Meshach, and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God, whom we serve, is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

The second division into which we have ranged the volume embraces those more generally doctrinal, and are as follow:

SERMON X.—*The Spiritual Design of Providential Appointments*.—Deut. viii. 2, 3. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments or no: and He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."

SERMON XVIII.—*The Lord sanctified in them that come nigh him*.—Lev. x. 3. "Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified: and Aaron held his peace."

SERMON XXI.—*The Sum of true Religion*.—Eccles. xii. 13, 14. "Let us hear the conclusion of the whole matter; Fear God and keep his command-

ments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

The third division embraces Sermons decidedly referable to christian mysteries.

SERMON IV.—*Christ the Refuge of his People.*—Isaiah xxxii. 1, 2. "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land." [Immediately and appropriately following that on Christ the Foundation of the Church.]

SERMON VII.—(Preached on the Sunday after Ascension Day.) *The Joy of the Apostles at Christ's Ascension.*—Luke xxiv. 50—53. "And He led them out as far as to Bethany; and He lifted up His hands, and blessed them. And it came to pass while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen."

SERMON XV.—*The Ministry of Reconciliation.*—2 Cor. v. 18. "The ministry of reconciliation."

SERMON XVI.—(Preached on Easter-Day.) *The Resurrection of the Just.*—1 Thess. iv. 13—18. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

SERMON XVII.—*The Ascension of Christ, and the Effects of it.*—Psalm lxxviii. 17, 18. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men: yea, for the rebellious also, that the Lord God might dwell among them."

This, we think, would have been more suitably preached on "Whitsunday;" more particularly as another sermon on the ascension occurs in the volume.

SERMON XX.—(Preached at the opening of the Chapel of Ease, Clapham.)—*The Glory of the latter House.*—Haggai ii. 9. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

From subjects so important, and so fully and feelingly treated, it would be impossible to make any short or general selection adequate to the purpose. We shall remark upon a very few passages which have most forcibly struck us. We consider the Sermon on Christian Concord as particularly valuable. Not quite understanding how Mr. Dealtry ranks among "propositions" not demanding "cordial agreement throughout the Christian Church," such propositions as respect "*the providence of God*," (p. 180.) we still most cordially agree with the following observation, as the groundwork of true christian concord,

and the only practicable ground for its erection during the necessary imperfection of this lower state.

The distinction between doctrines essential to salvation and those which are not essential is founded alike upon reason and Scripture, and the very nature of spiritual things; and narrow as is the way which leadeth unto life, it is probable that many are walking in it, with whom certain travellers on the same road will hold no communication, regarding them as *aliens from the commonwealth of Israel, and strangers from the covenant of promise*. For we all know how great is the tendency of difference in opinion, upon *religious subjects* more especially, to make men view each other with suspicion and dislike; we naturally associate ourselves with those whose sentiments correspond with our own, and although love to all the followers of Christ, especially on the ground that they *are* Christians, is repeatedly inculcated in the New Testament, we are apt either to think slightly of their character because they concur not most exactly with our favourite notions; or we regard them with a very subordinate sort of affection, even while we believe them to be the children of God. Such is undoubtedly the case at the present day; and such was, in some instances, the case in the days of St. Paul: and the great object of the passage before us is to recall the members of the christian church to a better mind, to fix their hearts on the same leading principles, and to persuade them to the exercise of unrestrained affection and of mutual love.—Pp. 180, 181.

The means for obtaining this “better mind,” with perfect security against that spurious liberality too often affected in the present day, which is but the ape of the genuine, and which, like all other apes, when put to the test, has nothing really of the mind or spirit within which the outward form portends,—are well selected, and are these two:—“*a just view of the great design of Christianity*; and, secondly, *the cultivation of a humble spirit*.” P. 181.

It is a great act of self-denial to refrain from extracting the remainder of this Sermon, which is in the best style of Mr. Dealtry's rich textual illustration, and leads him through the whole range of christian doctrine, practice, and feeling, in the animated appeal to “any consolation in Christ,—any comfort of love,—any fellowship of the Spirit,—any bowels and mercies,” and finally to the personal and affectionate motive, “fulfil ye my joy.”

Mr. Dealtry's discriminating views of character eminently appear in his four Sermons on Examples, as we have seen, furnished from scripture. We know of no scriptural example of the negative kind that has more powerfully affected our own mind in the hour of silent meditation than that of king Saul. And we can truly say, no discourse on that character has more fully developed our own ideas, or expressed and improved our own feelings on the subject, than that of Mr. Dealtry on Samuel's departure from Saul. So much profession, so much knowledge, and all but sincerity of practice in the true religion, yet connected, as Mr. D. observes, with a worldly spirit at heart, dissimulation with the prophet who reproves him, and entire insincerity of repentance, appearing in manifold ways, do indeed afford a warning

which should go to the bottom of our fairest pretensions, and fully warrant the awful close of the preacher.

In taking a review of this subject, we observe here a man, who had been eminently favoured by the Most High, and even raised up by the special appointment of His Providence, eventually cast off, and utterly rejected because he disobeyed the divine commandments, and repented not of his sin. And is it to be expected under the dispensation of the gospel, where the love of God is so wonderfully manifested, and the purity of His law so plainly set forth, and the necessity of repentance and a holy life so peremptorily asserted, that conduct like that which was thus signally visited in the king of Israel, will be overlooked in *us*? Was it of any service to Saul, that he honoured God with his lips, that he even worshipped Him in the presence of the prophet, while there was duplicity in his heart? Little will be the benefit derived from an alleged regard for religion where that profession is insincere. To preserve a fair character with our fellow-creatures, may be a matter of easy attainment; this unhappy king of Israel, possibly even at the period of his rejection, did the same; and this it seems he was anxious to do. Let every insincere and hypocritical person take warning by his example; let him learn how contemptible is the applause of our fellow-creatures, if God be against us!—Pp. 237, 238.

We are much pleased with the edifying use made of the old prophet at Bethel; and are greatly indebted to our preacher for rescuing that passage from the company of some others, perhaps as falsely disesteemed for a supposed unfruitfulness of subject, or a want of application to the practical habits and feelings of humanity. Such objections prove, under the able handling of Mr. Dealtry, nothing but the objector's ignorance of the genuine principles of human nature. The slight *temptation* of the prophet to do amiss is well illustrated by the apparently slight temptation to which our first parents yielded; whilst the *punishment* is equally well matched with that of Moses, ~~for~~ speaking even unadvisedly with his lips. In this latter case we *know*, what also the preacher *hopes* with respect to the prophet, that the punishment was temporal only, not eternal. "They were chastened of the Lord, that they might not be condemned with the world."

We should readily quote from the following Sermon, on the magnificent virtues of Shadrach, Meshech, and Abednego, standing, as they do, in such happy contrast with the weak principles of the old prophet of Bethel. We must, however, forbear, and confine ourselves to observing, that Mr. Dealtry considers the "form of the fourth, like the Son of God," walking in the midst of the fire with the three children, to have been the veritable form of the Eternal Son of God, manifested on this occasion, as at sundry other junctures recorded in the writings of the Old Testament, and who was afterward to appear clad in human flesh, in form and substance a MAN, as the Messiah and Saviour of the world. The opinion is of very ancient date in the Christian church, and has been revived by those orthodox Trinitarians

the Hutchinsonians, and others, being a position that strikes at the root of all errors, denying the pre-existent state of Jesus Christ. The angel who rescued Daniel is, in like manner, considered by such "the angel of the covenant:" the same who attended the Israelites through the wilderness in the pillar of the cloud and fire; who burned in the bush; who blazed in the Shechinah; and who, at the gate of Paradise, with his flaming sword, kept, or shewed the way of the tree of life. We see no substantial reason for differing from authority very widely diffused, very respectable, and very ancient, for this opinion; although it has sometimes struck us that those ancient heretics, the Docetæ, who held that Jesus Christ, appearing at length in our mortal flesh, was but an appearance, an apparition, rather than really "having flesh and bones, as they *saw* him have," might have gathered their prejudice from some such opinion as the present, namely, that He who did more than once appear, in *form only*, like the Son of God, might again have appeared under the same airy and unsubstantial mode of existence. Without determining absolutely, we cannot help noticing the difference between any uninspired comment, and the plain unsophisticated tale of Scripture itself. The thing *collected* from Scripture may be important, may be interesting, and instructive; the thing *revealed* in Scripture, that is TRUTH. It is still a different question, whether or not king Nebuchadnezzar knew the meaning of his own words, which Mr. Dealtry properly imagines he might not have done.

In "the Ministry of Reconciliation," in which Mr. Dealtry so well lays down the real nature of that enmity of heart to God, from which ALL need to be "reconciled" through this ministry; *not*

that there exists in every unrenewed and unregenerate man, an active and malignant spirit of undisguised hatred against the Almighty: of such a spirit many are unconscious, whom reason and Scripture would nevertheless alike convict of practical, though silent enmity against him, and whom accordingly the Apostle would invite to be reconciled.—Pp. 313, 314.

we should have been glad if Mr. Dealtry had laid down more fully his view of the Christian ministry, and of that *authoritative* commission which they can justly claim, *if* legitimately commissioned, to "bind on earth what has been bound in heaven, and to loose on earth what is loosed in heaven." The bounds of that commission and that authority would be well fixed by so able a delineator as Mr. Dealtry, although a discourse so touching, so animated, so truly Christian in all its parts, and so effective in all its results, makes us distrust ourselves in wishing for any addition, and ashamed of ourselves in giving utterance to so exorbitant a demand.

We cannot conclude without noticing the amiable motive which has induced the author to introduce one Sermon into this collection—that on "the Glory of the latter House;" the Sermon preached at the

opening of the new chapel of ease in his own important parish. The motive appears, on the face of it, to have been that of enshrining, in "the cedar and the gold" of his own Christian pages, the memory of his highly respectable predecessor, the Rev. John Venn, by whose exertions that chapel had been founded and prepared for opening, but who, David-like, lived not to see the full execution of the purpose which was in his heart. The whole secret, prepared for in the Preface, is out in the following *single* note, we believe, appended to the volume, which appears in p. 436.

The old church of Clapham having been taken down, and a new parish church built on a different spot, about the year 1775, the old churchyard remained a burial place only, till, in 1813—5, under an Act of Parliament, a chapel of ease was erected in it, on the ancient site. The act was obtained during the incumbency, and mainly by the exertions, of the late Rev. John Venn, M.A. That excellent man did not live to see the building commenced: he died July 1st, 1813, and was buried in a part of the churchyard, which is almost immediately under the present communion table.—It may here be stated, in reference to another part of the Sermon, that a considerable number of free sittings were reserved in the chapel, for the benefit of the poor.

But must we yield to the temptation of presenting the same information to our readers, as clothed in the new dress of Mr. Dealtry's magic text, and also borne to the heart by the most appropriate sentiments of piety and affection? Our readers will excuse us, and not deem the motive of the Sermon, viz. honour to a departed friend, its only merit; more especially those readers, who had also been acquainted with similar sentiments and similar language, flowing from the lips and the pen of that friend himself, the late Mr. Venn, whose posthumous Sermons are amongst the most valuable productions of modern divinity.

If it be pleasant to the passing traveller to fix his eye upon the new prospect of a house of God; if it be pleasant, in exchange for the silence and solitude of tombs, to listen to the hallelujahs of his people; how interesting to us must be the reflection, that the ground on which we stand has been consecrated by the piety of ages; that the prayers and thanksgivings which we offer are the echo of those, which, in days that are past, have ascended from this place to the throne of the Lord: that many of our forefathers, whose bodies are now scattered around us, waiting in the dust of death the resurrection of the dead, once lifted up their voices in this sacred spot, and poured out their souls in the language of supplication, or united in the melody of praise. It may be forgiven me, I trust, if, on this occasion, I allude especially to one who is in the affectionate recollection of all that hear me, in whose heart it was to build a house for the honour of his God, and to whose Christian exertions we are mainly indebted for the gratification which, at this moment, we enjoy in the completion of the work. He did well that it was in his heart, and the intention was undoubtedly accepted and blessed. We presume not to dispute against the ways of Providence, and *blessed are the dead which die in the Lord*; but there is a melancholy pleasure in considering events as they might have been; and I doubt not that the imagination of every one of you has, by this time, suggested with what peculiar delight, had it thus pleased the Disposer of all things, that faithful servant of Christ would have hailed the dawning of this holy day; and with what solemnity of address and kindness of exhortation he

would have elevated your Christian views, and have awakened your Christian feelings. The happiness of the disembodied spirit can in no way be affected by the things of this world; but delightful to him was the worship of God, and dear were the assemblies of his people: and whilst life still lingered in the mortal frame, had it been permitted him to choose his earthly resting-place, it would have been the very spot where his remains are deposited. For it is on the pavement which covers them that we bend our knees in prayer, and unite in the psalm of thanksgiving: it is around that table which stands by his grave, that in this place we shall in future years commemorate the cross and passion of our Lord. May the supplications which he has offered to the God of mercy in behalf of those who should assemble in this house, be abundantly answered: that *the poor may have the gospel preached to them*, and that it may be instrumental to the conversion and salvation of many souls. We know that, *Except the Lord build the house, they labour in vain that build it.* "Forbid it, O God, that this our labour should be in vain! Let thy blessing descend upon thy servants, and visit thine inheritance. O Lord God of Israel, there is no God like thee in the heaven, nor in the earth, which keepest covenant, and shouest mercy unto thy servants, ~~that~~ walk before thee with all their hearts. Have respect, therefore, to the supplications of thy people, and hearken unto the cry and the prayer which thy servants pray before thee: that thine eyes may be open upon this house day and night, to hearken unto the prayer which thy servants pray in this place. If thy people sin against thee, and thou be angry with them, and they turn to thee, saying, we have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart, and with all their soul; then hear thou from the heavens, even thy dwelling place, their prayer and their supplications, and forgive thy people, which have sinned against thee. Let thy mercy be upon us according as we hope in thee! O send out thy light and thy truth: let them lead us, let them bring us unto thy holy hill, and to thy tabernacles: then will we go unto the altar of God, unto God our exceeding joy. O satisfy us early with thy mercy, that we may rejoice and be glad all our days. Let thy work appear unto thy servants, and thy glory unto thine children: and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands establish thou it."

The time will soon come, when thy Sabbaths on earth shall be with us no more; when the hands, which we now raise to thy mercy seat, shall be still in death; when the eye of adoration shall be dim; and the tongue of praise be silent: but let thy name be had in reverence by future generations; and thy glory be manifested in this hallowed place: may the assemblies of thy people cease not to enter into these gates with thanksgiving, and to worship here in the beauty of holiness. And still, as they successively pass on to the repose of their fathers, may they rest in the sure and certain hope that they shall be transferred from these courts below to a building of God, a house not made with hands. There may we all meet in the presence of thy glory, and with the ransomed of the Lord, from every kindred, and tongue, and people, renew the song of our pilgrimage in the house of our triumph, and praise thy name for ever and ever. P. 436—441.

We must now take our leave of Mr. Dealtry, with much regret for the short pleasure we have been able to afford ourselves or our readers in this notice of his Sermons, and for our inability to add any observations on those Sermons more immediately directed to Christian mysteries. On this last ground, however, our regret is lessened by the very professed imperfection itself of the department so passed over by us, in application to which, we have great pleasure in informing the reader, and reminding Mr. Dealtry, of the following notice in his own

Preface, to which we shall only affix the two significant words, "Verbum sat."

In selecting these discourses for the press, the author has paid regard to their practical tendency. It was formerly his intention to include several of a more strictly doctrinal character, and to add, on one subject at least, a regular series: to those among his parishioners who have stated a request to that effect, he begs to observe, that such a plan must not be considered as entirely relinquished, but, perhaps, only deferred.—P. iv.

ART. II.—*Journal of a Soldier of the Seventy-first Regiment, Highland Light Infantry, from 1806 to 1815. Including Particulars of the Battles of Vimeira, Corunna, Vittoria, the Pyrennees, Toulouse, and Waterloo.* Third Edition. To which are now added, *Selections from the Letters of Corporal Meüller, of the First Regiment of Foot Guards, describing the Attack on Bergen-op-zoom, &c.* Edinburgh: 1822. pp. 228.

The Subaltern. Cadell: London, 1826. pp. 373.

*The Eventful Life of a Soldier, during the late War in Portugal, Spain, and France. By a Serjeant of the * * Regiment of Infantry.* Edinburgh: 1827. pp. 369.

UNBELIEVERS are accustomed to assert, by way of reproach to Christians and their religion, that wars have been more frequent and more sanguinary since the promulgation of the Gospel, than ever they were among the heathens of old. Whether this charge be strictly true or not, is immaterial to our present purpose; since (to say nothing of *religious and holy wars*, so called because the religion of peace was the especial bone of contention,) we believe it to be a literal truth, that, for at least 1700 years, there has not once been a universal peace in Christendom.

"A new commandment I give unto you, that ye love one another;" yet the hatred which burns in Christian bosoms is to be satiated only by fire, and sword, and battle, and murder, and sudden death. The Quakers, alone among the sects, are true to their principles upon the subject of war; and for this they are exposed to the invectives of the grave and the ridicule of the witty. Peradventure the day may come when the Quakers shall be able to turn the laugh against their detractors. Meanwhile, since whatever is practised must be defended, it is alleged that war is no where forbidden in the Bible: we admit, not in so many words; neither is suicide; neither is duelling; and, what is more, we do not hesitate to affirm, that for both these last offences there is much more to be said than can be said for war, if the morality of actions is to be measured by their good or evil effect upon society at large. The worst that can come of a duel is the death of

two individuals. A single war in one month consigns thousands to death; and leaves tens of thousands to mental and bodily sufferings, far worse than death. Yet

“ One murder makes a villain,
Millions a hero!”

And many a Christian moralist, who denounces murder and suicide as the blackest of human crimes, and duelling as something partaking of the guilt of both, will yet apologize for war on the ground of political necessity, or, at the most, lament it as an inevitable evil, like an earthquake or a famine. Now here, we contend, is a very glaring inconsistency, and a striking illustration of what is called *conventional morality* as opposed to *rational*, when men will do wrong, and then try to quiet their own consciences, and to blind the eyes of others, by sophistry. It is beyond a question, that, if the golden rule was faithfully obeyed by all men, wars would cease in all the world; but, unhappily, the golden rule is one of the last things men trouble themselves about, and therefore selfishness and passion take care that wars shall prevail in all the world. The object of private war is to protect the honour of individual duellists; the object of public war is to protect the honour of nations; yet one is a combination of suicide and murder, and the other is “just and necessary;” or at least the fault is all on the side of our adversary. The causes of wars are various—to avenge an insult to a flag, or to dethrone a king; to maintain the true religion, or to plunder a province; to secure a fishery or barren island, or a tax upon tea; or a monopoly of trade in silk and indigo, or sugar and black men. Besides, war keeps up at once both the courage and humanity of the people, like prize-fighting and bull-baiting, because true courage and generosity invariably go together. It also affords a convenient provision for younger sons and surplus population. What can be more animating than a review—more spirit-stirring than a battle—or more glorious than a victory and a triumph? Considering, however, that all things are made up of good and evil, we propose, while labouring in our vocation, to shew the other side of the picture, and to select from the works which stand at the head of this article a few military scenes, not for the purpose of exciting dramatic interest or sentimental sympathy in the reader, but of fixing his attention upon the real character of war—of war, divested of its pomp and pageantry, and portrayed in its true colours, the most dreadful of social evils—the portentous union of all moral and physical scourges that can afflict our hapless race.

We shall quote, first, the following very sensible observations from the publisher's preface to the “Soldier's Journal.”

In almost every history of campaigns and of battles, ancient and modern, it has been the endeavour of the writer to direct the sympathy of his readers

exclusively to the heroes who have led their fellow-creatures to victory and to slaughter; and the mind has been withheld from the consideration of the mass of misery which war has inflicted upon the hundreds of thousands of unnoticed soldiers, equally susceptible of every feeling of pain, and more exposed to hardships and privations, than the commanders—who alone reap the laurels, and the few solid emoluments, of the field of battle.

It is hoped that this little volume, however humble its pretensions, may be found useful in counteracting the pernicious influence of the generally received maxim, that there is something peculiarly honourable in the profession of arms—that it is more glorious to be employed as an instrument of terror and destruction than in promoting the arts that gladden the life of man—in being mere tools in the hands of others, either to oppose or minister to ambition—to resist the violence of oppression, or rivet the chains of despotism, just as they shall be directed by their superiors.

By presenting a correct view of the interior of military service, the detail of exhausting toils and privations to which the soldier is exposed, it may with great advantage be put into the hands of youth who are in danger of being diverted from the regular occupations of life, by the glare of what is falsely called honour, and the vain hope of gaiety and ease.—P. iv—vi.

Now to begin at the beginning of a soldier's career, we select the exposition of the science of recruiting, from the "Eventful Life." It is a conversation which the author had with a Scotch recruiting sergeant who joined the regiment in Spain.

After some enquiries respecting my friends and native place, I happened to remark how successful he had been in getting recruits, and expressed my surprise that he should have been so much more so than others who had been on the same service. He replied, "No wonder at it—no wonder at all. I knew Glasgow well. It was my own place—knew the minds of the young fellows better than they did themselves—for I had been a weaver myself, and a lazy one too. I knew how I used to feel. In winter it was too cold, and in summer too warm to work. When it was good trade, I could not resist the temptation of drinking and going idle two or three days in the week; and when it was bad, I had no time to work for trying to find out the cause, and setting the government to rights. The truth is, you could scarcely ever catch a weaver contented. They are always complaining. Therefore, you would never have much trouble enticing them to enlist, if you knew how to go about it, or much in going after them; for whenever they got lazy, they came up, and lounged about the Cross. You could not manage them, however, the same as a bumpkin. They were too knowing for that. The best way was to make up to the individual you had in your eye, and after bidding him the time of the day, ask him what sort of web he had in. You might be sure it was a bad one: for when a weaver turns lazy, his web is always bad. Ask him how a clever handsome-looking fellow like him could waste his time hanging see-saw between heaven and earth in a damp unwholesome shop, no better than one of the dripping vaults in St Mungo's church, when he could breathe the pure air of heaven, and have little or nothing to do, if he enlisted for a soldier; that the weaving was going to ruin, and he had better get into some birth, or he might soon be starved. This was, generally, enough for a weaver; but the plough-boys had to be hooked in a different way. When you got into conversation with them, tell how many recruits had been made serjeants—when they enlisted—how many were now officers. If you saw an officer pass while you were speaking, no matter whether you knew him or not, tell him that he was only a recruit a year ago; but now he's so proud he won't speak to you; but you hope he won't be so when he gets a commission. If this won't do, don't give up chase—keep to him—tell him that in the place where your gallant honourable regiment is lying, every thing may be had almost for nothing—that

the pigs and fowls are lying in the streets ready roasted, with knives and forks in them, for the soldiers to eat whenever they please. As you find him have stomach, strengthen the dose, and he must be overcome at last. But you must then proceed quickly to work, before his high notions evaporate. You must keep him drinking—don't let him go to the door, without one of your party with him, until he is passed the doctor and attested."

"But," said I, "you would not find every one so easily duped." "To be sure," said he; "some of your sentimental chaps might despise all this; but they were the easiest caught after all. You had only to get into heroics, and spout a great deal about glory, honour, laurels, drums, trumpets, applauding world, deathless fame, immortality, and all that, and you had him as safe as a mouse in a trap."

"But, if all these methods failed, and the fellow remained obstinately determined against parting with liberty, the next resource was to pretend you had been joking with him;—that you had no wish to enlist any man against his will;—that you had advised many a one not to enlist. Ask him in to take a friendly glass; ply him briskly; send one of your party out to put on plain clothes; let another of your men bring him in as a young man wishing to enlist; set him down next to the man you have in your eye. After allowing them some conversation, put the question to them, if they were talking about enlisting. 'Yes, I'll enlist,' would be the reply of your man, 'if this young man will go also.' Perhaps he might; but if not, your last resource was to get him drunk, and then slip a shilling in his pocket, get him home to your billet, and next morning swear he enlisted; bring all your party to prove it; get him persuaded to pass the doctor, as it will save the *smart* should he be rejected. Should he pass, you must try every means in your power to get him to drink, blow him up with a fine story, get him inveigled to the magistrate in some shape or other, and get him attested; but by no means let him out of your hands."

"At this rate," said I, "men are taken into the service by as unfair means as they are pressed on board a man-of-war. Were you not afraid of complaints being made to your officers; and did the magistrates not scruple to attest men who were drunk?"

"Not at all, man," was the reply: "It was war times. As for the magistrates, we knew who to go to on these occasions. You know, it was all for the good of the service."

"But had you no honour or conscience of your own?" said I.

"Honour or conscience!" said he, laughing. "Pretty words in the mouth of a private soldier. You must do your duty, you know. A good soldier does what he is ordered, right or wrong."

"But I am afraid," said I, "that you did more than you were ordered."

"Perhaps we were not ordered to do all that we did; but we were black-guarded if we didn't get men, and that was the same thing; and what's the use of a man if he can't take a hint?"

"You must have made a good deal of money in this way."

"Money!" said he, "no, no. Did you ever hear of men making money on the recruiting service? They must have come from the north if they did. No, our money didn't do much good—it all went in raking and drinking. 'It melted awa' like snaw aff a dyke,' as the old women at home would say, and we left Glasgow with bad kits, and worse constitutions."

"Well," said I, "you may be glad you have left it, for more reasons than one; and I hope you will never return to it." The conversation was dropped, and he soon left me; but I could not help thinking how many poor fellows were thus inveigled into a profession they did not like, and rendered miserable the remainder of their lives.—P. 134—139.

* I do not know whether the sergeant exaggerated or not; but, in justice to the service, I must remark that such stratagems are neither authorised nor resorted to at present.

After enlisting, the new recruit has to go through sundry initiatory observances, which are the very antipodes of good morals and equal justice ; but we pass over these in order to give a specimen of active service. Retreating is, unfortunately, as well as fighting and conquering, sometimes the duty even of British soldiers. Take the following scenes from Sir John Moore's disastrous retreat to Corunna :

From Astorga to Villa Franca de Bierzo, is about sixty miles.* From Salamanca to Astorga may be called the first and easiest part of this tragedy, in which we endured many privations and much fatigue; from Astorga to Villa Franca, the second; and by far the more severe part. Here we suffered misery without a glimpse of comfort. At Astorga there were a great many pairs of shoes destroyed. Though a fourth of the army were in want of them, and I amongst the rest, yet they were consumed along with the other stores in the magazines.

The first sixteen miles the road lay wholly up the mountain, to the summit of Foncebadon; and the country was open. At this time it was a barren waste of snow. At the top of the mountain is a pass, which is one of the strongest, they say, in Europe. It is about eight or nine miles long. All the way through this pass the silence was only interrupted by the groans of the men, who, unable to proceed farther, laid themselves down in despair to perish in the snow; or where the report of a pistol told the death of a horse, which had fallen down, unable to proceed. I felt an unusual listlessness steal over me. Many times have I said, "These men who have resigned themselves to their fate are happier than I. What have I to struggle for? Welcome death! happy deliverer!" These thoughts passed in my mind involuntarily. Often have I been awakened out of this state of torpor by my constant friend Donald, when falling out of the line of march to lie down in despair. The rain poured in torrents; the melted snow was half knee-deep in many places, and stained by the blood that flowed from our wounded and bruised feet. To add to our misery, we were forced, by turns, to drag the baggage. This was more than human nature could sustain. Many waggons were abandoned, and much ammunition destroyed. Our arrival at Villa Franca closed the second act of our tragedy.

From Villa Franca we set out on the 2d January, 1809. What a New-year's day had we passed! Drenched with rain, famished with cold and hunger, ignorant when our misery was to cease. This was the most dreadful period of my life. How differently did we pass our *hogmonay*,* from the manner our friends were passing theirs, at home? Not a voice said, "I wish you a happy new-year;" each seemed to look upon his neighbour as an abridgment to his own comforts. His looks seemed to say, "One or other of the articles you wear would be of great use to me: your shoes are better than those I possess: if you were dead, they would be mine."

Before we set out there were more magazines destroyed. Great numbers would not leave the town, but concealed themselves in the wine cellars, which they had broken open, and were left there; others, after we were gone, followed us. Many came up to the army dreadfully cut and wounded by the French cavalry, who rode through the long lines of these lame, defenceless wretches, slashing among them as a school-boy does among thistles. Some of them, faint and bleeding, were forced to pass along the line as a warning to others. Cruel warning! Could the urgency of the occasion justify it? There was something in the appearance of these poor emaciated, lacerated wretches, that sickened me to look upon. Many around me said, "Our commanders are worse than the French; will they not even let us die in peace, if they cannot

* The last day of the year is so called in Scotland.

help us?" Surely this was one way to brutalize the men, and render them familiar to scenes of cruelty.

Dreadful as our former march had been, it was from Villa Franca that the march of death may be said to have begun. On the day after we left that place, we were attacked by the French, but drove them back, and renewed our forlorn march.

From Villa Franca to Castro is ~~one~~ continued toil up Monte del Cebiero. It was one of the sweetest scenes I ever beheld, could our eyes have enjoyed any thing that did not minister to our wants. There was nothing to sustain our famished bodies, or shelter them from the rain or snow. We were either drenched with rain, or crackling with ice. Fuel we could find none. The sick and wounded that we had been still enabled to drag with us in the waggons, were now left to perish in the snow. The road was one line of bloody foot-marks, from the sore feet of the men; and, on its sides, lay the dead and the dying. Human nature could do no more.—Donald McDonald, the hardy Highlander, began to fail. He, as well as myself, had long been bare-footed and lame; he that had encouraged me to proceed, now himself lay down to die. For two days he had been almost blind, and unable, from a severe cold, to hold up his head. We sat down together; not a word escaped our lips. We looked around—then at each other, and closed our eyes. We felt there was no hope.—We would have given in charge a farewell to our friends; but who was to carry it? There were, not far from us, here and there, above thirty in the same situation with ourselves. There was nothing but groans, mingled with execrations, to be heard, between the pauses of the wind.—I attempted to pray, and recommend myself to God; but my mind was so confused I could not arrange my ideas. I almost think I was deranged.—P. 58—63.

The author, surviving all this as well as the perils of the battle of Corunna, was next in the expedition against Flushing; and surviving that too, was sent again to join the army in Portugal; where, upon his arrival and setting out to take the field, he makes the following reflection upon his condition and prospects:

I was now well broke down, by what I had been in my first campaign with Moore. How different was Tom, marching to school with his satchel on his back, from Tom, with his musket and kitt;* a private soldier, an atom of an army, unheeded by all; his comforts sacrificed to ambition, his untimely death talked of with indifference, and only counted in the gross with hundreds, without a sigh!—P. 90.

The first retreat of the French, before the British forces put him in mind of the "Corunna race."

We could not advance 100 yards, without seeing dead soldiers of the enemy, stretched upon the road, or at a little distance from it, who had lain down to die, unable to proceed through hunger and fatigue. We could not pity them, miserable as they were. Their retreat resembled more that of famished wolves than men. Murder and devastation marked their way; every house was a sepulchre, a cabin of horrors! Our soldiers used to wonder why the Frenchmen were not swept by heaven from the earth, when they witnessed their cruelties. In a small town called Safrea, I saw twelve dead bodies lying in one house upon the floor!—Every house contained traces of their wanton barbarity. Often has a shade of doubt crossed my mind, when reading the accounts of former atrocities; often would I think—they are exaggerated—thank God we live in more civilized times.—How dreadfully were my doubts removed! I cease to describe, lest I raise doubts similar to my own.—P. 100.

* Kitt, a term for a soldier's necessities.

Our author continued with the army in Spain till the conclusion of the war, and was afterwards at Waterloo, of which he says :

When I looked over the field of battle, it was covered and heaped in many places ; figures moving up and down upon it. The wounded crawling along the rows of dead, was a horrible spectacle ; yet I looked on with less concern, I must say, at the moment, than I have felt at an accident, when in quarters. I have been sad at the burial of a comrade who died of sickness in the hospital, and followed him almost in tears ; yet have I seen, after a battle, fifty men put into the same trench, and comrades amongst them, almost with indifference. I looked over the field of Waterloo as a matter of course — a matter of small concern.—P. 183.

After all his services, dangers, and sufferings, he returned home to bury his mother, and then went to seek his fortune in South America, and has never been heard of since. His fate is that of thousands. Such is the fortune of war and its glory !

The author of the "Eventful Life" deals more in detail and reflections. He enlarges upon the miseries suffered by the men from the tyranny of officers, the ignorance and negligence of surgeons, the injustice of courts martial, the barbarous severity of punishments, and the miseries of the hospital, worse than the dangers of the field. Speaking of the degraded state of morals among the soldiers, he says :

This debasement of feeling and character, I imagine, arises from the system of discipline pursued by many commanding officers, which teaches the soldier to believe that he is a mere piece of machinery in the hands of his superiors, to be moved only as they please, without any accordance of his own reason or judgment ; and that he has no merit in his own actions independent of this moving power. Such a belief has naturally the effect of making a man so little in his own eyes that he feels he cannot sink lower, let him keep what company he may.—Pp. 74, 75.

Of what the peaceful inhabitants of the country were exposed to, take the following as a specimen :

As we descended the hill towards the river, we passed a convent or chapel, half way down ; at the door lay an old man, who had been killed with a musket shot, and a genteelly dressed Portuguese was standing beside him ; he spoke to us as we passed, but we had no time then to pay any attention to what he said. We learned after, from the men who were following us with the baggage, that he had been hung up by some of the French soldiers, because he would not, or could not, shew them where he had hid his money. His old father, who was lying at the door, had been shot, and his mother's throat cut. His sisters had been first violated by the monsters, and then cruelly used ; one of them had her eyes blackened, and the other her arm broken. His life was saved by the French General, who came up just as he had been suspended, and ordered him to be cut down ; such were the tender mercies of the French soldiery !—P. 176.

The sack of Badajos is a faithful picture of the sack of every town taken by assault, and is thus noticed :

When the town surrendered, and the prisoners were secured, the gate leading into the town from the castle was opened, and we were allowed to enter the town for the purpose of plundering it. We were scarcely through the gate when every regiment of the division were promiscuously mixed, and a scene of

confusion took place which baffles description; each ran in the direction that pleased himself, bursting up the doors and rumaging through the houses, wantonly breaking up the most valuable articles of furniture found in them; small bands formed, and when they came to a door which offered resistance, half a dozen muskets were levelled at the lock, and it flew up; by this means many men were wounded, for having entered at another door, there was often a number in the house when the door was thus blown open. The greater number first sought the spirit stores, where, having drank an inordinate quantity, they were prepared for every sort of mischief. At one large vault in the centre of the town, to which a flight of steps led, they had staved in the head of the casks, and were running with their hat-caps full of it; and so much was spilt here, that some, it was said, were actually drowned in it. Farther on, a number of those who had visited the spirit store, were firing away their ammunition, striving to hit some bells in front of a convent.

The effects of the liquor now began to show itself, and some of the scenes which ensued are too dreadful and disgusting to relate; where two or three thousand armed men, many of them mad drunk, others depraved and unprincipled, were freed from all restraint, running up and down the town, the atrocities which took place may be readily imagined;—but in justice to the army, I must say they were not general, and in most cases perpetrated by cold-blooded villains, who were backward enough in the attack. Many risked their lives in defending helpless females, and although it was rather a dangerous place for an officer to appear, I saw many of them running as much risk to prevent inhumanity, as they did the preceding night in storming the town. I very soon sickened of the noise, folly, and wickedness around me, and made out of the town towards the breach. When I arrived at where the attack had been made by the light and 4th divisions, what a contrast to the scene I had just left! here all was comparatively silent, unless here and there a groan from the poor fellows who lay wounded, and who were unable to move. As I looked round, several voices assailed my ear begging for a drink of water; I went, and having filled a large pitcher which I found, relieved their wants as far as I could.—P. 246—248.

On the retreat from Burgos we have the following notice, shewing the *moral* miseries of war:

About the same hour as on the preceding morning, we again fell in and marched off, but the effects of hunger and fatigue were now more visible. A savage sort of desperation had taken possession of our minds, and those who had lived on the most friendly terms in happier times, now quarrelled with each other, using the most frightful imprecations on the slightest offence. All former feeling of friendship was stifled, and a misanthropic spirit took possession of every bosom. The streams which fell from the hills were swelled into rivers which we had to wade, and vast numbers fell out, among whom were officers, who, having been subject to the same privation, were reduced to the most abject misery.—P. 282.

Of the condition of the *women* who followed their husbands through the campaign, the author gives a melancholy, but too credible picture.

During our campaigns in the Peninsula, it is almost incredible what the poor women who followed us had to endure, marching often in a state of pregnancy, and frequently bearing their children in the open air, in some instances, on the line of march by the road side; suffering, at the same time, all the privation to which the army was liable. In quarters, on the other hand, they were assailed by every temptation which could be thrown in their way, and every scheme laid by those who had rank and money, to rob them of that virtue which was all they had left to congratulate themselves upon. Was it to be wondered at, then, if many of them were led astray, particularly when it is considered that

their starving condition was often taken advantage of by those who had it in their power to supply them; but who were villains enough to make their chastity the price.—P. 342.

Of nine hundred men who composed the author's regiment when it went out, only one hundred and fifty returned with it home!

The "Subaltern" is a well-known book, but the book of an *officer*, and therefore differing a good deal from the two former journals; but still we meet here also with abundant confirmation (if confirmation were wanted) of the boundless miseries inflicted by war upon all things that have breath, except the wolves and the eagles. It is not merely physical misery in all its forms, from cold and nakedness, and gnawing hunger, to mad excess, and from violent death to lingering tortures and helpless mutilation;—it is not merely the butchery of defenceless peasants, the violation of matrons and virgins, the remorseless devastation of extensive territories, and of all things sacred and civil within them;—it is not merely the long anxiety and final despair of distant friends, nor the fearful waste of the blood and treasure of many nations:—it is, over and above all these, the moral pestilence which war spreads over the earth, and which continues to afflict mankind long after the bones of the warriors who fell in the field are crumbled into dust, and their memories forgotten by their descendants. "Quippe in turbas et discordias pessimo cuique plurima vis: pax et quies bonis artibus indigent."—*Tacitus*.

But the transition from the morals of war to the morals of peace is most tardy and difficult; and it may safely be said, that so long as war prevails at all in the world, there never can be true humanity among men, or true charity among Christians.

ART. III.—*General Religious Education the most effectual Check to the Increase of Crime: an Assize Sermon, preached in the Cathedral Church of Salisbury, before the Honourable Mr. Justice Park, on Sunday, March 11, 1827, with an Appendix. By THOMAS AINGER, M. A. of St. John's College, Cambridge; Assistant Minister of St. Mary's, Greenwich, and Chaplain to the High Sheriff of Wills. London: Rivingtons. pp. 27.*

WE had heard Mr. Ainger's Sermon highly spoken of at the time of its delivery, and were not disappointed when we saw it in print. It is sensible, judicious, and well adapted to the occasion. The Appendix consists of a valuable collection of facts bearing upon the question of education as connected with the increase or the decrease of crime. These are principally the results of his own inquiries into the state of education among the prisoners in some of the principal gaols and hulks in different parts of England. And although these reports are by no

means perfect or sufficiently numerous to set the question at rest, yet they are well deserving of our thanks; for, by giving them publicity, he has opened the way to further inquiry into the effects of education upon the morals of the people.

The text is 1 John iv. 21. *This commandment have we from him, that he who loveth God, love his brother also.*

After exhibiting with great clearness and force the inseparable connexion between the love of God and the love of our brethren, he thus goes on to apply the principles of his discourse to the immediate object which he has in view:

The universal application, and the solemn influence of these motives, no one will dispute. Does it not follow, then, that the more deeply and generally they are impressed upon the minds of men, the more effectually will the growth of crime be checked; the violations of human law be diminished? If it is asked how these ends are to be attained; we answer, by a system of general religious education. Bring up a child in the true faith and fear of God, and these, under the protection of the Most High, will be his best safeguards against the seductions of ungodliness and evil example. . . . But National Education has now been carried on among ourselves for several years, and the opponents of the system ask, not without some degree of triumph, What are its practical results? They point to our crowded gaols, and more especially to the increase of juvenile offenders, and demand, how far the system has realized the expectations of its original supporters? We have little occasion to fear the challenge. We assert that far—very far the greater proportion of criminals are still found among the most ignorant and ill-educated classes of the community. P. 14.

In support of this assertion, he refers to reports in the Appendix, from the gaols of Winchester, Norwich, Salisbury, Reading, and Brixton; and from the prison ships at Deptford, Woolwich, and Chatham. For the sake of convenience, we give a synopsis of these reports; premising, that in some cases, the return is for the last year, in others it gives the number in actual confinement at the time of the report.

	Able to read.	Ignorant.	Total.
Winchester Gaol and House of Correction, 1827..	460	— 437	— 897
Norwich	293	— 300	— 593
Salisbury, in March, 1827.....	33	— 27*	— 60
Reading, in April, 1827	57	— 62	— 119
Brixton, during the year 1826 { Males ^a	253	— 137	— 390
Females	328	— 99	— 427†
Euryalus convict ship, Chatham, Boys	212	— 356	— 568
Discovery Hulk, Deptford, Boys	87	— 73	— 160
Justitia Hulk, Woolwich, ditto	599	— 286	— 885
To these we are enabled to add the number of boys under eighteen at Horsemonger Lane in 1826	200	— 93	— 293
	2522	1870	4392

The numbers, as thus stated, do not appear at first sight to justify Mr. Ainger's assertion. But we may observe, from the reports them-

* The return is for those under eighteen. The whole number of males is 736

† This is by mistake printed in the Sermon 327.

selves, that very considerable deductions are to be made from the number of those who are reported as able to read. In the Norwich list, out of the 293 we find that "68 could read a little, but so imperfectly as to derive no real benefit from it." And in the 212 on board the *Euryalus*, no less than 78 "knew nothing but the alphabet;" and seven more, though they had been at Sunday Schools, "could not read." Now, taking the lowest of these returns, we may safely deduct *one-fourth* from the number returned as being able to read, and place it to the account of ignorance. We shall then have the numbers nearly thus:—

Able to read.....	1892
Ignorant	2500
	<hr/>
Total.....	4392

The calculation, we feel certain, gives more than the average number of criminals who can read so as to derive any benefit from their reading. And, to use the words of the chaplain of the gaol at Norwich, already quoted in the *Remembrancer*, "This statement by no means exhibits the whole extent of their ignorance. With the generality of these prisoners, the awful sanctions of religion, and the leading precepts of morality were unknown, to a degree far exceeding what I have ever found among an equal number of any other description of poor entrusted to my care."*

The number educated in National Schools, although one great object of Mr. Ainger's inquiry, could only be ascertained in three instances. In these instances, it appears to have been about one-fifth, one-seventh, and one-twelfth of the whole number educated—a very small proportion indeed, and consequently very gratifying to the friends of that system.

On looking at the account which is given of the state of the juvenile offenders in the *Euryalus*, we could not help feeling very forcibly the necessity of *early religious* education. It is not merely teaching them to read and write that will keep them from the commission of crime. They must be *trained* to avoid evil and to *love* to do good, at the earliest moment that they are capable of thinking and of feeling. If any of our readers ask how this is to be done; we answer, by the establishment of Infant Schools, upon sound and rational principles, as auxiliaries to the National Schools. In those Schools it is found that many of the children have been initiated into bad practices before they are admitted; and they have become so confirmed in evil habits, that it has been impossible to reform them by the discipline of the Schools. That many such children might have been saved from these evils,

will not admit of a doubt in those who are acquainted with the nature and effects of a well-conducted Infant School.

And though we are not so Utopian as to expect that Infant Schools alone will afford a sovereign remedy for all the moral evils which afflict our land, yet we certainly think, that until the National Schools shall be sufficient for supplying the wants of the people, and until they are filled with children who have been thus previously trained and prepared, "the plan of National Education will not be complete, nor its effects upon the morals and happiness of the poor, fairly and fully tried."*

MISCELLANEOUS.

No. 6.—STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

It will not be questioned that a competent knowledge of Greek is indispensable to the interpreter of the New Testament. Does Mr. Belsham's performance, then, manifest a profound acquaintance with that most perfect and most beautiful of all languages? In the entrance of this inquiry, we are naturally induced, by the recent researches of Sharp, Wordsworth, and Middleton, to ask, in the first place, whether it exhibits a discriminating skill in the nice and various applications of the Greek article; a subject of great interest, not only as it is, in some degree, involved in the Socinian controversy, but also as it is intimately connected with a sound and accurate knowledge of the language. The older Socinians regarded it as a matter of importance, since they argued against our Saviour's divinity, from the insertion or omission of the article. On this ground they have been met by the orthodox divines, who, with great learning and acuteness, have demonstrated the doctrine of the Greek article to be favourable to the orthodox tenets. Modern Socinians have, therefore, abandoned the arguments built upon the use of the article in the New Testament, and have endeavoured to ridicule the importance which has been attached to it. Mr. Belsham appears to be of this number, for he makes strange work with it in his translation, rendering it by the English definite or indefinite article, or demonstrative pronoun; sometimes definitely, where in the original the article is omitted, and sometimes indefinitely, where it is inserted, and adopting by turns every possible way, so that it cannot be conceived that, in regard to the article, he followed any fixed and determinate rules. It were useless to cite examples, as a comparison of any part of his version with the original will evince the justice of this observation. The article, however, must have some meaning; and, considering the discriminative and philosophical character of the Greek language, it may reasonably be supposed to be a very important one. In a language also so systematic, its insertion and omission must be regulated by some established system. Hence it

* Report of the City of London Infant Schools.

cannot but have considerable influence upon the sense, and consequent interpretation of the New Testament; yet our author either has not, or despises, the learning relative to the Greek article, the consequence of which was inevitable—the misunderstanding and misinterpreting many passages in St. Paul's Epistles.*

To be ignorant of the rudiments of the Greek tongue is justly accounted a disgrace in any member of the Christian ministry. We will not go so far as to assert that something of this kind *must* be laid to the charge of Mr. Belsham; but instances occur in the "Eclectic Version," which it is difficult to account for on any other supposition. Thus he often confounds the plural with the singular, and the singular with the plural; for proof of which let his version be compared with the original in the following texts: 1 Cor. iii. 8. iv. 5. vi. 19. 2 Cor. i. 4. Gal. iv. 15. He frequently mistakes the mood and tense in verbs; as, for instance, Rom. vi. 5, he renders *σύνμοιτοι γεγόναμεν*, "we have conformed to the resemblance," instead of "we have been, &c." 1 Cor. xiii. 1, Mr. B. renders *γέγονα*, præter. mid. by "I am;" and chap. xv. 20. *τῶν κοιμημένων*, præter. part. pass. by "them who are asleep." 2 Cor. v. 13, *ἐξέστημεν*, aorist. 2^{dus}, by, "if we were beside ourselves," instead of, "if we be, &c.:" and chap. vi. 17, the verb *ἀφορίσθητε* is rendered, "separate yourselves," probably mistaking it for a verb middle; whereas it is the imperative of the 1 aor. pass. and is correctly rendered, in E. T. "be ye separate." Gal. v. 4, *κατηργήθητε* he renders actively instead of passively; as he likewise does the verb pass. in Phil. i. 20, *ἀσχυρθήσομαι*, though the same verb in 2 Cor. x. 8, he renders, "I should not be disgraced," and correctly.† Heb. vii. 13, the perfect *ἀνατίταλκεν* is rendered, "was to spring," which, Mr. B. says, is Mr. Wakefield's translation; but we think that in the conjugation of verbs, the Eton Greek Grammar is better authority than Mr. Wakefield. So in chap. xii. 2, his version is, "Jesus—is seated at the right hand of the throne of God;" but the received text is *καθίσεν*, "he sat down, &c.," which, to most minds, seems to imply a voluntary exertion of omnipotent power. If it be said that Mr. B. adopts Griesbach's reading (*καθίκεν*), we can only answer, that it must still mean, "he sat, or hath sat, down." The Public Version is equally faulty. Whether this is to be attributed to

* In another publication, Mr. Belsham says: "It is an indignity to the human understanding to maintain that a doctrine, which, if true, would shine conspicuously in every page of the New Testament, should depend for its evidence upon the critical use of the Greek article by the plain and unlettered writers of the New Testament; together with what would be equally necessary, the immaculate correctness of transcribers. If this is the state to which the controversy is reduced, it would be better to give up the point at once. A doctrine of such magnitude as the proper deity of Christ, must have clearer and more substantial evidence, or none at all." (*Calm Inquiry*, p. 147.) But pray who says that the deity of Christ "depends for its evidence upon the critical use of the Greek article?" It rests upon a mass of other evidence, perhaps "clearer and more substantial." The writers of the New Testament, though "plain and unlettered," always apply the article according to its true and grammatical usage; and why is "the immaculate correctness of transcribers" necessary? Errors in regard to the article may be amended by the same means as errors in other words; though certainly not by such criticism as that which Mr. B. has exhibited, to the astonishment of the learned.

† On the verb *αἰσχύνομαι*, see Dresigius De Verb. Mediis N. Test. lib. i. § 3. ed. Fischer; and Kuster De Verb. Med. lib. i. § 13.

Mr. Belsham's religious prejudices, or to mistake, may, perhaps, be doubtful, as in other places he renders ἐκάθισεν correctly: viz. 1 Cor. x. 7. Heb. i. 3. viii. 1. x. 12.

Let this suffice as a specimen. We shall, no doubt, be told that these are minutiae, mere trifles, in which the strongest understandings are liable to trip. That they are minutiae is true, but it is by such that accurate scholarship is known. He who so often stumbles in the very rudiments of Greek, is not likely to understand the niceties and peculiar idioms of that unrivalled language. If it were granted that they are only slips, little oversights, which a mind intent on nobler things may easily commit, they nevertheless argue a degree of carelessness, scarcely more pardonable than ignorance in him who undertakes the interpretation of the Word of God. Is not negligence highly criminal, when it leads to the perversion of revealed truth? And how comes it to pass that so many errors have escaped observation in a work which has been so long upon the anvil, and which has received the author's "latest corrections and improvements?" It may also be alleged that there is often an enallage of number and tenses both in the Old and New Testaments. True; but never, we conceive, without such enallage being distinctly intimated by something in the context, which is clearly not the case in the greater part, if not in all, in the instances above cited; and multitudes might be added to them. To substitute one number for another, and one tense for another, without good cause, and without some necessity in the context, is to confound all the rules of grammar, and to render language useless as a vehicle of thought.

But we have other evidence to bring forward, all tending to the same result.

We begin with 1 Cor. vii. 36, which is rendered by Mr. B. "If any one think it unbecoming to remain unmarried," which cannot be tolerated. For, *first*, there is no example of παρθένος denoting *virginity*, while, on the other hand, τὴν παρθένον αὐτοῦ is classical Greek for *a virgin daughter*. See Kypke's Obs. Sac. in loc. *Secondly*, it denotes *a virgin* twice in this very chapter, verses 28, 33, as well as in other places, both of the New Testament and the LXX., but never abstractedly *virginity*. *Thirdly*, the context shews that the apostle is speaking of virgin-daughters. *Fourthly*, the 38th verse proves the same. *Fifthly*, had the apostle meant to speak of a state of celibacy, the first verse of this chapter shews how he would have expressed it. *Sixthly*, the authorised translation agrees with the custom of the age of the apostles, when daughters were entirely in the power of their fathers, as may be seen in Potter's Antiq. of Greece, lib. i. cap. xi. Our author's version, however, is supported by that eminent commentator Whitby, and by Locke, to both of whom he appeals; and he might have added, Dr. A. Clarke, though a name of no great authority in Greek learning. But his receiving a translation established by no good authority merely upon the word of some commentator who has accidentally slipped, is as strong a proof as can well be desired of ignorance of the Greek language.

The first clause of 1 Cor. xiv. 9 is thus rendered by Mr. B.: "So likewise ye who speak with tongues, unless ye utter an intelligible

sound, how, &c." Now διὰ τῆς γλώσσης naturally and obviously means, "by the tongue." Besides, when speaking in a foreign language is intended, γλώσσῃ is anarthrous, and put in the dative, as in this very chapter, verses 2, 4, 5, 6, 13, 14, 18, 19, 27, 39: see also chap. xiii. 1. But the author followed Mr. Wakefield, who renders it, "ye who speak with a different language," and in his note adds, "The phrase ὑμεῖς διὰ τῆς γλώσσης is of the same kind as that noticed on Rom. ii. 27, which seems to have escaped all my predecessors, whether critics, translators, or interpreters." And no wonder; as few of his predecessors could mistake διὰ τῆς γλώσσης for οἱ λαλοῦντες γλώσσῃ, and the reference to Rom. ii. 27, is nugatory. The Eclectic Version also, "with tongues," does not answer to the Greek, which is in the singular number.

Mr. B. renders the last words of 1 Cor. xv. 2, "otherwise ye have believed in vain," and adds, "I have adopted *otherwise* as more intelligible; which he certainly never would have done, had he been aware that ἐκτός εἰ μὴ cannot have this signification. The source of this absurd version may, perhaps, be found in Bowyer's "Conjectures," a book which Unitarians greatly value, for we there find the following remark upon this text, "Read ἐκτός εἰ μὴ, with a comma, making it an exception to εἰ κατέχετε, *but if not*, if you do not keep it in memory, *you have believed in vain*." This deserves neither to be imitated nor refuted.

The word ἐκνήψατε in 1 Cor. xv. 34, Mr. B. renders, "awake from your intoxication," and Bishop Pearce had previously rendered it, "awake out of this sottishness." The verb, also, in its primary meaning denotes *ex ebrietate sobrius fio*; and it may at first seem that Mr. B. is critically correct; but this attempt at philological accuracy convicts him of inaccuracy; for it is applying the *primary sense* to a word where it is used in a *secondary one*. This he might have learned from Parkhurst and Schleusner, and it must be evident, upon a little consideration. The apostle, as is plain from the context, is condemning some deception or misunderstanding of the Corinthians, which he exhorts them to put away; consequently, ἐκνήψατε εὐκαίως must mean, as Rosenmüller explains the phrase, "ad sanam redite mentem sicut decet."

Again, in ver. 37 of the same chapter, Mr. B. renders εἰ τύχοι "for instance," which we do not cite as an example of erroneous translation, though it may admit of doubt, but to make one or two observations upon the following defence of it in the note. "*For instance*. So Alexander, *ἰσχυί μιν, εἰ τυχοί, Μιλων*, in strength, for instance, Milo. Hieroc. Fragm. p. 258." We have it not in our power to verify the quotation, where, however, εἰ τύχοι may be rendered "perhaps" or "perchance;" but had he known that his rendering is supported by Poli Synop., Semler, Jaspis; or had he been aware of the interpretation of the expression in Vigerus, *De Idiotismis*, cap. v. sect. 11. ed Oxon., or of the passages cited by Wetstein, on 1 Cor. xiv. 10, or of the explanation of Schleusner, would he have appealed to so obscure a writer as this Alexander? That he received it upon the word of this writer, to whom the epithet "great" cannot in a good sense be applied, is probable from his rendering of chap. xiv. 10, where the same phrase

occurs, and upon which the said Alexander did not comment, namely, "There are I know not how many kinds of languages in the world." If the reader can discover how this version, though sanctioned by Wakefield, and the more judicious Newcome, can be fairly extracted from the Greek, we give him joy of his ingenuity. Surely the apostle would use the same expression in places so near together in something like the same sense; but Mr. B. was of a different opinion, and hence we contend that these dissimilar renderings of the same expression, together with the defence of them, betray either great ignorance or extreme negligence.

Having pinned our author upon the horns of this dilemma, we shall not add to his tortures by adducing any more examples. But though we have hitherto confined ourselves to his labours on the Epistle to the Romans, and the First Epistle to the Corinthians, we have noted others in sufficient abundance in the other Epistles, which, if necessary, shall be produced. But from what has been already done, we confidently appeal to the candid and judicious, whether we have not satisfactorily redeemed our pledge, to prove, by examples, that Mr. Belsham has committed gross mistakes in regard to the Greek language? It is in vain to allege that the attention cannot always be upon the stretch, and that allowance is to be made for inadvertence and involuntary neglect. We have repeatedly urged that negligence in treating religious subjects, and particularly in translating the Word of God, is a fault which merits the severest reprehension. What can be more deserving of censure, than by carelessness and inattention to adulterate the Scriptures, and to substitute the folly of man for the truths of Revelation? To be exempt from error is not in man; but deeply culpable is that error which, in the sacred office of interpreting the Bible, arises either from ignorance, or from levity and indolence.

EPISCOPAL CHURCH IN THE UNITED STATES.

MR. EDITOR,—Any information respecting the American Episcopal Church cannot but be acceptable to your readers. This branch of the one true Church of Christ, although professing the same doctrines, and using the same forms as ourselves, is, in some respects, differently circumstanced. Its laws are not enforced or sanctioned by the State. Its rulers possess no authority save that which they acquire over the consciences of its members. It is then an interesting question,—are our customs, and formularies, and doctrines embraced, voluntarily and conscientiously embraced, by men over whom we have no control? Is our Church government adopted as a model, and are the Bishops and other rulers obeyed, not because the State compels, but from the dictates of reason and conscience? It is, Sir, almost unnecessary to say, that these questions must be answered in the affirmative; and if I wished to adduce proof, I should refer to a letter published in Maryland, addressed to the Members of the Episcopal Church. The writer of this letter enumerates certain particulars in which some members of the Church deviated from her discipline; but the reasoning and temper of the letter shew that the correct practice is well understood and appreciated, and that the deviations pointed out are considered as

irregularities. I think your readers will feel an interest in seeing a recapitulation of the matters treated on by the writer. He charges certain of the clergy as having

In violation of the most solemn vows of conformity and obedience, and in contempt of constitutions, canons and rubrics, departed from the worship of the Church in the following particulars: 1. By using unauthorised, extemporary prayers in the "public worship" of the sanctuary. 2. By organizing and abetting a mode of public worship called *Prayer Meetings*; at which unauthorised prayers are used, and from which the formularies of the Church are banished. 3. By making an unauthorised prayer in performing "the service for the burial of the dead." 4. By delivering an unauthorised address to the communicants at the altar. 5. By omitting the appointed "portion of psalms" at "evening prayer." 6. By omitting the appointed "portion of the communion service on Sundays and other holidays." 7. By omitting the epistles and gospels which are ordered "to be read *throughout* the year." 8. By omitting the use of the *surplice*. They have departed from the *doctrines* of the Church: 1. By denying and denouncing *baptismal regeneration*. 2. By maintaining a fanatical succedaneum for it which she disavows. They live in open and acknowledged disobedience to the ecclesiastical authority of "their bishop," whom, at their ordination, they had promised and vowed to obey.

ON PUBLIC CHARITIES.

MR. EDITOR.—Although some time has elapsed since the article appeared in your valuable miscellany which occasions you the trouble of these remarks:* yet as the subject of it, viz. Public Charities, is of great importance and permanent interest, perhaps you may not think it too late for a further discussion of the question.

Your Reviewer, in that article, combats in a very spirited manner the usual opinions respecting charity. His observations are founded on the indisputable law of population: according to which law, the numbers of the people, in all countries, and especially in all old and long settled countries, and certainly in our own country, are constantly pressing against the available supply of food; so that whenever any increase is made to that supply, an increase of population will immediately follow. It is equally well known, that if numbers increase beyond the available means of subsistence, the population will be reduced by the distressing progress of disease and imperceptible starvation; gradually wasting, if not by immediate want, by the various evils which are the consequence of insufficient food.

On this foundation your Reviewer proceeds to argue, that "the only effect of general charities is, to enable the labourers in favoured districts to beat down the others to penury and disease, without bettering themselves."---Meaning, no doubt, that such general charities sometimes enhance the price of provisions, and sometimes lower the rate of wages; but in no case diminish the actual pressure of severe poverty, because they cannot alter the ratio between the population and its subsistence.

Now, it is very important that this should be placed in a clear point of view. An idea has been gaining ground, of late years, that the precepts of Scripture, with respect to charity, are at variance with the facts of political economy; and that the Bible enjoins men to do what,

if done, would lead to very pernicious results. We read sentences like that just quoted: we hear that "public charities leave their immediate objects as poor and distressed as before, and the rest of the lower classes far more so." And then we read other sentences from a code which we are wont to deem infallible, "charging them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate." We find "a certain rich man," in our Lord's parable, condemned for not giving to Lazarus what, it now appears, he was more justified in withholding. Now this produces a very unprofitable state of mind. We have little doubt that there are political economists in this country, who consider the injunctions by which charity is recommended in the New Testament, a strong internal evidence against its divine authority. And others of a better faith, are at a loss how to reconcile facts, each of which seem to them equally undeniable: viz. the truth of the Gospel, and the dangerous tendency of indiscriminate charity. This state of suspense is very unfavourable to good habits, which require, as a preliminary, that "every man be fully persuaded in his own mind."

I will endeavour, therefore, after the example of your reviewer, to follow the stream of charity, and trace its effects; so as to show, if possible, the way in which it may be beneficially bestowed, and the cases in which it is more likely to produce harm.

The article in question "supposes 25*l.* a year just enough to purchase for a labourer the food and commodities which the custom and habits of his country have made his necessities, and to support the average wants of a family." I will take the same ground, and suppose 10*s.* per week to be the *natural* wages of the labourer; to be exactly what is necessary, on the average, to supply a family with food and lodging, clothes and fuel. Suppose, for argument's sake, 8*s.* employed in the two former articles, and 1*s.* weekly in fuel and clothes. A benevolent person enters the neighbourhood, and undertakes to furnish all the clothes, or to provide every cottage with fuel. The natural effect of any such proceeding would certainly be, to lower the weekly wages to 9*s.* And if the same plan were acted upon generally through a district, such would be, in process of time, its undoubted consequence.

Suppose, however, the person to be not only benevolent but considerate. He will never resort to this rude and barbarous kind of charity. He will see that of a hundred families, all possessing the same income, some will be in comfortable circumstances, some in comparative affluence, and some in the straits of poverty: according to the number of their young children, or according to their health, or according to some of the many causes which affect the actual condition of every class, as well as of the labouring poor. He will perceive, that his duty lies in correcting their inequality. And if he is able to bestow five pounds per annum, with this object in view, upon twenty families, he may do it with a clear conscience, and shake his head at political economy. Nothing can be said against him, unless it should be argued, that out of these necessitous families, some ought to perish annually, in order to preserve the ratio of population and subsistence; and that if he interferes to prevent it, he disturbs that

proportion. Now we must not overlook this objection. There certainly are stages of human society, in which an average of one in ten may annually die of want and its consequences. Should an attempt be made to stop this annual depopulation by pecuniary charity, instead of by increasing the supply of food, the immediate effect would be a rise of prices instead of a diminution of misery, and the force of the evil would be aggravated ten-fold. But, thank God, we are not in this state in England. Many, no doubt, in this, as in every other country, do perish annually, who, if they had a better supply of food and medicine and care, would survive. But we are not placed in such circumstances as to scruple introducing comforts among the poor, through dread of diminishing, to an inconvenient degree, the average mortality. The only danger which we are really bound to consider is, that of lowering the rate of wages.

Now much may be done in the way of practical charity without disturbing the average of wages. I am sure that your reviewer is aware of this; but the examples which he has given of a labourer "saving five pounds a year, by sending his wife to a lying-in hospital, his children and himself to dispensaries, by receiving coals and blankets at Christmas, &c. &c." are not uniformly well chosen. His inferences, at least, must be received with some exception.

If a benevolent person were to pay *all the rents* of a parish, he would do no direct good, because wages would be lowered to the amount saved by the labourer; and he would do harm indirectly, by the effect upon wages in his neighbourhood, even beyond the reach of his charity. But if he were to whitewash the cottages, keep them wind and water tight, and plant roses and honeysuckles against their walls, he would increase comfort in a very useful and innocent manner.

If he were to provide *every couple* which married in his parish with decent furniture, or even with a bed and blankets, he would do much injury with the best intentions. Because every couple settling in the world ought to consider decent furniture as a necessary of life, and to interfere with the necessity of such provision is to disturb the order of nature. But this does not prove, that it may not be proper to furnish blankets to a *distressed family*, or to provide an *invalid* with a cottage sofa, or an easy chair.

The same principle is applicable to food and clothing. There are certain articles of clothing which the poor consider necessary, and it would be highly imprudent to save the expense of these, by furnishing them gratuitously. We would never give a shepherd a *soul-weather coat*, or his wife a *red cloak*. Those schools are founded on a principle decidedly erroneous, which *clothe* as well as educate the children, unless the children furnish the materials by a weekly subscription.* But surely we may bestow a *flannel waistcoat* upon a rheumatic patient, which we are morally certain he will never be persuaded to buy, though we refuse to give it him. And we may venture even beyond

* It may be observed, that in some endowed schools the trustees are compelled to clothe the children; but wherever this is not the case, the funds, which are at present expended in clothing, should be *gradually* withdrawn from so pernicious a use, and applied in educating a greater number of children, establishing infant schools, providing more able masters, or otherwise in rendering the schools more efficient.—EDITOR.

these frugal limits in bounty to *an old parish pensioner*, who, if we do not provide him with a coat, must either go without it or save it out of his weekly half-crown.

But what can be said in behalf of food? Can we venture to interfere with the *subsistence* of the poor?

The intention certainly is to be admired, rather than the wisdom of those pious persons, now long since gathered to their fathers, whose names are perpetuated on the walls of many a country church, by virtue of the provision which they left behind them for certain loaves to be duly distributed on Sundays; or certain portions of beef at Christmas. But no economy forbids the *occasional* supply of broth, or milk, or gruel; nor even the weekly dole of meat to a *sickly family*: nay, we would fear no danger, even if soup were made for the poor as regularly as for the rich, as long as it were not given indiscriminately.

We learn, from a late publication of Cowper's letters, which, if it answers no other purpose, will at least supply an illustration, that the poet was very fond of fish, which neither the Olney market nor his own purse enabled him to procure. But from time to time his friends in London surprised him with a basket, which he acknowledged, as was fit, in all due gratitude, but surely with no expectation that the letters would go down to distant ages. This was a pleasing addition to Cowper's spare feast; but he could not, in consequence, dispense with any part of his annual income. The present from Billingsgate made no perceptible alteration in his weekly bills. And just as safely may certain comforts be added to the poor man's table, when they do not come so regularly as to be depended on; when they are managed discriminately, when the main principle is kept in view, that they are not to supersede the just remuneration of labour.

These few hints may serve as a guide to those valuable persons who desire to comply with the apostolic precept, and to enjoy the luxury of doing good in the neighbourhood where their lot is cast, with as little admixture of evil as in this evil world is attainable.

But your reviewer has another arrow in his quiver which he aims with great dexterity; and he must be careful that it does not fly further than he intends, and pierce the very heart of charity. He reminds us that all charity is expensive, and "where are its funds to come from? Follow this charitable stream to its source, and you will find that it has only been diverted into one channel by draining another; that it has only flowed into Dispensaries and Lying-in hospitals, and Lock hospitals, and Foundling hospitals, and Christmas clothing, &c. &c. by being withdrawn from the employment of industrious and productive labour."

This is illustrated by an example of a gentleman possessing ten thousand pounds capital, yielding him 2,000*l.* profit for his annual income. "He has a mind to subscribe 500*l.* a year to public charities. This he must either take from the 10,000*l.* per annum, which is the fund employed in creating his fortune; or from the 2,000*l.* per annum, which he annually consumes." If he take it from his capital, he is soon ruined; if from his income, "he must dismiss a footman, lay down his carriage, and contract his wife's pin-money," and the objects of his charity must spend his 500*l.* instead of the purveyors of his luxury.

I see but one corollary from these premises, though your reviewer has not stated it, and I am sure would be the last person to allow it : viz. that a gentleman with 2,000*l.* per annum, cannot spend a farthing upon any wants or comforts, except those in which he is immediately concerned.

No one will recommend the taking a sum from capital, especially from capital employed in trade or commerce, in order to expend it in charity : though I may observe, in passing, that this is only a loss to the individual, and none to the community, as the sum so taken is not absorbed, but goes to create other capital wherever it is spent. But is a man to spend 2,000*l.* per annum on himself, and reserve nothing for the benefit, either spiritual or temporal, of his fellow creatures ? Ought he not, in the original destination of his means and arrangement of his expenditure, to consider the demands of the afflicted as well as the demands of his personal servants ? No man can rise from his Bible with any other impression : and if we rise with a different impression from the study of political economy, we may be sure that our premises or our inferences require fresh consideration.

I have already spoken of the distribution of *private* charity. There are also *public* charities. "Public charities," says Paley, "admit of this argument in their favour, that your money goes farther towards attaining the end for which it is given, than it can do by any private and separate beneficence." On the other hand, your reviewer asks your readers, whether "it be not in human nature, and if each of them have not seen instances of it, that a man who has just reached London with his family for the town season, and sent round all his annual donations, should fold his hands and thank God that he had no more trouble to take about the poor for twelve months ; that he had placed all the funds his fortune would permit in the hands of expert persons, who are used to investigate cases of distress, and had no farther call upon his charity."

There may be much truth in this. But there are two ways of treating the question. A man of fortune comes up to town for the season. He thinks with himself,---I am going to spend some thousands on my own and my family's enjoyment. Such expenditure is not unchristian : it supports industry, and promotes the wealth of the community. I must not, however, in the mean time, forget that I am not alone in the world ; and that fortune is a talent, for which I must give account as a steward. But I have few means here of knowing the real objects of charity ; and if I attempt to give what I feel I ought to give to the first importunate claimants, I shall encourage knavery instead of relieving misery. Therefore, I put my tithe of charity into the hands of those who make it their business to discover its real objects ; or I apply it to definite purposes : I give it to hospitals, dispensaries, penitentiaries, religious societies.

This, I trust, is Christian principle and Christian practice : far less satisfactory, no doubt, than the investigation and relief of individual distress : but, in many cases, the only *practicable* mode of discharging the duty of almsgiving. Here, however, we are met by another objection. The principle is Christian, but the practice is injurious. Public charities are public nuisances, and ought to be abated rather than encouraged.

This is really the case, with regard to some of them. Any charity which has an evident tendency to *create its own claimants*, is in itself an evil; a greater evil than it proposes to cure. The slightest consideration shows that lying-in hospitals, asylums, foundling hospitals, act directly in this way. They make a public provision for a case which the individual might have foreseen, and ought to have foreseen; and which, on that account, nature intended to press upon the individual. No one will deny that the probable consequences of a breach of chastity operate as a strong restraint upon vice, and a powerful aid to morality in the female sex. No one will deny that this restraint is highly beneficial, and that whatever weakens it, must be pernicious in proportion. If, then, an idea prevails, — at worst, I can go to the Lying-in-hospital, — I can send my child to the Foundling,*—a dreadful increase of general vice and misery must ensue. If any thing was probable beforehand, it is this; if any thing has been confirmed by experience, it is this. We need only refer the sceptical to the history of the Maisons des Enfants trouvés, at Moscow, Petersburg, or Paris.

I must not, however, be understood as insinuating any thing against the hospitals actually existing in London for these purposes. I am not acquainted with their regulations, and only speak of the principle. In a city of such immense extent, women must be frequently bereft of their husbands, children of their parents, under the most afflicting circumstances; far from friends, if they have any, and unable to travel. Far be it from me to say that a Christian city, containing a million of people, should not have its Asylum, its Foundling-hospital, its Lying-in-hospital. I am decidedly of opinion that it should. It would be preposterous to expect that no parents should be found in London, which had not made provision for the contingency of both their deaths; no women who was not prepared with a second home, in case of the sudden decease of their husbands. But as the subscribers to these institutions will, of course, possess the right of recommending, and cannot always be expected to discriminate, the acting managers should never lose sight of the truth, that these charities are of a dubious and dangerous character, and that it lies on them to see, as far as possible, *ne quid respublica detrimenti capiat*: that no person should be admitted, whose admission may encourage vice or countenance improvidence. †

Even the ordinary mode of charity, which supplies comforts to poor married women in their confinement, is of dangerous example, though of very benevolent intention. A friend of mine has an annual subscription in his parish, which, among other kind things, allows half a

* This is a natural and immediate forecast. The same argument does not, in practice, apply to penitentiaries. Perhaps not one woman in a thousand is seduced into vice, with a view to the Magdalen as a last resource. I dare not say a word in disparagement of a charity so strictly Christian, because so strictly remedial.

† There are FOURTEEN Lying-in-hospitals in London; of which ONE boasts of having delivered FIVE THOUSAND SEVEN HUNDRED women in one year, and another announces that it admits UNMARRIED women. How greatly do the benevolent managers and supporters of such institutions need the advice of our intelligent Correspondent, "No person should be admitted, whose admission may encourage vice or countenance improvidence."—EDITOR.

guinea on all such occasions. Not long ago, one of his aged parishioners remarked to him the difference between her youth and the present day. *She* had been obliged to exercise her foresight, and her industry, and her self-denial, for months before, in order to be provided against the trying season. He at once saw the error which he had unwarily committed, in assisting to break down moral habits of such inestimable value. Confinements are the natural and expected consequence of marriage, and, therefore, are not among the events which form the legitimate object of charitable interference, except in the way of clubs to which the poor themselves contribute. Such contributions deserve universal encouragement. Every twenty shillings, which draw twenty other shillings from the annual expenditure of the poor, in order to provide against some probable contingency, may be contemplated with unmixed satisfaction, as producing certain increase of comfort without the risk of unforeseen evil.

In many parts of the country, institutions of this character exist, under various denominations, for various purposes, and with different degrees of success. Let every countenance and facility be given them. They form, in fact, the only remaining barrier against that giant pauperism, the grand mischief under which our land at present labours, and the one against which our legislature seems resolutely determined to shut its eyes.

Your reviewer would require the labouring class to subscribe for their own dispensaries; and, consistently, I must agree with him; for an average of sickness is the ordinary lot of mortality, and therefore ought to be provided against in the average rate of wages. Practically, however, the support of sickness is already taken from wages, and refunded in the salary paid to the parish surgeon. The public has undertaken the care of all the sick, as well as the employ of all the able-bodied. But it is no new discovery, that whenever the public undertakes business which ought to be left to individuals, it does that business ill. *Parish medicine* is no exception to this general axiom; and dispensaries, in fact, are a less evil, or rather a more necessary provision than they seem to be in theory, because they do not prevent the poor from doing what they ought to do, and otherwise would do themselves; but they effect that comparatively well, which in ordinary cases is often done very ill, and often left undone altogether.

But I confess, that of all dispensary reports which I have seen, that from Dr. Chandler's parish, Southam, in Warwickshire, gives me the most satisfaction. It is supported by the subscriptions of those who expect to need its benefits; the annual subscription for adults being 3s. 6d., for children 2s.; by means of which respective payments they become members, and are entitled to medicine and attendance from the dispensary. From the account of its second year, which is now before me, it appeared to have at that time 336 subscribers; their annual payments had amounted to 70*l.* 12*s.* (including extra charge for journeies into the country parishes); the expenses to 63*l.* 6*s.**

* We shall be happy, in some future number, to give a more detailed account of its regulations. No contribution can be more useful to a clerical miscellany, as by these means, what has succeeded in one place, may be established in another, and local experience becomes widely available.

By establishing and managing institutions of this sort, which the labouring classes cannot advantageously conduct themselves, those above them do indisputable good, and bind society together by a moral link which cannot easily be broken.

These, Sir, are the remarks,—somewhat desultory, I fear,—which have arisen out of you reviewer's able communication. He is as earnest in the cause of real charity as any one; but whether from having lived longer in the world, and, therefore, from longer experience of their rarity, or from whatever cause it happens, I have imbibed a great respect for those persons who desire to benefit their fellow-creatures. I would treat their mistakes with tenderness; I would throw no unnecessary difficulties across their path; and I have, therefore, endeavoured to shew that ways enough, even of temporal charity, are safely and usefully open to them, as may employ whatever share of their time or their purse we can reasonably expect them to bestow on others. We must beware of making it so difficult to be beneficially charitable, that nine-tenths of the world will give it up in despair.

TRANSUBSTANTIATION.

A MAN would be impious were he to deny to God the power of changing bread into a body, and wine into blood; but as long as bread is bread, it is bread: as long as wine is wine, it is wine. God is able to make a square of a triangle, but he will never say that a triangle is a square, or that two and two make three or five.—*Christian Examiner for June*, p. 413.

ON THE MIRACLES OF THE PRIMITIVE CHURCH.

Concluded from p. 431.

THE instances of the exercise of supernatural powers, which are most of all relied upon by the Christian Fathers, relate to the exorcism of demons. With regard to those which are mentioned in the writings of Tertullian, some of which are mentioned by the Bishop of Lincoln (pp. 102, 103), his Lordship, as we have before observed, justly remarks, that

If miraculous powers still subsisted in the church, surely the writings of Tertullian would have afforded some more unequivocal instances of their exercise.

With regard to Theophilus, whom Dodwell quotes in support of his hypothesis (*Dissert. ad Irenæum*, c. 50), his language is of the same indefinite description with that of Tertullian. With regard to Origen, whose testimony is so much relied on, and who is quoted in several places by Dodwell (*Præf. Iren.* c. 51, 52), there is not only the same indefiniteness to be observed in his language, but considerable inconsistency. For he *sometimes* speaks of these instances of miraculous powers being *very frequent*, particularly the exorcism of demons—ἐξεπαύουσι δαίμονας καὶ πόλλας ἰάσεις ἐπιτελοῦσι.* But in other

* "And again, in another passage, *De eodem Nomine*, Jesu Christi scil. μὲντοις ἤδη ἀναργίᾳ ἐώραται δαίμονας ἐξελάσαν ψυχῶν καὶ σωμάτων, ἐνεργήσαν εἰς ἐκείνους ἀφ' ὧν ἀπηλλάθησαν."—Origen, quoted by Dodwell, c. 51.

places he speaks differently. He says (Contra Cels. lib. vii. 337) that "signs of the Holy Spirit were manifested at the beginning of our Saviour's preaching; they were seen in greater numbers after his ascension; afterwards they were less frequent;" and he adds, "but even now there are some vestiges of it amongst a few persons,* whose souls have been purified by the Word, and by actions suitable to it." Speaking of the subject of miracles, in another place, he says, "of which there are some vestiges and remains (ὄν καὶ ἔχρη καὶ λείμματα) now remaining in the church."† Although Dodwell endeavours to account for this apparent inconsistency in the language of Origen, by supposing that he spoke of the miracles of his day as being the vestiges and remnants of former miracles, because they were less frequent and less wonderful than those which were wrought by the apostles, his reasoning will be thought by many to be not satisfactory, especially when it is considered, that it would have been important to him to have produced some specific instances of the exercise of miraculous powers.

The same remarks will apply to the quotations from Cyprian; in which some of the instances recorded of the exertion of miraculous power are either in themselves manifestly incredible, or may be accounted for by natural causes, or may be ascribed to the effects of an enthusiastic temper and imagination. "He mentions the instance of a young woman, who, "having received the sacrament unworthily, fell down in a fit;" of another, "who, having taken some of the sacred elements home, on her opening the box in which they were deposited, flames of fire burst forth from it;" of a man in whose hands the sacred elements were changed into a coal.‡

That miracles had ceased towards the end of the fourth century, appears probable from the testimony of Chrysostom, from whose writings Dr. Lardner quotes several passages, in which he directly asserts the non-existence of miracles in his day, and gives, as a reason for it, that they were no longer necessary.§ These declarations are confirmed by what he says, when commenting upon 1 Cor. xii. "This whole place is very obscure. The reason is, that we are unacquainted with the things there spoken of, and *such things do not now happen.*" There are some other passages referred to by Lardner, which are nearly to the same purport. With regard to the passages mentioned by Dodwell, in which Chrysostom is supposed to allude to some miracles said to have been performed, it requires some consideration before they can be allowed to have much weight in the scale against his express assertions in other places, that miracles had long ago ceased.¶

In considering the miracles of the post-apostolic age, we may observe, in general, that they are, many of them, of a nature which may

* (ἔτι ἔχρη ἐστὶ παρ' ἀλλοις.)—Origen cont. Celsum, p. 337.

† See the passages quoted by Dodwell, Præf. Iren. c. 52.

‡ See Dodwell, Dissert. Iren. c. 51. Cyprian de Lapsis, pp. 132, 133, ed. Oxon.

§ See Lardner's Works, vol. ii. p. 617, quarto edition; but compare Dodwell, Dissert. Iren. II. c. 59. See also Suicer's Thesaurus, in voce σημεῖον.

¶ May not these passages of Chrysostom be quoted in confirmation of the observations of the Bishop of Lincoln before referred to?—*Illustr.* pp. 97, 98.

be accounted for, either by a reference to natural causes, or to the effects of an over-heated imagination, or to a reluctance, on the part of the Fathers, to acknowledge, when pressed on the subject by infidels, that miracles had ceased in the church; or to the practice of later ages, when they were invented, for the purpose of giving credit to some established doctrine, or to support the influence of some sect.* That there were persons who were capable of inventing miracles, or, at least, ascribing natural events to a miraculous interposition, is evident from the story of the Thundering Legion, which miracle is ascribed, by Tertullian, to the prayers of the Christian soldiers, and which he endeavoured to confirm, by asserting the existence of a letter, in which the emperor ascribed his success to the prayers of the Christian soldiers in his army;

A statement (as the Bishop of Lincoln justly observes) which is contradicted by the testimony of the Antonine Column, and is neither reconcilable with his general character, nor with the harsh treatment experienced by the Christians during his reign.—P. 107.

And we find that the miracles said to have been performed towards the end of the third century, by Gregory Thaumaturgus, were not only believed and related by Gregory Nyssen, but even by so great and good a man as Basil. Yet the histories which are related of Gregory are plainly incredible. It is acutely remarked by Dr. Hey, in an extract from one of his unpublished Lectures, which the Bishop of Lincoln has given in the Appendix to the second chapter of his Illustration, speaking of those Fathers who are called Apostolic, of Ignatius, Polycarp, Barnabas, Hermas, that

It is an historical truth not to be omitted, that not one of those pious men, though they were the principal governors in the church, and the immediate successors of the apostles in that government, as well as their companions and friends, ever speaks of himself as capable of counteracting the powers of nature: they all endeavour to inculcate the morality of the gospel as *men*, possessed, indeed, of the sense and meaning of the sacred writers, but entirely void of their extraordinary power.

Yet in the celebrated letter of the church of Smyrna, which gives an account of the martyrdom of Polycarp, there are some miraculous circumstances related, the accuracy of which may be justly doubted.† And if the power of working miracles was not permitted to these men, who are amongst the first and most illustrious preachers of the Christian faith, *why*, we may justly ask, should the same power be given to Christians of a later age, which was withheld from them? That there are no particular criteria by which we can judge *when* the period of true miracles ceased, and the age of fiction began, is evident, from the different opinions of those who have defended the miracles of the

* See the account of a revelation made to Alcibiades, in Routh. Reliq. Sac. Vol. I. p. 295. Also the History of Natalius, who was severely scourged in a dream by angels, for embracing heretical opinions. Routh. Reliq. Sac. Vol. II. p. 8—10, and the learned editor's note ad locum. It should, however, be mentioned, that this history is quoted and defended by Bishop Bull, Jud. Eccles. Cathol. c. iii. Dr. Routh refers to a similar miracle recorded by the venerable Bede.

† See Dr. Hey, quoted by the Bishop of Lincoln. See also Jortin's Eccl. Hist. Vol. I. p. 303—322, where he considers the circumstances attending this miracle.

primitive church, with regard to the time when miracles ceased in the church. Dr. Dodwell, who has deduced the history of miracles through the three first centuries, closes the account of them with the conversion of the Roman empire to Christianity; not daring, as he frequently declares, to venture any farther, on account of the *fabulous genius and manifest impostures of the fourth century*.^{*} Dr. Chapman, one of the antagonists of Middleton, defends the miracles of the *fifth century*.[†] Dr. Berriman defends the existence of miracles towards the close of the *sixth century*.[‡] Dr. Waterland is of opinion that the miraculous powers of the church subsisted, though decreasing gradually, through the three first centuries at least.[§] Amidst this diversity of opinion, to what conclusion can we come? Shall we agree with Dodwell, who denounces the greater part of the miracles, said to have been performed in the fourth and fifth centuries as *manifest impostures*, or with those learned men who receive them as real miracles? If we reject them with Dodwell, it will be worth while to examine on what better foundation the miracles of the last part of the second and the third century are placed. The truth of the evidence of Christianity is in no way connected with the truth or falsehood of these miracles. The miracles which were wrought by the apostles sufficiently proved that their doctrines and their commission were from God: and when Christianity was once established in the world, they were no longer necessary; having performed the office for which they were intended, that of establishing the divine origin of Christianity, their necessity altogether ceased. Besides, if we compare these miracles with those of Christ and his apostles, we shall perceive in them many essential marks of difference. They want both the characteristics and the testimony of our Saviour's miracles. There seems, indeed, to be one reason, *a priori*, why the existence of miracles should not be extended beyond the early periods of the gospel, namely, their liability to abuse. We find St. Paul reproving the Corinthians for their abuse of spiritual gifts. How much more, then, would these gifts be liable to abuse, when Christianity was established in the world, and they were likely to be employed in support of the interested and ambitious views of those, who had no other object but the support of their own opinions and authority. The admission of the truth of the miracles mentioned by ecclesiastical writers is attended with difficulties, in whatever point of view it is considered. For if we admit the earlier miracles, on what grounds shall we reject the ecclesiastical miracles of later ages, which are many of them equally credible,

* "Ex ipsa quidem miraculorum historia satis constat, a quarto tandem sæculo et temporibus Eusebii, sensim decrevisse vera, et in consuetudinem abiisse miracula."—*Diss. Iren.* c. 59. And again, c. 63: "*Levibus de causis hæc nec Deo satis dignis ple-rumque gesta memorantur, genium Impostorum Tabulatorumque, ad vivum referentia.*"

† See Middleton's Introduction, p. xlii.

‡ See Berriman's Historical Account of the Trinity, Sermon VII. p. 350.

§ Importance of the Trinity, p. 273, ed. Ox. It should, however, be mentioned, with regard to Dodwell, that "though he supposes the true miracles to have generally ceased from that time, yet he finds some particular instances of them so strongly attested by the Fathers of the best credit, through the rest of the same century, that he cannot but admit them as exceptions to this general rule."—*Middleton*, ut supra.

considered both as matters of fact,* and with respect to the authority on which they were delivered to us?

The chief motive in many persons, who have maintained the reality of the post-apostolical miracles, has been a desire to uphold the character and authority of the Fathers. But, probably, this will not materially suffer in the opinion of those who take into consideration the allowances which are to be made for them, when we consider the natural reluctance which they must have had to acknowledge that miracles had ceased in the church, which would naturally indispose these to the examination of the authority of some facts, which they thought would serve for the advancement of their cause.* We may safely place our argument in defence of the Fathers on the single case of Tertullian. Let us make every allowance for the extravagancies into which he fell, when he embraced the opinions of Montanus, and for those few assertions which we meet with in his writings, with regard to the existence of miracles in the church in his time; and with those who fairly consider his real merits, it will not injure his character, as a most valuable expounder of Holy Scripture, and a most important witness to divine truth. At any rate, the post-apostolical miracles ought not to be withheld from the same strict examination, to which the miracles of our Saviour and his apostles have been submitted by the adversaries of our faith. If they are equally well founded, they have nothing to dread from the scrutiny; nor will the effect be otherwise than beneficial to our own minds, if we pursue the enquiry with that reverence which is due to all sacred subjects, and that humility which becomes us on all points where we cannot arrive at a certain conclusion; and if the result of our enquiry should be, that we are led to doubt the truth of any miracles said to have been performed after the apostolic age, to remember that many of the most learned men have seen reason to come to a different conclusion; but that an opposite opinion has the sanction of a person so well calculated to form a judgment on all subjects of ecclesiastical antiquity, as Dr. Dodwell, and of a divine so learned, so judicious, and so candid as Dr. Waterland. P.

ON THE RIGHT OF THE ORDINARY TO THE DISPOSAL OF CHANCEL SEATS.

MR. EDITOR,—UNLESS I greatly mistake the objects of the Remembrancer, I may class among the most valuable and characteristic of them, the encouragement of temperate discussion, for the purpose of at once exciting a spirit of investigation, and eliciting information upon various points connected with the doctrines, practice, and polity of our church. It is only in this point of view that I can either presume to offer, or expect you to insert, the following remarks upon the Disposal of Chancel Seats. And I trust that (should they be thought worthy of a place in your pages) neither your judicious correspondent J. T. L. nor your other readers, will attribute them to a pertinacious adherence

* See Jortin's Remarks, Vol. I. pp. 282, 283. See also the Bishop of Lincoln's Illustration, p. 375, sub initio.

to an opinion once advanced; and still more do I deprecate the idea of my having pretended to speak, *ex cathedra*, upon a point of ecclesiastical law, on which I know J. T. L. has on his side great authorities, as well as his own intelligent reasonings. I beg to be regarded as a querist and a pupil, rather seeking a solution of my own doubts, than presuming to dictate to others.

J. T. L., under six different heads, embodies certain principles and rules relative to our question, on which, afterwards, as postulates, he reasons with a force and knowledge of the subject increasing my diffidence of my own views, and indicating that I have to thank him for the forbearance with which he treats me. To the facts and arguments adduced under each of these heads, I wish to offer a few doubts and enquiries.

1st. I doubt the justness of J. T. L.'s inference, that "the chancel, as well as the church," would not be "for the service of Almighty God; and that in the erection of both, the accommodation of the parishioners *generally*" would not be "contemplated" just as much by the chancel pews being at the disposal of the parson, as at that of the ordinary. The ground on which I place that doubt, is what I believe to be the *general practice*, whether legal or not, of the seats *being so disposed*, and no such "consequences" as J. T. L. contemplates arising. However, I may observe that my question originally is not of expediency, but of *right*.

2dly. Without pretending to extensive knowledge on the subject, I would observe that I know of no authority, and should feel obliged to J. T. L. if he can refer me to any, by which it may be shewn, that, "previously to the Reformation, pews or sitting-places in churches and *chancels* were free to *all the parishioners*, without distinction or preference;" or that "the *churchwarden* was appointed to allot separate pews" to any person in the *chancel*.

I take the liberty of putting this point to him, not that I have any confidence in my own knowledge of the practice of this country at the time referred to; but reasoning from the improbability that Roman Catholics should have deviated from an ancient custom of the church, which peculiarly tended to preserve the notion of the sanctity of their priesthood.* The *cancelli*, or lattice railing, from which the term *chancel* is derived, originally, and in very early ages of the church, formed the line of separation, enclosing the "bema," "adyta," *θυσιαστήριον*, as the chancel was then called, within which *only the clergy* were admitted—the *laity* were strictly excluded—even the inferior ministers of the church were not suffered in some cases to enter. This was no mere *local practice*—it was the subject of decrees of general councils, as of those of Laodicea and of Trullo. It was not a mere dead letter, as witness the refusal of Ambrose to admit the *Emperor Theodosius*. The *seats* also of the bishops and presbyters were in the *apsis*, or upper part of the chancel. I am not arguing upon the *propriety* of the exclusion, but adduce it as a reason for supposing that, before the Reformation, the chancel will not be found to have been, as J. T. L.

* Bucer's objection to letting the chancels remain was, that "they tended to magnify the priesthood."

lays it down, *free to all the parishioners*, or under the disposal of *churchwardens*, and also as a *probable ground* of the *property* or *use* of the chancel, which I am disposed to attribute to the rector. The custom, which allotted the repairs of the chancel to the parson, or to other successors of the bishop (for such, as respects their rights in the church, are even *impropriators*), and those of the body of the church to the parishioners, is founded upon the circumstance of *use*; and the clergy were held to the *repair* of that part of which they had the *use*, and the people to a similar duty connected with a similar right. It appears to me that the very *remarkable exception*, which is known to exist in favour of the *vicar's prescription* for a seat in the chancel, *without* being compelled to shew that *he has repaired*, and is admitted upon the strength of the *use* of the chancel having been in him and his assisting clergy before the Reformation, is strong evidence that the early custom of the Catholic church prevailed in this country; that the chancel was *not* free to the laity, but only to the clergy.

3dly. The foregoing remarks apply to much of what has been stated by J. T. L. under this third head. Our Saxon and Norman ancestors, so far as the *chancel* was concerned, I should conceive, would be guided by the early practice and decrees of the councils above alluded to. How far the foreign Catholics, to whom J. T. L. refers, of the present day, may have discontinued the said ancient custom, I cannot pretend to say. I am no traveller. Two Sundays in Paris, some years ago, form the sum total of my experience abroad; but, to the best of my recollection, in both the churches which I then attended, the chancel was *exclusively* occupied by the clergy, some seated (as our vicars' seats still existing show was the custom of our own country), and others officiating. To J. T. L.'s observations respecting the rules of distributing the seats in the *body of the church*, I entirely subscribe; they are well-known and indisputable principles. In some respects, but not connected with our present point, I should demur to his account of the origin of the title to pews, and of the churchwardens' jurisdiction in this matter.

4thly. That prescription is said to *suppose* a faculty is certain; but it has also been said by a learned judge, and, to my apprehension, with great truth, that "prescriptions, in this respect, resemble the Nile, that no one can trace their origin, so that no direct reason can be given for them." The most "*probable*" reason that can be given for the parson's right in the chancel, founded on custom, is the practice already stated.

5thly. It is only by *custom*, as I observed in my former letter, that the parson is absolved from the repairs of the church, and liable only to those of the chancel, of which custom I have, with deference, submitted a probable reason. I am also fully aware, that it is only by *custom* that the parson is bound to repair the chancel pews; but that custom, I believe, is a *general* custom, and it is only for the *general* right that I am contending. Custom or prescription is of peculiarly large operation and various character in ecclesiastical law; and the idea of laying down a *universal* rule in the matter of seats, of all other points admitting the greatest variety of custom, could enter into the head of no man. The vicar may prescribe—sometimes, but seldom,

a parishioner may prescribe—for a pew in the *chancel*; but these are only *special* customs, superseding the *general* custom. Exceptio probat regulam; but it by no means hence follows, that, because *some* parishioners by *custom*, which is all-powerful, and of which the origin cannot be traced, may have a *particular* seat in the chancel (the *general* custom in favour of the parson notwithstanding), therefore the ordinary has a right to seat the *parishioners in general*. I repeat that, as a general custom, the repairs of the chancel and chancel pews are in the parson, and so the right of the pews, of which right *liability to repairs* is the legitimate evidence; and the parson being one, there are no *parties* between whom the *distributive* jurisdiction can operate. It seems that there are places which constitute exceptions to this rule, without resting upon the question which might be raised upon the *right* of the parishioners to sit in these chancels. I still see no reason for a smile, though I would never quarrel with a man's merri-ment, provided my delinquencies should not prove, as J. T. L. cautions me they might have done, liable to discourteous rebukes. The ordinary may determine the liability, and the proportion of liability, of parties to repairs. Suppose I had said the *repairs* of the chancel are in the parson, and, therefore, the distributive jurisdiction of the ordinary cannot operate in apportioning the repairs. I see no objection to the statement, as a general statement; but the parson is not *always* bound to repair. Sometimes the vicar, sometimes the parishioners, are bound to *repair* the chancel; but these are *special customs* forming *exceptions* to the rule. The rule is, the parson, or impropriator, is bound to repair; he represents those who formerly had the *use* of the chancel; and the ordinary cannot give the *use* of the chancel to others without his consent, though, in some cases, *custom*, which is paramount law, hath given the *use* to *particular* individuals. The ordinary may see that these individuals are not disturbed in their *rights*; but this is a power very different from that of *disposing of the seats* to the parishioners in general.

6thly. When the rector repaired the *church*, there were, I believe, few or no pews, and the *seats* were held to be his property. And there are extant old *wills* of rectors, who had *left seats* in the *body of the church* to different individuals. Not that I intend to build any thing upon this point, neither do I consider this as of any importance to the question one way or the other.

Under these considerations, I cannot yet agree with J. T. L. that the chancel seats are, in general, subject to the *disposal of the ordinary*. Without entering into the point, of how far repairs are to be taken as a criterion for *proportioning* the distribution among parties (and however repugnant to his ideas it may be, J. T. L. will, I think, find, that, *combined with other criteria*, they do, in practice, share in regulating the scale), I must yet respectfully adhere, till farther reasons can be shown, to my opinion, that "*from the duty of repairing, the right of occupying seats is to be concluded.*" In fact, so close do I consider this connexion, so essential is evidence of liability to repairs, to the establishment of right of use, that I know of but one exception, viz. the *vicar's* prescription; which exception confirms my supposed origin of the general custom, that the *use* of the chancel is exclusively

in the parson, and that he can admit or exclude the parishioners to the seats, *suo jure*. I wish it to be observed, by J. T. L., that I have not maintained that repair is the *sole* criterion by which the *distribution* of pews may be regulated, but simply that "the duty of repair falls upon those who have the right of use, and vice versa." My inference is, that the parishioners *not repairing* the chancel, *have no right of use in it*. I state this as a general rule, not *universal*; admitting that *special* customs may occasionally supersede it. I also observe that *repair* is an *indispensible evidence generally*, not the *origin* of the right. And, I think, Mr. Editor, that Judge Bayley's observations, to which you were so obliging as to make reference from my letter, seem to recognise these principles.

To conclude this long letter, let me request you, and my able opponent, J. T. L., and your readers in general, to attribute any *seeming* pretension to speak with authority upon this subject, to any thing but intention. Independently of the nature of the question, a *legal* one, of the occupations of my children's holidays (no *vacation* to me), and of many other causes, which ought to create distrust of my own views of this matter, I can assure you, I write in the full spirit of one whose enquiries tend every day to show him more and more things, of which he is, and must be, ignorant.

Millbrook,
July 16, 1827.

I am your obedient Servant,
J. E. N. MOLESWORTH.

IS THE FEE FOR ERECTING A MONUMENT A SURPLICE FEE?

MR. EDITOR.—Frequently have I acknowledged the great advantage your miscellany affords of communication between the younger and the more experienced members of our profession, not only on points at issue between the clergy and laymen, but also those in which we ourselves are exclusively concerned. I trust, Sir, you will now pardon me, if, relying on your readiness to give insertion to any thing contributing to throw additional light upon a subject involved in misapprehension, or which may have escaped the notice of other authors professing to treat on ecclesiastical matters, I am led to lay before you the following case, in sincere hopes that some of your correspondents will give it their attention.

At the time I was holding a curacy by licence from the Bishop, which licence assigned to me the customary legal stipend, together with the "surplice fees," without any reservation whatever on the part of the rector, a tablet was erected in the chancel to the memory of a very opulent baronet, interred some time before I undertook the charge of the parish. The rector then claimed the usual fee, which he remitted altogether to the executors; and upon my application to them, it was denied that such a fee was included under the term "surplice fee," and consequently that my claim on the estate was invalid. Feeling, however, that the general custom of the country declared in my favour, I proposed a reference to any number of clergy, or the bishop of the diocese, which, on the same plea, has also been rejected.

Having been unable to acquire information on the accuracy of this point, viz. whether the fee arising from the erection of monuments, &c. *is*, or *is not* a "surplice fee," from the extensive libraries, and by the assistance of my senior friends, and feeling confident that similar cases must have fallen under the notice of many who peruse your excellent publication, I sincerely trust that such will not hesitate to submit their thoughts on it to the public.

Should a similar case exist on record, by a reference to where it may be found, they will confer an additional obligation on, Sir,

Your most humble and obliged servant,

May 22, 1827.

A POOR CURATE.

We do not find that there has been any judicial decision of this point; but a civilian has given an opinion, that the fee for erecting a monument is *not* a surplice fee. This appears to us to be the conclusion to which the reason of the case inevitably leads. A surplice fee is a fee paid for the performance of duty; a fee for erecting a tablet is in consideration of the incumbent's consent, and for the injury done to his freehold. We may observe that the consent of the ordinary as well as of the incumbent should be obtained; for "the ordinary is judge what ornaments are proper, and may order them to be defaced." This was said in the case of *Palmer v. Bishop of Exeter*, (1 Strange 576, 3 Phill. 91.) Sir Thomas Bury set up his arms in the church of St. David's, Exeter, and the ordinary ordered them to be defaced.—EDITOR.

SYSTEMS OF EDUCATION.

If we examine the systems of education and the maxims of life which prevail in christian lands, we shall find that their main object is to make citizens of this world, not to discipline those whose citizenship is in heaven. Accordingly, the books and the conversation and the practices even of that part of the world which is called virtuous, are chiefly directed to make men regular and moral in their lives, and true and just in their dealings, and humane and courteous in their manners; and the system, so far as it goes, is unblameable. I never look on the schemes of such teachers for the improvement of men, without thinking of the practice of half-taught physicians, who attack the symptoms while they leave the distemper that produces them untouched and undisturbed. Before they can apply themselves hopefully to remedy the evils of our nature, they must cordially believe in the great Physician, and learn of Him. Unless His spirit convince them of sin, unless He reveal to them the deep-seated plague of the human heart, to what purpose do they weary themselves in watching and treating the outward signs of the disorder? Their best success is but a work of deceit, so long as the original malady is buried in the depths of the heart, and hidden from their eyes, and removed from their touch, and placed beyond the reach even of their suspicion or conjecture. Their happiest resources will but disguise the mischief; they will only

draw a film over the ulcerous place, while the unseen corruption is spreading itself beneath.

Shall it be said, that all this savours of extravagance and enthusiasm? Let us then come still closer to the question. Can it be denied that a man may be brought up in principles of integrity, in habits of temperance, in dispositions of friendliness and benevolence;—that he may be adorned with noble and useful qualities; that he may be made in the eyes of the world a most attractive character? Can it be denied that an individual may be thus trained and accomplished, and that all this while he may be ignorant of the Redeemer and Sanctifier of mankind, or but very obscurely acquainted with their offices? What, then, is to be expected of this pupil of mere human wisdom, thus untouched with the influence of that wisdom which is from above? Doubtless many a generous and splendid action may be expected from him,—much service to the great interests of his country,—much exertion that may win the gratitude of man,—and much display that shall command their acclamations. All this may reasonably be expected from one who is educated merely for this world; for all this we occasionally find exemplified in persons who seem never to have felt the powers of the world to come! But still the question will recur,—Is it to be expected, that in one thus trained after the fashion of this world, the secret curse of our nature should be disarmed? Can it be expected that the evil principle within should be tamed and mortified; that the whole body of sin should be abolished, and death robbed of its fatal sting? Can a human being, with his ambition straining chiefly after the praise of men, be safely regarded as a candidate for the mercy and favour of the living God? If he can, to what purpose have the Redeemer and Sanctifier been revealed? To what end hath the Father of Mercies ordained his scheme for our salvation before the foundations of the world? To what end hath the Son endured unutterable humiliation to effect it? To what end doth the Holy Ghost stand ever ready to plead with the spirits of men, and to strive against their corruptions? To what end is all this travail for our redemption, — all these means of grace, all these hopes of glory,—if man, after all, can be his own deliverer? And if he *cannot* deliver himself, is it not his duty to embrace, with joy and thanksgiving, the means which God hath provided for his deliverance? Is it not eminently “a work of God,” that he believe on Him whom God hath sent to effect this great salvation?—To believe in Him, not with a cold, inactive, motionless faith, but with a lively and grateful reliance; --- a reliance which seeks to Him as the only guide and protector of the soul, and which looks to Him as the only source of wisdom and righteousness, --- of sanctification and redemption.---*Extract from a Sermon.* C. W. L.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

REPORT OF THE BARKING DISTRICT COMMITTEE.

THE activity of this committee is manifest, and we regret we can only make a few extracts from its excellent report. Heartily do we pray that the friends of the Society in other districts may go and do likewise.

Shops.—Applications for two new shops, and an increasing demand for books, afford satisfactory evidence of the benefit which the public as well as the committee, has derived from the shops.

Lending Libraries.—Much attention has been paid, with very happy effects, to the suggestions of the committee in their last report. Libraries have been established at Leyton and Barking; at the latter place with peculiar advantage. Attempts, on a smaller scale, have been made at Woodford and Wansted; and a library has been placed in the large workhouse at West-ham, by order of the Vestry. Some private families have made the same experiment on a still smaller scale, "as an interesting and improving resource for servants." The committee, aware that "knowledge is power," rejoice to be the means of thus giving a further direction to that power which is so beneficially communicated by the National Schools.

The Lord's Day.—In the last report, the gratifying state of education in this deanery was noticed, as a subject which came within the cognizance of Promoters of Christian Knowledge. For a similar reason, but with very different feelings, the committee now advert to the profanation of the Sabbath-day. During the last year, a letter from the clergy of the district has brought this subject forcibly to view. Some improvement, it is hoped, has taken place; but *plainly*, much is wanting; there are still many works, neither of necessity nor charity, which continue to be done, and many duties left undone. On such a subject the committee feel the great benefit of

example and exhortation; they entreat all, especially their own members, to sanctify the Sabbath, as the best means of promoting Christian Knowledge; and further, suggest, that there are many papers and tracts, on the Society's catalogue, well calculated to advance this most desirable object.

The committee conclude, by again adverting to the numerous objects which engage the attention of the Society. They mention with pleasure that they have received separate donations to the amount of 57*l.* in aid of the fund for Native Schools in India. The immense importance of calling others "into the marvellous light" we enjoy, and the comparative facility of "training up a child in the way that he should go," has long since rendered the Schools in India an object of primary importance. The committee give a list of Contributors in the District, and commend the cause to a discerning and christian public. They feel, however, that the general designs of the Society have the first claim to attention; and once more, they confidently submit them to the inhabitants of this populous district. The funds they now possess, are, indeed, sufficient for its own immediate exigencies; but the necessities of our poorer brethren in many parts of the United Kingdom; the continued applications from the colonies for gratuitous grants; the supply of Missionaries who are under the protection of other Societies; the enormous demands of India for instruction and improvement; and the immense multitudes, whom, by these and other means, the Society is anxious to feed with "the bread of life:"—these are pleas which they adduce to move the hearts of all men;—they invite the humblest to "throw his mite into the treasury;" they entreat the rich "to give freely," as they have received.—"Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for GOD LOVETH A CHEERFUL GIVER."

NEWBURY DISTRICT COMMITTEE.

THE thirteenth anniversary meeting of the Newbury District Committee, was held on Wednesday, the 20th of June. The company, as upon former occasions, met the mayor and corporation of Newbury at breakfast, at the Mansion House; and from thence, attended by the Lord Bishop of Gloucester, the Archdeacon of Berks, and the Clergy of the Deanery, proceeded in a body to the church, where a most impressive and appropriate sermon was delivered by the Bishop, before a very numerous congregation. At the conclusion of the service, a collection was made at the doors, amounting to 50*l.* 6*s.* 9*d.* The company then adjourned to the National Schools, the children of which were publicly examined by the Bishop, who expressed his approbation of the satisfactory manner in which they severally acquitted themselves, and distributed rewards amongst the most deserving. At four o'clock, a large party dined with the stewards at the Pelican; and his Lordship the Bishop of Gloucester was pleased to signify the high gratification which he had experienced at witnessing the proceedings of the day, and to express a hope that the spirited example set by the Newbury District Committee might speedily be followed in his own diocese.

BARBADOS SOCIETY.

No one can view the progress of a sound system of education in our West India colonies but with the greatest satisfaction; for he sees in it the future basis of a complete and happy emancipation; an emancipation which will be effected without any violent convulsion, and which will be advantageous to every one. We now notice the eighth anniversary of this society. And who will not rejoice that the observances—the Christian observances of this happy land, are witnessed amongst a people who once sat in darkness and in the shadow of death!

The Lord Bishop, attended by his chaplains, the Rev. W. Harte, and the Rev. R. Holberton, and accompanied by the Venerable the Archdeacon, and nearly all the Clergy of the island, with

a few other gentlemen, and preceded by nearly two hundred boys and girls of the Central Schools, the master and matrons,—formed a procession from the school to the cathedral, about half-past 11 o'clock. After the morning service had been read by the Rev. R. F. King, curate of St. Michael, a sermon was preached by the Rev. J. Packer, the late master of the school, from Prov. xix. part of the 2d verse;—"That the soul be without knowledge, it is not good." The paramount importance of *Christian* knowledge was powerfully enforced by the preacher, and the claims of our poor white brethren on the charity of the public were very ably, very feelingly, and, we trust, very successfully urged. After sermon, the following hymn was sung in very good style by some of the boys, accompanied by the organ:

"O THOU that from the mouth of babes
Art wont to perfect praise,
Almighty Father, hear the song
That we thy children raise.

"How blest are we, who, early taught
To know and love thy truth,
Far from the haunts of sinners spend
The morning of our youth.

"And blest be they whose pious care
Has wrought this work of love;
Yea, blest on earth, and still to be
For ever blest above.

"Grant, Lord, our prayer! And O, may still
The stream of bounty flow,
That thousands yet unborn may chaunt
Thy praise, as we do now."

The collection for the day was 94*l.* 10*s.* 7½*d.* A great number of persons went to the Central School after service, where they were gratified by seeing this large assemblage of pupils—these interesting objects of public and private charity, enjoy a most excellent and plentiful dinner. Every countenance in the room looked happy. In almost every point of view, the day was most gratifying and delightful.

BATH DISTRICT SOCIETIES

Of Promoting Christian Knowledge,—of the National Schools,—and of the Society for the Propagation of the Gospel in Foreign Parts.

THE fifteenth anniversary of the above Institutions was celebrated in

Bath, on Tuesday, May 22. The committee proceeded from the Guildhall to the Abbey, to attend divine service; where an admirable and impressive discourse was delivered by the Rev. James Pears, LL.B. rector of Charlcomb, and master of the Grammar School. The preacher's text was Col. ii. 8, from which he took occasion to enlarge on the danger of mere intellectual knowledge apart from religious instruction.

The meeting afterwards adjourned to the Guildhall, where the Archdeacon of Bath was called to the chair. An able and interesting Report of the Society for Promoting Christian Knowledge was then read. It was resolved that an address, from which the following is an extract, should be sent to the Parent Society:

We have long contemplated with pleasure the progressive extension of this Society both at home and abroad; we have beheld, with unalloyed satisfaction, the adoption of measures which have connected its operations with the British Colonies and dependencies in every part of the world; and in particular, we have been forcibly struck with that comprehensive wisdom which has recently dictated the translation of several of our books and tracts, (including various extracts from the Holy Scriptures) into the French and Spanish languages for the use of our colonies.

But, whilst we sincerely congratulate your Board on these liberal and judicious measures, as relative to foreigners, we most respectfully submit, that it is a duty still more incumbent on this Society to provide for the religious wants of all the home-born subjects of the United Kingdom, and more especially, to afford every facility by which the Holy Scriptures and the Liturgy of the Established Church may be read by all classes of our fellow-countrymen in their native and vernacular tongues.

As friends of this Society, we deem it quite unnecessary to dwell on the importance of a principle which has so long been sanctioned and recognized by our Rules and Regulations, and which has been practically adopted by admitting versions of the Scriptures and Book of Common-Prayer in the Welsh, Gaelic, and French languages on the list of the Society.

But we feel it our duty on the present occasion to urge its application to the wants of *Ireland*; where a large number of the poor, as we are credibly informed, are still attached to their native language, and are either unwilling or unable to read the

Scriptures in any other form. We submit this measure to your consideration, simply on the grounds of remedying an important defect in the Society's operations, and without the most distant allusion to any party or political feelings. If it be a fact, that there are many thousands of native Irish who would accept the Scriptures in their own tongue in preference to that of any other translation, we feel it our duty, as members of this Society, to declare, that we are bound to supply them with such a version of the Scriptures. We therefore earnestly entreat you to take immediate measures for placing Irish Bibles, Testaments, and Prayer-Books, on the permanent list of this Society; and we respectfully suggest that such versions be printed in the cheapest form, and be interperaged with our standard English text.

Should this important and national measure be carried into effect, we confidently hope that it may eventually lead to a far more general connexion of our Society with the sister kingdom. And it is our hearty and earnest prayer, that a Society which has conferred the most inestimable benefits on the English Church, may yet be reserved to disseminate its blessings in the Church of Ireland; that it may prove the bond of a more efficient ecclesiastical union; and that the period may not be far distant, when Associations for Promoting Christian Knowledge may be extended to every diocese and district of the United Kingdom.

The Rev. Mr. Mount, the Secretary of the *Society for the Propagation of the Gospel*, delivered a most luminous and interesting Report of the proceedings of that noble institution. He dwelt particularly on the vast exertions which were making to spread Christianity in every quarter of the globe, and on the inadequacy of the funds of this Society to effect its benevolent purposes. Though "the Star in the East" no longer cheers the Indian Church—Bishop Heber's death has for the time cast a cloud on the brightening prospects of Oriental Christendom—yet "the Sun of Righteousness" still shines—"there arises light in the darkness"—and the Christian cause is progressively advancing in that vast Peninsula. The Report dwelt particularly on the advantage of encouraging the smallest subscription or donation in behalf of this excellent Society.

The other motions being disposed of, the company separated, highly

gratified with the cheering account which they had heard of the success of these institutions, both at home and abroad.

In the evening, the Anniversary Dinner was given at York House. After dinner several interesting communications were made by the Secretaries on subjects connected with the business of the day. The annual collection for poor widows was made; and the company retired, after an evening passed in mutually encouraging each other to proceed in their labours of Christian charity and usefulness.

NORTHAMPTON

DISTRICT COMMITTEES.

Societies for promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts.

Extract from a letter dated Northampton, July 5th, 1827.

"The Bishop of Chester is come to this place for the purpose of preaching at the anniversary of our District Committees, which he did yesterday, most effectually, in all respects, I trust. The benefit of his exertions in regard to the increase of our funds is palpable and evident at once; our collection at the church doors was 92*l*. To my observation, the fruit of his labours was not much less clear in the warm attachment to himself and to the cause in hand, with which his conversation and manner and preaching inspired all who witnessed them. This is a result of the day, for the development of which we must wait. I hope it will not prove a day quite without benefit to himself; for the good will and kindness with which all greeted him will surely be a great encouragement to him."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

MR. EDITOR.—I was delighted to read the account of the meeting of the "Society for the Propagation of the Gospel" in a late number, and am glad to find that the public are beginning to take a lively interest in its concerns. I am induced to trouble you with this in order to repeat a suggestion which I observe in your last volume, (p. 542,) relative to the preaching of charity sermons on behalf of the Society. The best (because the most efficient) method of obtaining increased assistance, is by the establishing District Committees; but as this important object cannot be accomplished all at once, a good way to elicit the contributions of Christians is to advocate the cause from the pulpit. This is a very easy manner both of increasing the funds of the Society, and making it more known; for, unhappily, many excellent persons who would be most willing to assist in this work and labour of love, are totally unacquainted with the existence of such a Society.

Especially on Churchmen, has the Society in question strong claims; for when they pray that "God's way may be known on earth, his saving health among all nations," "that it would

please him to bring into the way of truth all such as have erred and are deceived;" and "that he would have mercy upon all men," it becomes them to use such means as, with the blessing of God, may bring about the glorious event they pray for. The blessings of the gospel are not given to us to "hide under a bushel," but we are *commanded* to "let our light shine before men." This is no matter of choice, but of *imperative duty*; and how shall we answer if we neglect to perform it? Freely we have received the blessings of the gospel, and it surely becomes us to impart them freely to others.

I think almost every clergyman might have an annual sermon in his church in behalf of this Society; surely it would not interfere with, or affect the local charities of his parish; at all events, the plan I propose is worth trying.* I myself have no doubt as

* If there be an objection to a collection being made, the clergy may certainly explain the nature and designs of the Society to their parishioners from the pulpit, and so remove the dark ignorance which prevails respecting them. By this means the public would be prepared for the establishment of District Committees.—EDITOR.

to its success, if introduced with a becoming spirit. May the Holy Spirit of God direct and instruct us, to labour to promote his glory and forward the salvation of mankind, and direct and counsel us in all difficulties, and make

us ready and willing to do every good work.

With my hearty prayers for the success of our exertions, I beg leave to subscribe myself, A CHURCHMAN.
London, June 5, 1827.

BRITISH SOCIETY FOR PROMOTING THE RELIGIOUS PRINCIPLES OF THE REFORMATION.

THE objects of this society, which was formed on 21st of May last, are:—

1. To enable clergymen and others engaged in promoting the Reformation in Ireland, to purchase such quantities of Bibles, Testaments, and Tracts, as the increasing wants of their respective parishes and districts may require.

2. To supply individuals and associations with the means of circulating such instruction and information as may best meet the present circumstances of Ireland.

3. To enable the friends of the Reformation to defray the expenses incurred by meetings for religious discussion, and by the publication of their proceedings, for which no Society at present provides.

4. To collect and circulate authentic intelligence respecting the progress of the Reformation.

5. To promote such modes of instruction as are best suited to the condition of the lower orders of the Roman Catholics throughout the empire.

The committee observe:—

The indispensable necessity of adopting such means, under the present circumstances of Ireland, is attested by those who are best acquainted with her spiritual wants, and will be admitted by all who duly consider the nature of those efforts to which, under the divine blessing, we must trace the religious privileges which we our-

selves enjoy. Under a deep sense of the responsibility which attaches to the professors of the Protestant faith, the Reformation Society proposes to occupy this important field of exertion; and whilst its aim will be to contrast, in every fair and open way, the doctrine and practice of the Church of Rome with the revealed will of God, its committee trust that they shall be enabled to discharge this duty not less with meekness and affection, than with Christian fidelity and Christian wisdom. They desire to persuade their Roman Catholic brethren, by their conduct as well as by their professions, that, in exposing what they deem the pernicious errors of the Roman Catholic religion, they are influenced solely by the interest they feel for their present and eternal welfare, and by a humble desire to promote the glory of God.

From the above statement, the public will perceive that the British Reformation Society will hold out no secular inducement to their Roman Catholic countrymen, for the purpose of accomplishing their objects: it will be equally obvious that the views of the Society have no connexion whatever with politics. Their high and holy aim is, to diffuse religious truth, and religious truth alone, and to leave the result in the hands of that God who has said, "My word shall not return unto me void." For the support of an object so unexceptionable, and pursued by means so simple, the Society would earnestly solicit the help of the Christian philanthropist of every Protestant denomination; and they trust their appeal will not be in vain.

NATIONAL SCHOOL SOCIETY.

At a meeting of the general Committee of this Society, in St. Martin's vestry, London, on 27th June, 1827. Present: the Lord Bishops of London, St. Asaph, and Bristol; Archdeacon Cambridge, Lord Kenyon, Sir J. Langham, Dr. Bell, and other members of the Committee, the following grants were made in aid of schools now being established: viz. Kidderminster, Worcester, 150*l*; Hawkey,

Hants, 100*l*; Helston, Cornwall, 100*l*; St. Giles's in the Fields, and St. George's Bloomsbury, London, 500*l*; Llanarmon Mynydd Mawr, Denbighshire, 65*l*; West Wickham, Berks, 10*l*, (additional); Englefield Green, Egham, 100*l*; Great Musgrave, Westmoreland, 50*l*; Llandough, Glamorganshire, 25*l*; Loughton, Sussex, 40*l*; and Aislaby, Yorkshire, 10*l*. (additional).

LITERARY REPORT.

In the Press.—A Sermon preached at Northampton, July 4th, on behalf of the Societies for Promoting Christian Knowledge and for Propagation of the Gospel in Foreign Parts, by the Right Rev. Charles James, Lord Bishop of Chester. Printed at the request of the members of the District Committees.

A Visitation Sermon preached at Northampton, before the Right Rev. Herbert, Lord Bishop of Peterborough, on Monday, July 16th, 1827, by the Hon. and Rev. George Spencer, M.A. Rector of Brington, Northamptonshire, and Domestic Chaplain to the Lord Bishop of Chester. Printed at the request of the Lord Bishop and the Clergy present.

A Sermon preached in the Church of West Hackney, Middlesex, on occasion of the Death of the Rev. George Paroissien, M.A. late Rector of that Parish. By the Rev. H.H. Norris, M.A. Rector of South Hackney, Prebendary of St. Paul's and of Llandaff, and Chaplain to the Earl of Shaftesbury.

The Rev. Thomas Sims has nearly ready for publication, an Apology for the Waldenses; exhibiting an historical view of their origin, orthodoxy, loyalty, and constancy. With an Appeal to several European governments on their behalf. In 8vo.

Preparing for publication, a History of England, from the earliest period to the present time, in which it is intended to consider men and events on Christian principles. By a Clergyman of the Church of England. To appear in monthly numbers, and to be completed in 4 volumes 12mo.

The second part of the Rev. S. T. Bloomfield's *Recensio Synoptica Annotationes Sacræ*; or, Critical Digest of the most important Annotations on the New Testament. In 4 vols. 8vo.

Dr. Brewster, of Edinburgh, has announced a System of Popular and Practical Science. The object of this publication is to furnish the educated classes, but particularly the young, of both sexes, with a series of popular works on the various branches of science, brought down to the humblest capacities, and yet capable of impart-

ing scientific knowledge to the best informed ranks of society.

Messrs. Parbury, Allen and Co. have nearly ready for publication a Memoir relative to the Operations of the Serampore Missionaries; including a succinct Account of their Oriental Translations, Native Schools, Missionary Stations, and Serampore College.

CURE FOR THE STING OF WASPS.—

It has been found by experience that the best remedy for the sting of wasps and bees is to apply to the part affected common culinary salt, moistened with a little water; and even in a case where a person has accidentally swallowed a wasp in a draught of any kind of liquor, and been stung by it in the pipe, the alarming symptoms that ensue may be almost immediately relieved by swallowing repeated doses of water saturated with salt.

PLACES OF WORSHIP IN THE METROPOLIS.—

Episcopal churches and chapels, 200; Independent chapels, 66; Wesleyan Methodist ditto, 36; Baptist ditto, 32; Calvinistic Methodist ditto, 30; Presbyterian (Scotch and Unitarian) ditto, 16; Roman Catholic ditto, 14; Quakers' Meetings, 6—Total, 400. Calculating the average attendance at 500, and that one in three only can be present at divine service on account of age, sickness, &c. the number of persons provided with accommodation in that way in London will amount to no more than six out of every thirteen of the inhabitants! The churches of the Establishment are calculated for only three out of every thirteen!

MUSICAL MS.—A very valuable musical manuscript, by Guillaume de Machault, who was valet-de-chambre to Philippe-le-Bel, in 1307, has been discovered in the Royal Library at Paris. It contains several French and Latin anthems, ballads, &c., and concludes with a mass which is supposed to have been sung at the coronation of Charles the Fifth, in 1364, and which proves that at that time they were acquainted with the art of composition in four parts.

LIST OF NEW PUBLICATIONS.

Sacred and Miscellaneous Poems, 18mo. 2s. hf.-bd. — ACKLAND's Return of the Vaudois, 2 vols. 8vo. 1l. 10s. bds. — GARBETT's Nullity of the Roman Faith, 8vo. 9s. 6d. bds. — JENKIN's and HOSKING's Architectural Ornaments, folio, Part I. 6s. India, 10s. 6d. — LE BRUN's Lithographic Drawings, imp. folio, 5l. 5l. bds. — LAWRENCE on the Nobility of the British Gentry, 12mo. 4s. 6d. bds. — ROBINSON's Lex Parochialis, 2 vols. 8vo. 1l. 1s. bds. — BRIDGES on the 119th Psalm, 12mo. 6s. bds. — Familiar Conversations for Children, 12mo. 4s. 6d. bds. — MICHAELIS on the Resurrection, 12mo. 6s. 6d. bds. — TENNANT's Papistry Storm, fcp. 8vo. 7s. 6d. bds. — TOLLEY's Explanation of the Trinity, 8vo. 7s. bds. — HEBER's Hymns, 8vo. 7s. 6d. bds. — MOSELY's Dictionary of Latin Quantities, 12mo. 6s. bds. — Religio Militis, Christianity for the Camp, 18mo. 5s. bds. — FRANCKLIN on the Tenets of the Jeynes, &c. 4to. 1l. 5s. bds. — YOUNG's Elements of Geometry, Part I. 8vo. 8s. bds. — STEVENS's Nature and Grace, 12mo. 6s. bds. — Edinburgh Annual Register, 1825, 8vo. 18s. bds. — Calcutta Medical Transactions, 2 vols. 8vo. 30s. bds. — SCULTHORPE on the Poor Laws, 2d edition, 12mo. 4s. 6d. bds. — HALLAM's Constitutional History of England, 2 vols. 4to. 4l. bds. — MILMAN's Bampton Lectures, 8vo. 10s. 6d. bds. — Catalogue of the Library at Queen's College, Cambridge, 2 vols. imp. 8vo. 3l. 8s. bds. — True Charity, a Tale of the Year 1800, 12mo. 5s. bds. — Practical Sermons, 12mo. 5s. 6d. bds. — BAYLIE's Sermons, 12mo. 5s. bds. — SPRY's (Dr.) Sermon on behalf of Sons of the Clergy, 4to. 1s. 6d. — MASSINGBERD's Sermon. — Rambles in Madeira and Portugal, 8vo. 9s. 6d. bds.

TABLE OF CANDLELIGHT FOR AUGUST.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.	
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.
1	3	— 45	8	— 27	11	4	— 3	8	— 7	22	4	— 23	7	— 43
2	3	— 47	8	— 25	12	4	— 5	8	— 5	23	4	— 25	7	— 41
3	3	— 48	8	— 24	13	4	— 7	8	— 3	24	4	— 26	7	— 38
4	3	— 51	8	— 21	14	4	— 8	8	— 0	25	4	— 28	7	— 36
5	3	— 53	8	— 19	15	4	— 10	7	— 58	26	4	— 30	7	— 34
6	3	— 54	8	— 18	16	4	— 12	7	— 56	27	4	— 31	7	— 31
7	3	— 55	8	— 15	17	4	— 14	7	— 54	28	4	— 34	7	— 28
8	3	— 57	8	— 13	18	4	— 16	7	— 52	29	4	— 36	7	— 26
9	3	— 59	8	— 11	19	4	— 17	7	— 49	30	4	— 37	7	— 25
10	4	— 1	8	— 9	20	4	— 19	7	— 49	31	4	— 38	7	— 22
					21	4	— 21	7	— 45					

POLITICAL RETROSPECT.

REVENUE.—The quarterly accounts of the revenue begin to assume a more favourable appearance than they have latterly worn. A comparison between the quarter which ended on the 5th of last month, and the corresponding one in 1826, presents an addition to the total receipts of the former of 45,770*l.* From an increase upon the head of customs of 202,566*l.* it is evident that a considerable improvement has taken place in the foreign trade of the country. Comparing, however, the two years ending July 1826, and July 1827, there has been a decrease on the latter of 1,170,871*l.*

The Lord High Admiral, whose activity and diligence has been unwearied ever since he entered on the duties of his appointment, has commenced a journey round the coasts, with a view to visiting all the dockyards, examining the magazines, and inspecting the state of the ships stationed at each port; a visit which we trust will be attended with many beneficial results to our navy.

FRANCE.—A bureau of censorship on the periodical press has been instituted in France, of as rigorous a character as ever existed previous to the Revolution. This measure has been princi-

pally ascribed to the jealousy of the priesthood, who find the animadversions and exposures made in the more respectable journals have too strong a tendency towards weakening their influence over the minds of their lay countrymen; being frequently made on points so manifestly vulnerable, that any open resentment would tend rather to increase than remedy the evil. They have, therefore, had recourse to the most effectual means for preventing the mischief that might arise from these attacks, and by destroying the liberty of the press, show their conviction that it would otherwise surely—though it might be gradually—prove the destroyer of the popish system. Neither can they be ignorant what a powerful engine they are possessed of, when the management of the press is placed under their control; nor of the uses to which it may be applied in working on the feelings of the public, and preparing them for any change in the government that may be thought advantageous for the church. In consequence of some depredations committed by the Algerines upon the French commerce, a fleet has been dispatched by the latter nation, for the purpose of blockading Algiers; and notice has been given to the European powers, that any vessel attempting to enter that port will be detained. The squadron destined for this service has been spoken with at sea. The operation will be merely that of a blockade; the works demolished by Lord Exmouth having been not only restored, but so strengthened as to render any attempt to batter them desperate.

PENINSULA. --- The powers of the Peninsula remain in the same state of feverish feeling, as for

many months past; and we regret to say, that desertion from the Portuguese troops into Spain has been not only very prevalent, but has met till lately with little effective restraint from the operations of government. No instance of the infliction of public punishment for this crime occurred previous to the rule of the new administration. The present ministers had scarcely entered upon their functions before they received information, that nearly one-half of a regiment stationed in the vicinity of the capital meditated desertion and flight, by boats up the Tagus into the Spanish territories. The first attempt to accomplish this project was made by about forty men from the above regiment, who having seized two boats, fled by night: they were pursued, and one of the vessels, containing nineteen of the fugitives was captured; the other escaped. The prisoners were brought back to Lisbon, and flogged in one of the public squares of the city, detachments from the other regiments being ordered to attend and witness their punishment; and this salutary instance of energy on the part of the authorities has been already productive of very beneficial consequences. In the mean time, the Infant Don Miguel continues to elude compliance with the demands of his imperial brother, and the regulations of the new constitution. He is said, and perhaps truly, to act thus in accordance with the politics of the Austrian cabinet, which are well known to be opposed to the new order of things in Portugal. As a proof of the unsettled state of the country, the attempt which the Portuguese government has been so long making to raise a loan in their own capital, though amounting to no larger a sum than three

hundred thousand pounds sterling, has totally failed,

The imbecility and mal-administration of the Spanish cabinet seems daily to become more evident. Columbian privateers pursue the vessels and interrupt the commerce of the country along its very shores; whilst foreign ships carry on a smuggling trade of immense extent, almost as publicly as if it was the allowed and regular traffic of the kingdom; and in the interior, bands of smugglers and robbers traverse various parts in open defiance of the laws, and with hardly any interruption from those who ought to watch over their execution.

GREECE---The citadel of Athens was occupied by the Turks on the 2d of June, the remnant of the Greek force in the neighbourhood being wholly dispersed. Since that, Ibrahim Pacha has received a fresh reinforcement of cavalry, and has advanced to Patros. The affairs of Greece being thus reduced to the lowest ebb, it affords additional satisfaction that a treaty has been concluded between the crowns of Great Britain, France, and Russia, for the purpose of making an effectual interposition in behalf of the insurgent Greeks; and the Porte having utterly rejected the mediation of the allied powers, measures have in consequence been adopted, in order to compel that government to yield the compliance it has refused to more peaceable negotiations. The arrangements proposed to be laid before the Ottoman Porte are, that the Greeks shall hold of the Sultan, as of a feudal lord, paying an annual tribute, which shall be fixed by agreement; and that they shall be governed by authorities chosen by themselves, subject to the approval of the Porte: and the more fully to complete the

separation between the two nations, the Greeks are to receive possession of the Turkish landed property, situated either in the continent or the isles of Greece, for which they shall pay an equivalent to the former proprietors, either by the payment of an annual sum to be added to the tribute, or some other transaction of the same nature. An armistice is to be demanded of the two contending parties, as a necessary preliminary to the commencement of a negotiation. There is likewise a secret article, by which the contracting powers bind themselves to oblige both parties to consent to these or similar proposals, for the enforcing of which a fleet will be immediately sent into the Mediterranean, composed of thirty-nine ships of war, jointly furnished by each nation. The Russian contingent, consisting of nine men of war, eight frigates, and three corvettes, under the command of Admiral Sineaden, has already passed the Sound, and is daily expected at Spithead; where it will remain about ten days to refit, and then proceed to join the British forces, which have been summoned from different stations to meet at the Dardanelles.

RUSSIA AND PERSIA.--The advices from the first of these countries report the war to be carried forward successfully, and to be rapidly pushed on towards the interior of the latter. After a careful review of the details, we are of opinion, that they belong only to acts of petty warfare of no real importance; perhaps not more glorious to Russia than those of the preceding campaign.

AMERICA UNITED STATES.--The Non-intercourse bill of the United States has produced none of the effects which the sagacity of those with whom that measure origi-

nated anticipated. The British possessions in the West Indies have received an abundant supply of lumber and other articles from their sister colonies in North America; and the subjects of the independent States have not been unwilling to share in this business, nor deficient in their endeavours to do so. The port of Halifax in Nova Scotia, one of the finest in the world, and almost always accessible, has become the centre of an immense indirect trade between the United States and the British West India islands; to the rapid and extensive improvement of the commerce and cultivation of that port and neighbouring districts, whilst the increased export of stores, lumber, and other articles, is largely contributing to increase the wealth of the Canadas. Government at home, to foster these beneficial results, have established a mail directly between the mother country and Halifax.

MEXICO. — Mr. Ward, who has been resident for some years in New Spain, as the representative of the British government in that country, has returned home, bringing with him the ratification of the treaty of commerce between Great Britain and Mexico. The minister was instructed to negotiate for the free exercise of the protes-

tant religion in the dominions of this new State, but in this he could not succeed. The heads of the Mexican republic are said to have expressed their private wishes that such a measure could be adopted; but, at the same time, distinctly stated, that the public mind is so much under the influence of a priesthood decidedly hostile to it, that they could not admit it, and that they must wait till the diffusion of knowledge and better principles should introduce more liberal feelings among the people. Lord Orford is named as the future British minister to this important rising State. He will be permitted to take out a chaplain with him, and celebrate divine service in his own house; to which all his countrymen resident there will have access, and which is the farthest limit of toleration as yet allowed by this free government.

AFRICA. — The Isle of Ascension is improving and becoming of considerable service in the prosecution of our eastern commerce. Spots have been found capable of high cultivation, and are now productive of fruits and vegetables sufficient to furnish refreshments to ships which may be obliged to touch there, as well as supplies of turtle and fresh-water.

ECCLESIASTICAL INTELLIGENCE.

NOVA SCOTIA. — A letter has been received from the Bishop of this diocese, dated St. John's, Newfoundland, 7th June, 1827. His Lordship had arrived a short-time before in H. M. S. the *Orestes*, Capt. Jones, for the purpose of visiting and inspecting this extensive and important part of his jurisdiction. His Lordship was received with unbounded attention by every class of the community, and he had already seen enough to induce him to think favourably of the affairs of the church in that island. Since his arrival, a very excellent church had been consecrated, and 316 persons confirmed by his Lordship: a most respectable committee of the Society for Promoting Christian Knowledge had been organized, and 130*l.* collected to put it in operation. His Lordship expects to be occupied here several weeks; he will have many hundred

miles to travel, or rather sail, in visiting the deep bays on the coast. Before his return to Halifax, his Lordship hopes to visit the most remote point of Chaleurs Bay, in the Gulf of St. Lawrence. We rejoice to say that the health of this excellent prelate is equal to the great exertions he has to undergo.

On Friday, July 6th, the Lord Bishop of Durham held his first visitation at St. Nicholas' Church, Newcastle-upon-Tyne, and was met by a numerous body of clergymen. The sermon was preached by the Archdeacon of Northumberland, from Matt. xiii. 52, and described in an eloquent and impressive strain the spiritual duties of a minister of Christ's Gospel. The Bishop afterwards delivered his charge, which his Lordship prefaced with a just and eloquent tribute to the memory of his predecessor, and then laid down, with an elegant simplicity and great clearness, the course, both spiritual and civil, which he conceived the ministers of the establishment ought to pursue in the present times, when innovations are pressed on all sides. On Saturday, his Lordship confirmed nearly 800 young persons in the same church.

On Monday, July 9th, his Lordship confirmed 670 persons in Ryton church, and afterwards laid the foundation stone of the new church of St. Paul at Winton, in that parish. There was a numerous assembly, and a masonic procession, on the occasion. His Lordship was received on the ground by the building committee, Messrs. Belt, Fenwick, Dunn, Wheatley, Laycock, and others, and being addressed by Humble Lamb, Esq. on behalf of the parishioners and subscribers, replied to that gentleman in a speech of some length.

On Friday, July 13th, his Lordship confirmed 300 young persons at Berwick-upon-Tweed, and afterwards held his visitation.

The Prebend in the Cathedral Church of Rochester, which we stated in our last number had been given to the Rev. W. F. Baylay by the King, has hitherto been held with the Archdeaconry of Rochester, being considered as annexed thereto by certain letters patent or a grant from the crown. Such a grant is void, unless it be duly enrolled in the proper office. Lord Chancellor Thurlow caused the roll to be searched, when the alleged letters patent annexing the Prebend to the Archdeaconry could not be found: Lord Chancellor Eldon directed a similar search to be made, and the result was the same: hence it was concluded that the Prebend was not legally annexed, and the crown accordingly gave the Prebend and Archdeaconry to different persons. Upon a search, however, which has been made on behalf of the present Archdeacon, (Rev. Walker King,) the letters patent have been found duly enrolled, and therefore the presentation made by the crown of the Prebend is void. The letters patent, instead of being entered in the index of the roll under the name of the grantee, as is usual, are entered under the name of the place.

Our readers will observe that the Rectory of Kettering, Northamptonshire, (the next presentation of which was forfeited to the crown by reason of the contract entered into by Lord Sondes, the patron, and the incumbent, that the latter should resign in favour of Lord S.'s brother, being held simoniacal and void,) has been given by the crown to the Hon. and Rev. H. Watson, the brother of Lord Sondes.

NEW CHURCHES.

DONCASTER.—John Jarratt, Esq., a rich and benevolent individual of this place, has vested in the hands of respectable trustees, the sum of 13,000*l.* for the erection and endowment of a new church; thus adding at once a splendid ornament to the town, and increasing the spiritual comforts and welfare of its people. We would also state, that, for the sake of proving their sense of the public obligation to him, or endeavouring to do some justice to such munificence, and helping forward so righteous an undertaking, the Corporation of Doncaster have determined upon the assignment of an eligible plot of ground for the Church and the Church-yard; persuaded, at the same time, that, by reason of the increased and increasing population of the parish, an additional place for divine service has become strictly necessary.

WISBECH.—The act for building and endowing a Chapel of Ease in this place having received the royal assent, workmen are clearing the ground for its erection. The site fixed upon by the trustees is in the Old Market, and we are informed that the plan agreed upon is to erect a handsome octagonal building, with a lofty dome (80 feet high) in the centre. The Rev. Dr. Jobson, vicar of the parish, has handsomely endowed it entirely at his own cost; for which purpose he has assigned to the trustees a farm, consisting of 350 acres of land, lying in Well Fen, considered to be worth 20*s.* per acre, but which the Rev. Doctor had previously leased to the old tenant for twenty-one years, at a clear rent of 200*l.* per annum, thereby securing the sum stipulated to be paid to the officiating minister, and at the same time befriending his old and worthy tenant.

RYDE, ISLE OF WIGHT, 2d JULY.—The New Chapel of Saint James, in this place, erected by William Hughes Hughes, Esq. under the sanction of the Lord Bishop of the diocese and the incumbent of the parish, and capable of accommodating about 650 persons, (including 200 free sittings in the galleries for the poor,) was yesterday opened for divine worship, it having been determined, with a view to the convenience of the public frequenting this watering place, at this season of the year, to postpone to the ensuing spring the finishing of the internal painting and decorations.

PETERBOROUGH CATHEDRAL.—Great improvements have been made in this Cathedral by the Dean and Chapter during the last four years. They consist principally of new roofs over the south transept and the north transept: a restoration of all the broken spires and pinnacles, which were numerous: a complete reparation of the ornamental stone-work, particularly at the west front, which was dilapidated by time: and the opening all the windows which were blocked up, above thirty in number.

The cause of the present mean state of the interior of the choir is, the destruction of the original screen and woodwork by the troops of Oliver Cromwell.

The Dean and Chapter have just issued the following notice:

"The altar screen, and the screen which separates the choir from the nave of this Church, together with the organ gallery, the stalls, and all the woodwork of the choir, although in good repair, are well known to be unworthy of the magnificent structure to which they belong.

"The Dean and Chapter, having lately made their utmost exertions in substantially repairing the Cathedral, and in restoring the architectural ornaments of the exterior, are anxious to complete their work, by remedying these deplorable defects of the interior. With this view they have procured plans and drawings of an appropriate character, from Mr. Edward Blore, an eminent architect in London. But the funds of the Church are, and ever must be, inadequate to so great an undertaking. They therefore think it their duty to adopt an expedient, which has been successful in some other Cathedrals on similar occasions, by respectfully announcing their design to the nobility, gentry, clergy, and other inhabitants of the Diocese of Peterborough and of its neighbourhood, with a hope of obtaining the favour of their assistance.

"The whole expense of the projected work will exceed *Five Thousand Pounds*: the Dean and Chapter have themselves voted £1000 towards it, being the largest sum which their means will allow: and they have individually added their personal subscriptions, in aid of this object, to the amount of £1050.

"If the subscription be not sufficient, the contributions will be returned to the respective Subscribers.

By order of the Dean and Chapter,

"*Peterborough, July 23, 1827.*

JOHN GATES, Chapter Clerk."

SUBSCRIBERS.

His Grace The Lord Archbishop of Canterbury	£200
The Right Rev. the Lord Bishop of Peterborough	200
The Dean and Chapter of Peterborough	1000
The Very Rev. James Henry Monk, D. D. Dean of Peterborough....	200
The Venerable William Strong, D. D. Archdeacon of Northampton ..	50
Rev. Spencer Madan, D. D. Prebendary	400
Rev. Joseph Stephen Pratt, ditto	100
Rev. Joseph Parsons, ditto	100
Rev. William Tournay, D. D. ditto	100
Rev. Richard Lockwood, ditto	100
Rev. Thomas Smart Hughes, ditto	50

CHURCH BRIEFS. Mr. Peel, towards the conclusion of the last session, noticed in the House of Commons the law respecting money collected by briefs in churches; but he said it was not his intention then to introduce a bill on the subject. He observed very considerable sums had been raised by briefs, first, for the repair and building of churches; secondly, for compensation to individuals suffering by fire, or other causes. With respect to the latter object, it seemed requisite to put a stop to it altogether, because when the practice was introduced, no insurance offices were established: in a case where 340*l.* had been lost, the sum raised was 703*l.* of which 86*l.* was the expense of the warrant, and 327*l.* the salary of the collector. The sums raised for the repairs of churches were really so small, that no injury could accrue to the church by abolishing the practice. He proposed, therefore, to abolish briefs for this purpose also,

and to substitute a collection at the church door one Sunday, and that the sums thus voluntarily given should be paid over to the Society for Building Churches: he concluded by moving for an account of all briefs for rebuilding and repairing of churches and chapels, from 15th May, 1819, to June 1827. The motion was agreed to.

LIST OF PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Anson, Henry	Lyngre, R. cum Whitwell	Norfolk	Norwich	Edw. Lombe, Esq.
Baber, H. H. . . .	Stretham, R.	Camb.	Ely	The King <i>pro hac vice</i>
Barber	Little Stukeley, R.	Hunts.	Lincoln	Lady Olivia Sparrow
Beadon, J. Watson,	to be a Canon Resid. of the Cath. Ch. of Wells.			Dn. & Ch. of Wells
Blanchard, I.	to be Chaplain to the Earl Ferrers			
Bligh, John	Mastership of the Grammar Sch. Kimbolton.			The Trustees
Bluck, J.	Bowers Gifford, R.	Essex	London	John Curtis, Esq.
Brocklebank, Joseph	Delamere, R.	Chester	Chester	The King
Buckel, T. S.	Beighton, R.	Norfolk	Norwich	Rob. Fellowes, Esq.
Bull, S. Neville ..	{ Harwich & Dovercourt, V. cum Ramsey }	Essex	London	The King
Carr, Bishop	Canonry of the Cath. Ch. of St. Paul	London		The King
Cockburn, Richard	Barming, R.	Kent	Roch.	The King
Coleridge, G. M. ..	St. Mary Church, V.	Devon	Exeter	Dn. & Ch. of Exeter
Davy, Martin	Cottenham, R.	Camb.	Ely	The King <i>pro hac vice</i>
Evans, W.	Pusey, R.	Berks	Sarum	Bishop of Sarum
Fellowes, John ..	Bramerton, R. & Mautby, R.	Norfolk	Norwich	Rob. Fellowes, Esq.
Ferris, T.	to be Chaplain of H. M. S.	Britannia		
Franklin, F.	Albrighton, V.	Salop	Lich.	Haberdash. Comp.
Fuller,	St. Peter's, Fimlico, C.	Middlesex	London	
Goldney, J. K.	to be Chaplain of H. M. S.	Victory		
Greenwood, J.	Coln Engain, R.	Essex	London	Christ's Hospital
Grenside, Ralph ..	Crathorne, R.	York	York	{ G. Wentworth, Esq. Rob. Chaloner, Esq.
Jenkins, J.	Norton, V.	Radnor.	Hereford	The King
Lafont, J.	St. Ann's, Sutton Bonnington, R. Notts.	York		The King
Lethbridge, C. H.	to be Chaplain of H. M. S.	Hyperion		
Lloyd, T.	to be Chaplain of Hertford	Gaul		
Longley, Charles T.	Tytherly, R.	Hants.	Winch.	C. B. Wall, Esq.
Marshall, William	{ All Saints', V. cum St. Lawrence Evesham }	Worces.	Worces.	The King
Mellish, Edward ..	Deanery of the Cathedral Church of Hereford			The King
Michell, William ..	Barwick, R.	Somers.	B. & W.	John Newman, Esq.
Millingchamp, Dr. .	Archdeaconry of Carmarthen			Bp. of St. David's
Norton, W. A.	Skenfrith, R.	Monm.	Llandaff	William Cecil, Esq.
Pulford, C. Hen. .	Burnham, V.	Somers.	B. & W.	Dn. & Ch. of Wells
Quarles, T.	to be Chaplain of H. M. S.	Briton		
Roberts, E. F.	to be Chaplain of H. M. S.	Gloucester		
Rouch, Frederick	Minor Canonry in Canterbury Cathedral			Dn. & Ch. of Cant.
Slapp, T. P.	Rickingham, inf. & sup. R.	Suffolk	Norwich	R. Holt, Esq.
Somerset, V. P. H.	Honiton, R.	Devon	Exeter	H. Wrottesly, Esq.
Sparke, J. H.	Leverington, R.	Camb.	Ely	Bishop of Ely
Stapleton, M. J. ..	{ Tudley cum Capel, V. Mere-worth, R. }	Kent	Roch.	Lord De Spencer
Still, Peter,	to be Domestic Chaplain to the Duke of Leeds			
Symonds, Thomas	Stanton Hartcourt, V.	Oxford	Oxford	Bishop of Oxford
Watson, Henry ..	Kettering, R.	North.	Peterb.	The King <i>pro hac vice</i>
Webber, George H.	Prebend of Somerley, in Cath. Ch. of Chich.			Bp. of Chichester.
Willoughby, H. P. .	Burthorpe, R.	Glouc.		The King.
Worsley, F. Warton	Prebend in the Coll. Ch. of Ripon			Abp. of York.

CLERGYMEN MARRIED.

Allen, Robert, B.C.L. Fellow of New College, and Rector of Barcombe, Sussex, to Mary, only daughter of the late George Skinner, Esq.
 Davies, Wm. Lewis, M.A. Fellow of St. John's College, and Vice-Principal of Elizabeth College, Guernsey, to Matilda Amelia Slater, of Upper Gower-street, London.

Hony, W. E. Fell. of Exeter Coll. & R. of Baverstock, in the county of Wilts, to Margaret, youngest daughter of the late Rev. Nicholas Earle, R. of Swerford, Oxfordshire.
Valpy, Gabriel, M. A. Fellow of King's College, Cambridge, to Martha, relict of the late Wm. Hedges, Esq. of Newbury.
Urquhart, H. J. M. A. Fell. of New Coll. to Hannah, second daughter of W. Hussey, Esq.

CLERGYMEN DECEASED.

It is with feelings of deep regret that we inform our readers of the death of the Rev. Charles Daubeny, D.C.L. Archdeacon and Prebendary of Sarum, Fellow of St. Mary's College, Winton, and fifty-three years Vicar of North Bradley. The news of his death was as unexpected as the event itself proved awfully sudden; and the shock caused by the intelligence was the more sensibly felt, as the provincial papers, but two days previous to his demise, spoke of the Venerable Archdeacon as in the enjoyment of excellent health, and actively engaged in the arduous duties of his visitation. In our next number, we hope to be able to present to our readers an authentic obituary memoir of this truly good and great man.

Baynes, William, R. of Rickingham, Superior and Inferior, Suffolk
Carr, Thomas, V. of Cherry Marham, Norfolk.
King, Charles, R. of Whitchampton, Dorset.
Kitson, Edward A. V. of St. Mary's Church, Devon.
Nash, J. T. aged 72, R. of St. Thomas, Haverford West, and of Herbrardston, Pemb.
Panchen, William, R. of Woodwalton, and V. of St. Mary's, Huntingdon.
Powell, E. V. of St. Harnan, Radnorshire, and P. C. of Llanwrthwl, Brecon.
Thomas, Evan, V. of Llangrannog and Llandisilio-Goge, Cardiganshire.
Waterhouse, Joshua, R. of Little Stukeley, Hunts, and of Coton, Cambridgeshire.

UNIVERSITY INTELLIGENCE.

OXFORD.

Degrees conferred June 28.

M. A.

Alderson, Rev. Robert, Exeter Coll.
Bayly, E. Goodenough, Fell. of Pembroke.
Berens, Richard Beauvoir, Christ Church.
Boraston, Rev. Gregory Birch, Michel Fell. of Queen's Coll.
Butler, Rev. W. J. Demy of Magdalen Coll.
Dunford, Richard, Fell. of Magdalen Coll.
Dyke, Rev. T. H. Student of Christ Ch.
Eyre, Rev. Daniel James, Offiel Coll.
Glyn, Rev. Carr John, Christ Ch.
Henry, John West, Pembroke Coll.
Jordan, Geo. Colebrooke, Pembroke Coll.
Knapp, Samuel Hartopp, Merton Coll.
Lloyd, Thomas Pryce, Christ Church.
Ludlow, Rev. Edward, St. Edmund Hall.
Marshall, Rev. John, Worcester Coll.
Morpeth, the Lord Viscount, Christ Coll.
Phillott, Rev. J. Russell, Demy of Magdalen.
Thomas, Rev. James, Pembroke Coll.
Vogan, Rev. T. S. Lyte, St. Edmund Hall.
Wingfield, Rev. E. J. Student of Christ Ch.

B. A.

Cole, John Francis, Worcester Coll.
White, James, Pembroke Coll.
Willis, John Fielding, Oriel Coll.
Wroughton, Philip, Oriel Coll.

July 7.

M. A.

Edwards, Rev. Z. J. Fell. of Wadham Coll.

Harding, Rev. Wm. Fell. of Wadham Coll.
Ward, Rev. G. R. M. Fell. of Trinity Coll.
Webber, Rev. T. Charles, Christ Church.
Willes, Rev. Edward, Brasenose Coll.

On Wednesday, June 27th, (Commemo-
ration,) the Honorary Degree of D. C. L.
was conferred on Thomas G. B. Estcourt,
Esq. of Corpus, M. P. for the University;
Henry Hobhouse, Esq. M. A. of Brasenose
College, one of his Majesty's Under Secre-
taries of State for the Home Department;
Edward J. Foot, Esq. of Highfield, Hants,
Vice-Admiral of the Red; Sheffield Grace,
Esq. of Lincoln's Inn; and Christopher
Wren, Esq. of Wroxall Priory, Warwick-
shire.

At the same time, the Rev. James Wil-
liam Geldart, D. C. L. of Trinity Hall,
Cambridge, and Regius Professor of Civil
Law in that University, was admitted *ad
eundem*; after which the Honorary Degree
of M. A. was conferred on Stephen Jarrett,
Esq. Gentleman Commoner of Magdalen
College.

The following gentlemen have been ad-
mitted Actual Fellows of Wadham College:
John Foley, of kin to the Founder; Rev.
Z. J. Edwards. The following elections
have also taken place in the same Society:—
Probationary Fellows—F. Forster, of kin

to the Founder; Rev. Wm. Harding—*Scholars*—Edw. Walwyn Foley, of kin to the Founder; J. B. Dyne, of the county of Somerset; G. E. Gepp, and A. C. Tarbutt, of the county of Essex.

Wm. Falconer, B. A. of Oriol College; Rev. Hubert Kestell Cornish, B. A. of Corpus Christi Collège; George Dawson, B. A. of Exeter College; William Sewell, B. A. of Merton College; and James Fisher, Commoner of Brasennose College, are elected Fellows of Exeter College.

The Rev. John Henry Newman, M. A. Fellow of Oriol College, is nominated a Public Examiner in *Literis Humanioribus*.

Mr. Frederick Wickham is admitted Scholar of New College.

Mr. Charles Palaiet, B. A. of Queen's College, is elected a Fellow of that Society on Mr. Michel's Foundation.

William Abbott, John Hodgson, John Barrow, and John Richardson, are elected Scholars on the Old Foundation of Queen's College.

Lancelot Arthur Sharpe, Thomas French Laurence, and George Adams are admitted Actual Fellows; and James Gilman, Arthur Philip Dunlap, and Robert William Browne, are elected Scholars of St. John's College.

George Malim, Commoner of Lincoln College, is elected one of Lord Crewe's Exhibitioners of that Society.

The Rev. James Robert Pears, M. A. and Mr. J. G. Hutchinson Bourne, B. A. are admitted Actual Fellows; and the Rev. Henry Jenkins, M. A. Mr. R. Durnford, M. A. and Mr. Robert Price Morrell, B. A. of Balliol College, Probationary Fellows of Magdalen College. William Walter Tireman, of Wadham College, and Mr. John Posthumous Wilson, of Lincoln College, are admitted Demies of the above-mentioned Society.

CAMBRIDGE.

Degrees conferred June 30.

B. D.

Evans, John, Fellow of Clare Hall.

LICENTIATE IN PHYSIC.

Steward, John Burdett, Pembroke Coll.

B. C. L.

Birch, Charles, Trinity Hall.

Holbrook, Rev. George, Trinity Hall.

B. A.

Flamank, James, Fellow of King's Coll.

July 1.

HONORARY M. A.

Buceleugh and Queensbury, His Grace the Duke of, St. John's Coll.

B. C. L.

Dawson, Rev. John Fred. Trin. Coll.

B. A.

Cheere, George, Queen's Coll.

King, John Wallace, Trinity Coll.

On Tuesday, July 3,

Being Commencement Day, the following Doctors and Masters of Arts were created:

D. D.

Lamb, John, Master of C. C. C.

Sisson, Joseph Lawson, Clare Hall.

M. D.

Allatt, Christopher John Rob. Trin. Coll.

Clark, Wm. Trin. Coll. Profess. of Anatomy.

Lambert, Edmund, Pembroke Coll.

M. A.

Anderson, Matthew, St. John's Coll.

Arlett, Henry, Pembroke Coll.

Arnold, Charles, Caius Coll.

Atkinson, George, Queen's Coll.

Atkinson, Richard J. Queen's Coll.

Atkinson, Thomas, Pembroke Coll.

Austin, Charles, Jesus Coll.

Ayre, John, Caius Coll.

Bagshawe, Edward B. Magdalen Coll.

Baines, Edward, Christ Coll.

Baldwin, John, Christ Coll.

Barham, Wm. Foster, Trinity Coll.

Battersby, Richard, St. John's Coll.

Bazely, Charles H. B. Clare Hall.

Beaumont, G. D. B. Trinity Coll.

Beaucherk, Charles R. Orlus Coll.

Beaver, Herbert N. Catharine Hall.

Bell, John H. St. John's Coll.

Benyon, Edw. Rich. St. John's Coll.

Bere, Wm. Baker, Emmanuel Coll.

Berry, Jos. W. St. Peter's Coll.

Bingham, Thomas, St. John's Coll.

Birch, William, Catharine Hall.

Bird, Charles Smith, Trinity Coll.

Birkett, George Wm. St. John's Coll.

Blake, George, Emmanuel Coll.

Blomfield, George B. Christ Coll.

Bowstead, James, C. C. C.

Bray, Bidlake, Emmanuel Coll.

Brounlow, John, St. John's Coll.

Browne, T. Murray, Trinity Coll.

Buckle, John, Trinity Coll.

Buckle, Robert B. Sidney Sussex Coll.

Camidge, Charles Joseph, Catharine Hall.

Carrighan, George G. St. John's Coll.

Carter, John, St. John's Coll.

Clayton, Aug. P. Caius Coll.

Cobb, John Francis, St. Peter's Coll.

Coffin, John T. P. Caius Coll.

Colls, Thomas Cooper, Christ Coll.

Collins, William A. Christ Coll.

Cory, Isaac Preston, Caius Coll.

Cowling, John, St. John's Coll.

Crawley, William, Magdalen Coll.

Crosland, John, Magdalen Coll.

Daniel, Richard, Clare Hall.

Dearden, John, St. Peter's Coll.

Denton, Charles Jones, Christ Coll.

Dodsworth, John, Queen's Coll.

- Dovell, Joseph, St. John's Coll.
 Drake, Charles D. M. St. John's Coll.
 Duck, Richard Gelson, St. John's Coll.
 Dudley, Charles, Clare Hall.
 Dunderdale, Robert, St. John's Coll.
 Dunning, Richard, Queen's Coll.
 Evans, David, St. Peter's Coll.
 Evans, William B. Trinity Coll.
 Fearon, Henry, Emmanuel Coll.
 Fitz-Moore, Edmund, Caius Coll.
 Ford, William, Magdalen Coll.
 Foster, William, Trinity Coll.
 Francis, Edward, St. John's Coll.
 Franklin, T. Ward, St. John's Coll.
 Frost, Robert, Catharine Hall.
 Fry, William, Queen's Coll.
 Gage, Thomas William, Magdalen Coll.
 Gedge, Sydney, Catharine Hall.
 Geery, Robert Wade, Emmanuel Coll.
 Gibson, Nicholas William, Trinity Coll.
 Gossip, John H. Pembroke Coll.
 Greaves, Henry A. C. C. C.
 Green, Daniel, Catharine Hall.
 Grubb, Edward, Trinity Coll.
 Guest, Edwin, Caius Coll.
 Gurney, John H. Trinity Coll.
 Hall, Thomas G. Magdalen Coll.
 Hannam, Edward P. St. John's Coll.
 Hargrave, Jacob, St. John's Coll.
 Hell, G. Selby, St. Peter's Coll.
 Herring, Armine, C. C. C.
 Hill, Edmund, Christ Coll.
 Hill, Walter Henry, Emmanuel Coll.
 Hills, John, St. John's Coll.
 Hogg, John, St. Peter's Coll.
 Hoole, Frederick P. Trinity Coll.
 Hooper, William N. C. C. C.
 Hyde, William, St. John's Coll.
 Image, John, Caius Coll.
 Jeremie, James A. Trinity Coll.
 Jesson, Cornelius, St. John's Coll.
 Jones, Jenkins, St. John's Coll.
 Jones, Thomas H. St. Peter's Coll.
 Kinsey, Matthew, Trinity Coll.
 Latten, William, St. John's Coll.
 Lawson, Charles, St. John's Coll.
 Lawton, Edward C. Clare Hall.
 Layton, William Henry, Queen's Coll.
 Lendon, Charles, Trinity Coll.
 Lloyd, Mauritius, Emmanuel Coll.
 Lubbock, John, Caius Coll.
 Lunan, John, Caius Coll.
 Lutwidge, R. W. S. St. John's Coll.
 Major, John Richard, Trinity Coll.
 Malkin, Frederick, Trinity Coll.
 Martin, Francis, Trinity Coll.
 Maxwell, John G. Caius Coll.
 Miller, John Dove, St. John's Coll.
 Montgomerie, G. S. M. Christ Coll.
 Montgomery, Robert, St. Peter's Coll.
 Napleton, William T. Sidney Sussex Coll.
 North, Frederick, St. John's Coll.
 Parry, John Docwra, St. Peter's Coll.
 Paynter, Samuel, Trinity Coll.
 Pearson, Frederick B. Trinity Coll.
 Peckett, Henry, Trinity Coll.
 Pickford, Francis, Queen's Coll.
 Pigott, John Charles, Trinity Coll.
 Pixel, Henry, Clare Hall.
 Place, William Henry, Trinity Coll.
 Remington, Thomas, Trinity Coll.
 Rigg, Joseph, C. C. C.
 Rising, Robert, Pembroke Coll.
 Robinson, Isaac B. Trinity Coll.
 Robinson, Nicholas, Trinity Coll.
 Robson, Richard Swan, Catharine Hall.
 Rodmel, John, Trinity Coll.
 Ruddock, Richard P. St. John's Coll.
 Sandys, William Travis, Pembroke Coll.
 Scott, William Hughes, St. John's Coll.
 Scratton, Thomas S. Christ Coll.
 Sealy, William Grudott, St. John's Coll.
 Sendale, Simon, Caius Coll.
 Senkler, Edmund John, Caius Coll.
 Severne, Henry, Christ Coll.
 Sewell, Thomas, Sidney Sussex Coll.
 Shillibeer, John, Jesus Coll.
 Sidney, Jacob, Catharine Hall.
 Smith, Charles A. J. St. John's Coll.
 Smith, Henry Joseph, Trinity Coll.
 Smith, John Abel, Christ Coll.
 Start, William, Trinity Coll.
 Stebbing, Henry, St. John's Coll.
 Sumner, James, Trinity Coll.
 Sutton, Robert W. Clare Hall.
 Synes, Richard, Jesus Coll.
 Taylor, Thomas, Catharine Hall.
 Teeson, John, Clare Hall.
 Tennant, Sanderson, Trinity Coll.
 Thornton, William James, Trinity Coll.
 Truman, John, Catharine Hall.
 Turner, Joseph, C. C. C.
 Turner, William H. Pembroke Coll.
 Valpy, Edward J. W. Emmanuel Coll.
 Wade, Garrod, Jesus Coll.
 Wade, William Serocold, St. John's Coll.
 Wailles, George, Catharine Hall.
 Wardell, Henry, Trinity Coll.
 Waters, Randle J. Christ Coll.
 Wells, Gifford, Sidney Sussex Coll.
 Welsby, William N. St. John's Coll.
 Whitehurst, Thomas B. St. Peter's Coll.
 White, Francis, Trinity Coll.
 Whiter, C. Walter, Clare Hall.
 Willey, Jocelyn, Trinity Coll.
 Williams, Thomas, St. John's Coll.
 Wilnot, Robert D. St. John's Coll.
 Wilson, Edward, Catharine Hall.
 Wilson, Richard, St. John's Coll.
 Wilton, Charles Peter, St. John's Coll.
 Winbolt, Thomas H. Pembroke Coll.
 Winning, William B. Trinity Coll.
 Wood, Samuel S. C. C. C.
 Wood, William Page, Trinity Coll.
 Worsley, Charles C. Pembroke Coll.
 Worsley, John C. Pembroke Coll.
 Yorke, Charles Isaac, Trinity Coll.
 Young, Benjamin, St. John's Coll.

COMBINATION PAPER, 1827.

PRIOR COMB.

- August 5. Coll. Trin.
12. Coll. Joh.
19. Mr. Goodrich, Chr.
26. Mr. Harris, Cath.
- Sept. 2. Mr. Heath, Clar.
9. Mr. Cobb, Cai.
16. Coll. Regal.
23. Coll. Trin.
30. Coll. Joh.
- Oct. 7. Mr. Hadwen, Chr.
14. Mr. Gleadall, Cath.
21. Mr. Gooch, C. C.
28. COMMEN. BENEFACT.
- Nov. 4. Mr. Bolton, Cai.
11. Coll. Regal.
18. Coll. Trin.
25. Coll. Joh.
- Dec. 2. Mr. Jefferson, Pet.
9. Mr. Currie, Pemb.
16. Mr. Williamson, Sid.
23. Mr. Kelly, Cai.
30. Coll. Regal.

*Resp. in Theolog.**Oppon.*

- Mr. R. Smith, Trin. { Mr. D'Arblay, Chr.
Mr. Hutchins, Pemb.
Mr. Macdowall, C. C.
- Mr. Pettitward, Trin. { Mr. Burroughes, Em.
Coll. Regal.
Coll. Trin.
- Mr. Pemberton, Pet. { Coll. Joh.
Mr. Hallowell, Chr.
Mr. Venn, Regin.

FOSTER. COMB.

- Aug. 5. Mr. Stedman, Trin.
12. Mr. Harnage, Chr.
19. Mr. Procter, Cath.
26. Mr. Symonds, Joh.
- Sept. 2. Mr. T. Thorpe, Emm.
9. Mr. Seymour, Emm.
16. Mr. A. M. Campbell, Joh.
21. Mr. Ellis, sen. Trin.
23. Mr. Tacey, Regin.
29. Mr. C. D. Brereton, Regin.
Mr. Lyall, Trin.
30. Mr. H. Hatch, Regal.
- Oct. 7. Mr. Pote, Regal.
14. Mr. Blake, Regal.
18. FEST. S. LUC. Mr. Darby, Cai.
21. Mr. Wordsworth, Pemb.
28. Mr. Mirehouse, Clar.

- Nov. 1. Mr. Lodington, Clar.
Mr. Paske, Clar.
4. Mr. King, sen. Regin.
11. Mr. Graham, Regin.
18. Mr. Carr, Regin.
25. Mr. Atkinson, Regin.
30. Mr. Gilly, Cath.
- Dec. 2. Mr. Abdy, Jes.
9. Mr. Stevens, Jes.
16. Mr. Sheepshanks, Jes.
21. Mr. Case, Jes.
23. Mr. Croft, Chr.
25. Mr. Millett, Chr.
26. Mr. Clarke, Chr.
27. Mr. Mirehouse, Chr.
28. Mr. Wilkinson, Joh.
30. Mr. Bullen, Joh.

*Resp. in Jur. Civ.**Oppon.*

- Mr. Clarkson, Jes. { Mr. Hustler, Jcs.
Mr. Seymour, Pemb.

*Resp. in Medic.**Oppon.*

- Mr. Shaw, Cai. { Mr. Bond, C. C.
Mr. Morton, Trin.

The following persons have been elected Preachers each for the month to which his name is affixed:—

- October . . Mr. Graham, Christ's.
November . Mr. Walter, St. John's.
December . Professor Lee, Queen's.
January . . Mr. H. V. Elliott, Trinity.
February . Mr. Lonsdale, King's.
March . . Mr. Blunt, St. John's.
April . . . Mr. Rose, Trinity.
May . . . Mr. Le Bas, Trinity.

Rev. Gilbert Gilbert, M. A. of Wadham Coll. Oxford, has been admitted *ad eundem*; and Benjamin Young, of St. Edmund Hall, Oxford, is incorporated B. A. of this University.

Lamplugh Brougham Dykes, B. A. of St. Peter's College, is elected a Foundation Fellow of that society.

John Hogg, M. A. of St. Peter's College, is elected a Bye Fellow of that society.

Died at his brother's house in Portland-place, London, George Leycester, Esq. M. A. Fellow of King's College, in this University.

We understand Dr. Wordsworth, Master of Trinity College, will succeed the Bishop of Lincoln as Regius Professor of Divinity without opposition.

NOTICES TO CORRESPONDENTS.

We request all Communications in future may be addressed to Messrs. Rivingtons, St. Paul's Church Yard.

We are compelled to postpone an article on the Unitarian Marriage Bill, and several other articles.—We have received "Luicus," and "Christian Layman."—We are particularly obliged by the Communication from Peterborough.

THE
CHRISTIAN
REMEMBRANCE.

SEPTEMBER, 1827.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The History of the Inquisition of Spain, from the time of its establishment to the reign of Ferdinand VII. abridged and translated from the original works of D. Jean Antoine Llorente, formerly Secretary of the Inquisition.* London: Whittaker.

POPE INNOCENT III. is said to have achieved the two most signal triumphs over sense and humanity—the establishment of transubstantiation and the origin of the Inquisition. While the first insisted on a corporeal presence in the Eucharist, the other was levelled against a sect whose chief imputed heresy was the corporeal existence of the Deity. Of two nicely-poised absurdities, each at the extremity, it was heresy to believe the one, or not to believe the other. The Inquisition was launched at the beginning of the 13th century, and its object was to extirpate the heresies of the Albigenses in the south of France—a sect whose name was derived from Albi, in Languedoc, and whose doctrines and origin, towards the end of the 7th century, may be still dimly traced, by the immortalizing light of persecution, through Venice, Bulgaria, Thrace, Pontus, Armenia, and Cappadocia, to Samosata near Antioch. The mild and pious proceedings of the Inquisition were paradoxically intended to outroot the belief in an 'evil principle'—another of the imputed heresies of the Albigenses. However, the inhabitants of Languedoc, preferring to speculate (if they did speculate) on the remote origin of evil, to admitting it presently among them, resisted the inquisitors, and retained their opinions. But Innocent III. well knew that what a limited persecution only strengthens and inflames, may be outrooted by extermination:—he could distinguish between the inefficacy of restraint and the omnipotence of annihilation: while philosophers and historians have taunted tyrants and priests with the impotence of executions and the majesty of opinion, the world has unhappily furnished more examples than one of the utter abolition of a creed by the mere argument of brutal, unlimited force. The repeated crusades against the Albigenses, immediately after the institution of the Inquisition, are the most terrible examples of suc-

cessful persecution on record. No age, no country, no sect, ever sunk and expired beneath such unsparing chastisement, such complete and consummate cruelty. While Christians and Pagans could sometimes interchange courtesies in the Holy Land, and think of mercy in their massacres, and chivalry in their combats, the assumed head of the religion of peace, at home, in all the security of overpowering multitudes, was crushing the hydra-heads of what he was pleased to call heresy, and, with classical precaution, was cauterizing the roots. At Chasseneuil, in the commencement of the crusade, a terrible sample of the mercies of orthodoxy was given in the deliberate burning of all the inhabitants. At another time, 400 fugitives from Carcassone shared the same fate; and batches of miserable peasants were slaughtered or burnt on all occasions for the edification of Europe. At length, when even bigotry was at fault for prey; when year had rolled over year with scarce the shadow of resistance, or the whisper of heresy; when the territories and dignities of the Counts of Toulouse and Beziers, and Carcassone had fallen to the De Montforts, and the Dukedom of Narbonne had compensated the pious energies of a priest,—the objects of the crusade were finished. Once more the Inquisition resumed its silent reign; and though even Gibbon* has recorded, almost with approbation, that of a list of criminals which fills nineteen folio pages of Limborch's history, only fifteen men and four women were delivered to the secular arm, one is less surprised at the scarceness of the victims, than the industry in finding so many sinners, where fire and the sword, for forty years, had stripped the land of heresy and inhabitants together. Whoever had energy or intellect to frame an idea of faith for himself, was soon a heretic; and from those who had neither the wit nor the courage to think for themselves, the Inquisitors had no difficulty in extracting a confession of heresy by ensnaring questions. For example:—"Does the consecrated host contain the whole body of Christ?" "Yes." (And to deny that *any* part was contained would be an heretical denial of transubstantiation; and to affirm that only a *particular* part of the body was contained in the host, would lead to an inextricable dilemma.) "Then you believe, if four priests in one church consecrate each of them a host, each contains the body of Christ?" "I do." "You think, then, there are four Gods?" To which the terrified respondent had no answer.†

The Inquisition had obtained some footing in *Spain* from the year 1232; but the year 1481, when it was remodelled and formally

* Decline and Fall, ch. 54.

† *Vide* Letter from the Consuls of Narbonne to the Consuls of Nîmes, cited in Sismondi's History of the Crusades against the Albigenses. London: 1826. p. 255. Transubstantiation was always a trying topic to the Albigenses and Vaudois. "If the body of Christ," said they, "was as large as our mountains, it *must* have been destroyed by the number of those whom they pretend to have eaten of it." *ib.* p. 7.

established by Ferdinand and Isabella, may be regarded as the real date of the "*Spanish Inquisition*." To this branch of the Inquisition, the work which appears at the head of this article is chiefly confined ; and to this we shall limit our own observations. We will first say a word or two of the work itself, and then give some extracts and notices of the contents, that the reader may form a notion of the history, jurisdiction, and modes of proceeding of this singular tribunal.

The author shall give our readers *his own* history.

Being myself the secretary of the Inquisition at Madrid, during the years 1789, 1790, and 1791, I have the firmest confidence in my being able to give to the world a true code of the secret laws by which the interior of the Inquisition was governed—of those laws which were veiled by mystery from all mankind, excepting those men to whom the knowledge of their political import was exclusively reserved. A firm conviction, from knowing the deep objects of this tribunal, that it was vicious in its principle, in its constitution, and in its laws, notwithstanding all that has been said in its support, induced me to avail myself of the advantage my situation afforded me, and to collect every document I could procure relative to its history. My perseverance has been crowned with success far beyond my hopes ; for, in addition to an abundance of materials, obtained with labour and expense, consisting of unpublished manuscripts and papers, mentioned in the inventories of deceased inquisitors, and other officers of the institution, in 1809, 1810, and 1811, when the Inquisition in Spain was suppressed, all the archives were placed at my disposal ; and from 1809 to 1812 I collected every thing that appeared to me to be of consequence in the registers of the council of the Inquisition, and in the provincial tribunals, for the purpose of compiling this history.—Preface, p. xiii.

A secret enemy of the establishment, with full access to all its mysteries, collecting its rules of guilt and records of iniquity,—before its abolition,---we may be sure has stretched his accusations to the utmost. The bitterness of a renegade is proverbial. When Tertullian became a Montanist, he cast an imputation on his late brethren, unfit to be repeated here, and refuted by himself. But far more probing, because less suspicious, are the voluntary confessions of an accomplice when the junto is dissolved. Assuming then that we have the full accusation before us, we will venture to say, that not the most elaborate defence of the Inquisition has done so much to palliate its crimes as this studied exposition of its maximum guilt. Burnings we have in abundance,—cast up, multiplied, and submitted to the most slashing arithmetic : the names of the victims, the amount of the spectators, and the number of the princes and princesses present ; all these are recorded :— but the horrors of darkness, the midnight shrieks, the viewless voices, the veiled accusers, the wheel, the screws, the thousand instruments of anguish and terror, the secret blood and private revenge, the subterranean jurisdiction, the fetid and dripping dungeon and its pale tenant, the echoing footsteps of the familiars, the repetition of his trial, the creaking hinges, the flickering torches, the endless passages, the gloomy tribunal and sable hangings, the cowed brows of the judges, the *question*, the sweat, the cries and fainting,

and the recommission to his vault,—all these, and the thousand harrowing images that crowd into the very name of the Inquisition, are in vain to be looked for in the pages of M. Llorente. Either the Inquisition has been grossly and childishly disfigured, or M. Llorente has injudiciously, or of necessity, omitted a detail of those individual anecdotes which pick out and define the true spirit of the laws and their effects, more than ten thousand repetitions of names and dates.*

M. Llorente's work is just such a history as one would write of Oxford, who had access to the statutes of each college, and the lists of the masters, fellows, and students, from the foundation hitherto. We will allow M. Llorente the full value of his endless dates, places, and names, but we cannot forgive the remarkable dearth of facts, which have either existed, or many of his imputations and insinuations are unjust.

We opened the book in full recollection of Messrs. Radcliffe and Schedoni, and the pruriency of our expectation was excited by the following sketch, tacked to the preface, apropos to nothing, to prepare our appetite, like a Scotch relish.

One of the prisoners had been condemned, and was to have suffered on the following day. His punishment was to be death by the *pendulum*. The method of thus destroying the victim is as follows:—the condemned is fastened in a groove, upon a table, on his back; suspended above him is a pendulum, the edge of which is sharp, and it is so constructed as to become longer with every movement. The wretch sees this implement of destruction swinging to and fro above him, and every moment the keen edge approaching nearer and nearer: at length it cuts the skin of his nose, and gradually cuts on, until life is extinct. * * * This, let it be remembered, was a punishment of the secret tribunal, A. D. 1820!!!—P. xx.

We entirely disbelieve all this; and our disbelief is founded upon the whole spirit of the proceedings of the Inquisition, gathered from the author's own pages, to which we can safely refer our readers for a refutation of this story, if they are not satisfied with the slight sketch which we shall give ourselves. In fact, as torture has long been considered obsolete and abolished, (p. 64.) and private capital punishment unpermitted and unpractised, (passim,) we can only look on this passage as a bait to catch readers.†

M. Llorente has told us, that above 30,000 persons have perished in

* The only chapter of much anecdote or personal interest is, a long account of the death of Don Carlos, son of Philip II. (p. 377.) which has been as famous and interesting a problem to the readers of Spanish history as the death of Darnley in Scotland. It is well worth reading, but totally unconnected with our subject. † It is fabricated of different materials from the rest of the book, which have long been public; and has no more to do with the Inquisition than the death of Crispus has.

† Don Ferdinand Valdés, in the reign of Philip II., when the Inquisition was pampered almost to political omnipotence, has been stigmatized as the beau ideal of an inquisitor-general. Yet vid. articles 48, 49, 50, 53, 54, 55, of his code, (pp. 242—4.) on the subject of torture. It has been much exaggerated, and at that day, throughout almost the whole of Europe, it was not confined to the Inquisition.

the flames of the Inquisition since its establishment. To ascertain this, he has actually taken a few determinate accounts at different places, and multiplying by the time for which he has *no account*, and by the number of other cities whose victims are unrecorded, he complacently presents us with the arithmetical product, as an authentic list of the sufferers. This will remind our readers of Gibbon's short cut at the number of martyrs. He supposed Palestine to be one-sixteenth of the dominions of Galerius and Maximin, which, on the recorded fact that ninety-two Christians had been there martyred in a given time, would give 16×92 , about 1500 martyrs for the eastern empire; and allowing the same computation for the west, the total will amount to somewhat less than 2000 persons. This he called "a very important and probable conclusion!" (Ch. xvi. in fine.) The propositions of Gibbon and M. Llorente are precisely analogous. Gibbon's problem is, "Given the number of square acres, required the number of martyrs;" while M. Llorente has, "From the number of victims in one place, and in one year, to find the number in 10 places and 100 years;" and, with the childish application of his double rule of three, he has filled several pages at the end of his book,---and vid. p. 519.

We know, therefore, exactly what we knew before, and quite enough, that abundance of persons were burnt by the Inquisition; but we can safely assure our readers, that M. Llorente's 30,000 is too wild even to be called a guess.

The style of the work, which is an abridgment as well as a translation, is more free than one might expect. But it wears many marks of the carelessness with which it has been committed to the press:—and we can scarce pardon a learned translator, for talking of Ignatius Loyola as "*an illuminati*" twice in the same page, (p. 371), and applying the same ungrammatical epithet to Francis Garcia in the 510th.

He who opens M. Llorente's volume for his *entertainment*, will only succeed by that skillful instinct which enables literary alchymists to separate, at a glance, the objects of their own appetites from the mixed mass before them; but all persons will find in it an authentic *framework* of names, laws, and dates, the interstices of which he may fill up from other sources, with facts and anecdotes, without which the contemplation of their causes is as dull and uninteresting as the consideration of possible forces without their effects. With this acknowledgment, we take our leave of M. Llorente.

After the conquest of Grenada, and after a conscientious struggle by Queen Isabella, which does honour to her memory, the Inquisition was remodelled and re-established, to prevent a relapse of the Moorish and Jewish converts:---the world has never witnessed so cruel an insult to the human understanding as this settled and systematic attempt to

compel the conviction of thousands, by goading them to perjury. The fainting orthodoxy of these poor wretches was propped on all sides by threats and chastisement. He who panted in his path was persuaded to advance by the confiscation of his property, and he who recoiled from the steepness of his new faith, fell back upon the lance of some gentle inquisitor, who thrust him into heaven without the merit of desiring it.

The real and clear object of the Inquisition was the confiscation of Jewish wealth. These wretched and unpitied outcasts in vain promised to live peaceably, to retire to their compelled habitations before night, to renounce all professions which were reserved for Christians, and to supply Ferdinand with 30,000 pieces of silver in the war against Grenada. Ferdinand and Isabella wavered; but Torquemada, the first inquisitor-general, appeared before them with a crucifix in his hand, holding it to them with these words:—"Judas sold his Master for thirty pieces of silver: your highnesses are about to do the same for 30,000: behold him, take him, and hasten to sell him." (p. 54.) These words sealed the fate of the Jews; and Mariana says it cost Spain 800,000 subjects. They were permitted to carry with them all their effects, except gold and silver; so that Andrew Bernaldez (a contemporary historian) in his *History of the Catholic Kings*, says, that he saw the Jews give a house for an ass, and a vineyard for a small quantity of cloth or linen.

The strength of the Inquisition was rapidly matured. If a papal bull interfered with its jurisdiction, the inquisitors refused to obey it, alleging that it was repugnant to the laws of Spain: if the ordinances of the king were inconvenient, they pleaded the obligations of the papal bulls and the terrors of excommunication. (Pref. p. xvii.) They eluded the control, and appealed to the protection both of Spain and Rome, by dexterously submitting to the authority of both and neither.

It was easy to extend the surveillance of the Inquisition to any crime, spiritual or civil. Though bigamy, blasphemy, and usury were punishable by the magistrate, the inquisitors drew them to their own tribunal, that they might inquire if their crimes had been committed from the natural depravity of man, or from a notion of their harmlessness—*i. e.* from heretical errors, their own peculiar province. (Pp. 21, 83.) Philip the Second; who was enamoured of the office, extended its jurisdiction to the excise, and subjected the exporters of horses to the penalties of heresy. As early as the reign of Alphonso XI. in the 14th century, the exportation of Spanish horses into France was a capital crime, but it is unknown for what reasons. But when the civil wars broke out between Catholics and Protestants in France, Philip the Second could easily pretend that those who furnished horses, arms, or ammunition to the Protestants, were favourers of heresy, and heretics

themselves. These privileges of excisemen were afterwards lost by an attempt to subject the smuggling of saltpetre, sulphur and gunpowder to the same tribunal of orthodoxy. (Pref. xviii. pp. 271-2.)

The Holy Office was at first founded upon zeal and devotion. Its members were usually monks, and bound to poverty by a vow. But when the inquisitors began to make their progresses with Recorders, Alguazils, and an armed force, their expenses were thrown by the Pope on the several bishops in whose provinces they were disinterestedly labouring to extirpate heresy. The encroachment upon their authority, and this new liability of their revenues, kindled little zeal in these prelates in behalf of their spiritual assistants; and the records of the Inquisition are full of their differences. The fines and confiscations of heretics became a new fund; but even this, when the royal gifts, and the share of the accusers were deducted, was inadequate to the expenditure or claims of the Holy Office. To remedy this, a prebend in each cathedral in Spain was attached to the Inquisition in 1501; and in 1574, after much opposition, the revenues of a canonship in each metropolitan church, cathedral, and college in the kingdom, were added to the holy fund. (Vid. pp. 24, 48, 197-8.)

No part of the inquisitorial code was more minutely defined than that which related to the confiscation of heretical property. In the same way as the property in the goods of an English bankrupt is vested in his assignees by a relation backward to the act of bankruptcy, the goods of a heretic were vested, by confiscation, in the Holy Office, not from the period of accusation or conviction, but from the first moment of his life in which he fell into heresy—a point of time which the tenth article of the code of Torquemada enjoins the inquisitors accurately to ascertain. (P. 40—47.)

When an information of heresy was received, the nature of the crime imputed, and the persons supposed to be cognizant of it, were named by the informer. Their evidence was reduced to writing, read over twice to them, and confirmed. If this "*preliminary instruction*" amounts to a *primá facie* heresy, a circular is sent to all the provinces to know if any other accusation is registered against the same person. This is called "*the review of the registers.*" The accusations are then propounded in distinct forms to the "qualifiers," who are generally scholastic monks, to ascertain if the facts or words imputed, amount to heresy. If they inscribe the "*theological censure*" at the bottom of the page, the accused person is removed to the secret prisons of the office. In justice to an establishment, whose real evils need neither exaggeration nor calumny, our Author shall describe these prisons himself:—

These prisons are not, as they have been represented, damp, dirty, and unhealthy; they are vaulted chambers, *well lighted*, not damp, and large enough

for a person to take some exercise in. Some authors have stated, that the prisoners were chained; these means are only employed on extraordinary occasions, and to prevent them from destroying themselves.—P. 62.

The prisoner, on the three following days, had three *audiences of monition*, in which he was exhorted to confess all that his conscience could suggest to him, but without communicating to him the charges brought against him. After this, the procurator-fiscal draws up his formal accusation; disposing his charges, like a declaration at Westminster, into so many distinct counts, in order to meet the varying evidence of the witnesses: so that the charges, which are in fact only the substance of one act of heresy, are put into the form of several accusations;—a mode of proceeding sufficiently convenient, where all parties understand the object, but which embarrassed and confounded the unconscious heretic by the apparent multitude of his imputed iniquities. The fiscal terminates the requisition by demanding that the *question* shall be applied to the prisoner. (This demand was always made *pro formâ*,—but the use of torture has been long obsolete. We shall say something of it, when we have finished this sketch of proceedings.) What the prisoner confessed under the torture, he was required to confirm next day; which he seldom refused to do, because his apparent insincerity would subject him to a repetition of his pain. He is brought to the audience chamber, and his accusation read: if he wishes to defend himself, he is permitted to choose a lawyer, who is furnished with the deposition of the witnesses, the censure of the qualifiers, and the demand of the fiscal for the examination, and the accusation and the replies of the accused.

The prisoner challenges the unknown witnesses by naming those he considers his enemies, giving his reasons and writing their names on the margin of that article which he deems they are the authors of. If he is fortunate enough to fix on the right persons, and it can be proved that they are the declared enemies of the prisoner, those articles are passed over, unless the morality of those witnesses can be strongly attested—or other reasons induce the inquisitors to make an exception from the general rule.

The depositions of the witnesses, and the replies or explanations of the prisoner, are then submitted to the “qualifiers,” who are to decide whether the witnesses have established the case which in the *preliminary instruction* had received the *theological censure*, whether the replies of the accused have explained the imputation, or proved him a “formal heretic.”

In some cases appeals were allowed to Rome, or the Supreme Council. If there were no appeal, and the prisoner was condemned, he was conducted to the *Auto-da-fè*, there to be reconciled, or *relaxed*;—that is, to be burnt by the justice of the king,—according

to the degree of his guilt. The Auto-da-fè, (anglicè, *an act of faith*) consisted properly in the ceremony of absolving, condemning to penance or, otherwise chastising convicted heretics, and in reading to the multitude a sermon upon the subject; it by no means included that idea of a necessary burning of victims which people sometimes attach to the name.

The prisoners were brought out to the auto-da-fè, accoutred in the *San-benito*. The real etymology of this word is *saco bendito*, from the sacredness attached to the garb of penitence. It was a species of scapulary, distinguished from those of the monks, by reaching only to the knees. It seems formerly to have been made of a brown stuff with yellow crosses, and afterwards of yellow stuff with red crosses. (pp. 28, 70.) One may judge of the terrible fanaticism of the times when these crosses were first used, by observing that they were given by St. Dominic and the other inquisitors to reconciled heretics, as a protection against the zealous Catholics, who were in the habit of massacring all known heretics, armed or unarmed, wherever they met them. (p. 30.) The Crusaders in Palestine wore the cross upon the shoulder; those in Languedoc upon the breast. (Sismondi.) The victims of the Inquisition were distinguished from these, by *two crosses*; and as a farther distinction, Cardinal Ximenez de Cisneros, in 1514, substituted the cross of St. Andrew for the common one.*

The dresses varied with the crime and the intended punishment. He who was "*slightly suspected*," wore the yellow scapulary without the cross. If he was "*violently suspected*" and abjured, he wore half the cross; if he was a "*formal heretic*" he wore it entire.

For those condemned to death, there were also three costumes. They who had repented *before sentence*, wore the crosses and scapulary and the *Caroza*, a conical cap, of the same stuff, and decorated with similar crosses. They who had repented *after sentence*, wore *also* the *Caroza* and *San-benito*, but on the lower part of the latter a bust was painted in the midst of a fire, the flames of which were reversed, to shew that the culprit was not to be burnt till he was strangled. Lastly, the upright flames on the cap and scapulary of the *impenitent*, and the grotesque figures of devils, was the grand climax of typical decoration. (Ch. 9. passim.)

If the heretic escaped, or died undetected, he was burnt in effigy. The effigy was usually an unformed mass surmounted by a head; but when Constantine Ponce de la Fuente, preacher to Charles the Fifth, was burnt by proxy, after his death, his effigy was framed with

* The 'San benitos,' after the execution, or term of penance, or natural decease of the wearers, according to circumstances, were suspended in their parish churches, with their names and heresies inscribed, to perpetuate their infamy. Vid. Code of Valdez. Ch. 22. art. 81.

extended arms, to imitate his attitude in the pulpit, after which his bones were burnt with the ordinary effigy. (p. 222.) .

The heretic who repented at the stake—nay, if, when the cords that bound him were burnt, he could dart to the top of the scaffold and confess, he received absolution, and was strangled before he was burnt; an exquisitely inquisitorial indulgence! which robbed a man, by the unutterable terror of immediate anguish, of his chief merit and only hope, the sincerity of his faith and the constancy of his conviction:—"lorsq'on va pour ainsi dire," as Montesquieu would say, "noyer des malheureux sur la planche même, sur laquelle ils s'étoient sauvés." (Gr. et dec. ch. 14.)

Of the principle of torture it is difficult to speak with temper. Where guilt was certain it was useless to apply the question. Torture took for granted the uncertainty of crime—so there was always an even chance that innocence was racked. But since the logic of so many ages and so many nations has missed this dilemma, and regarded the wheel as the faithfullest of examiners, it is unfair to brand the Inquisitors with the exclusive proprietorship of that cruel and consummate absurdity. The torture adopted by the Inquisition in its first ages (for it was soon *in practice* obsolete) will be best understood by giving an extract from a *procès verbal* of an execution, A. D. 1527.

The said licentiate, Moriz, immediately caused him to be conducted to the chamber of torture, where, being stripped to his shirt, Salas was put by the shoulders into the "*chevalet*,"* where the executioner, Pedro Porras, fastened him by the arms and legs with cords of hemp, of which he made eleven turns round each limb. Salas, during the time that the said Pedro was tying him thus, was warned to speak the truth several times, to which he always replied, that he had never said what he was accused of. He recited the creed, "Quicumque vult," and several times gave thanks to God and our Lady. And the said Salas being still tied as before mentioned, a fine wet cloth was put over his face, and about a pint of water was poured into his mouth and nostrils, from an earthen vessel with a hole at the bottom, and containing about two quarts: nevertheless, Salas still persisted in denying the accusation. Then Pedro de Porras tightened the cords on the right leg, and poured a second measure of water on the face; the cords were tightened a second time on the same leg, but Juan de Salas still persisted in denying that he had ever said any thing of the kind: * * * * Then the licentiate, Moriz, having declared that the torture was begun, but not finished, commanded that it should cease. The accused was withdrawn from the *chevalet*, at which execution, I, Henry Paz, was present from the beginning to the end.—Henry Paz, Notary.—P. 121.

* The *chevalet* "is formed like a groove, large enough to hold the body of a man, without a bottom, but a stick crosses it, over which the body falls in such a position, that the feet are much higher than the head; consequently a violent and painful respiration ensues, with intolerable pains in the sides, the arms, and legs. * * * * The mouth, during the torture, is in the most unfavourable position for respiration, so much so, that a person would die if he remained several hours in it: a piece of fine wet linen is introduced into the throat, on which the water from the vessel is poured so slowly, that it requires an hour to consume a pint, although it descends without intermission. In this state, the patient finds it impossible to breathe, as the water enters the nostrils at the same time, and the rupture of a blood-vessel in the lungs is often the result." (Pp. 122-3.)

'Exitus ergo quis est?' the charges were declared, not proved—but to expiate the suspicion he had incurred, Salas was condemned to a public penance in his shirt, and a fine of ten ducats of gold. His father paid the fine, and Salas performed his *auto-da-fè*; but that affair and some others caused the supreme council to publish a decree in 1558, forbidding torture without an order from the council. (p. 123.)

"It was under Philip the Second that the Inquisition committed the greatest cruelties."* (p. 253.) The 22d chapter gives the code of Valdez, his Inquisitor general; and our readers will find in that manual of Inquisitors, a variety of humane regulations, and worthy of a holier object. As this code has been followed to this day, we much wish our limits would permit us to exceed the scanty extracts we are enabled to make.

The inquisitors shall avoid interrupting the accused while he is speaking, and shall allow him to express himself freely while the recorder writes down his declarations. They shall ask all necessary questions, but shall avoid fatiguing him by examining him on subjects not relating to the trial, unless he gives occasion for it by his replies. (Art. 15.) The inquisitors shall hasten, as much as possible, the publication of the depositions, to spare the accused the anxiety of a long delay. (31.)

If a prisoner had already been guilty of ill-faith in his own case, it was lawful to put him to the *question* 'in caput alienum,' i. e. as a witness against another person; but in his own cause, 'in caput proprium,' it was necessary to deliver him to the secular judge. (45.) When what was called a semi-proof already existed against the prisoner, the torture was permitted under certain regulations. This measure (the code says) is thought to be dangerous and not certain, because its effects depend upon the physical strength of the subject. * * * After it has been decided he shall not be examined on any particular fact, he shall be allowed to say what he pleases. Experience has shown, that if he is questioned on any subject, when pain has reduced him to the last extremity, he will say any thing that is required of him. (48, 49.)

If the accused challenged an inquisitor, he was forbidden to interfere any farther in the trial. (52.) If the accused resist the torture, the judges shall deliberate on the nature, form, and quality of the torture which he has suffered, on the degree of intensity with which it was inflicted, on the age, strength, health, and vigour of the patient; they shall compare all these circumstances with the number, the seriousness of the indications which lead to the supposition of his guilt, and they shall decide if he is already cleared by what he has suffered. * * * The judges, notary, and the executioners shall be present at the torture; when it is over, the inquisitors shall cause an individual who has been wounded to be properly attended. (54, 55.)

When the inquisitors release an accused person from the secret prisons, they shall ask him if the gaoler treated him and the other prisoners well or ill. (58.) If a prisoner died pending the trial, his friends and children were permitted to clear his memory. (59.)

If a deceased person is pronounced free from prosecution, the judgment shall be formally published. (62.)

If the inquisitors condemn the accused to corporeal punishment, such as whipping or the galleys, they shall not say that it may be commuted for pecuniary penalties; for this measure would be an extortion, and an infringement of the respect due to the tribunal. (65.)

If a prisoner falls sick, the inquisitors must carefully provide him with every assistance. (71.) An account shall be given by the

* In confirmation of this we may refer our readers to the article 'Spain,' in the Quarterly Review for September, 1823, which is ascribed to the Rev. Blanco White.

gaoler of the common and daily nourishment of each prisoner, according to the price of the eatables; if there is in the prison a person of quality, or who is rich and has several domestics, he shall be supplied with the quantity of food which he requires, but only on condition that the remnants be distributed to the poor, and not given to the gaoler. (75.) If the prisoner has a wife or children, and they require to be maintained from his sequestered property, a certain sum for each day shall be allowed them, proportioned to their number, age, quality, and the state of their health. (76.)

We merely give these extracts to show our readers that the Inquisition, vile and absurd as it was, did not proceed with the indecent scorn of humanity and common sense that some people imagine.

It is ludicrous to observe the contemptible and incredible subjects to which these grave codes were applied, and the stratagems of the opposite parties. After some doubt, the works of Seneca, Plato, of Lucian, and other ancient heretics, were permitted to be read, (p. 105); but while the inquisitors were hovering and bustling on the frontiers to prevent the importation of newer iniquities, the infidels smuggled across the Pyrenees, in casks of Champagne and Burgundy, plentiful supplies of Lutheran divinity, which began to be relished in proportion to the difficulty of obtaining it. (p. 109.)

The industry and indignation of the Inquisition was specially levelled at all practitioners in geomancy, hydromancy, aeromancy, pyromancy, onomancy, necromancy, and sorcerers by beans, dice or wheat, signs, circles, characters or stars;—against inspectors of nails and readers of palms;—against those who preserved the devil in a ring, looked on him in a mirror, or bottled him in a phial. The sorceresses of the Valley of Bastan, in Navarre, confessed their attributes at Logrono, and suffered an *auto-da-fè* in 1610. Their story is much celebrated.

Happy for Spain, had the Inquisition confined itself to themes like these! With an extended coast, a happy climate, and a fruitful land, to what owes Spain her weakness and degradation, but the viciousness of her system? And who sees not the very soul of the Spanish system embodied and enshrined in the Inquisition? Can religion be pure, or intellect progressive, where inquiry is heresy and genius contraband? Envy, avarice, all the evil passions of public life and the ten-fold bitterer hostility of family hatred, have found a prop and an ally in the Inquisition. The denunciation of heresy hung over the head of the most pious and discreet. Candour and confidence were banished. No man could trust his servant, his friend, or his child. If he unbent himself at home, the mirth of his table might be twisted into blasphemy; if he fled to retirement, the omnipresence of the holy office followed him—even in the deepest solitude,

There stood a hill not far, whose grisly top
Belch'd fire and rolling smoke.

In 1813, the Inquisition was abolished. In 1814 it was re-esta-

blished ; and the ignorance and weakness, and infamy of Spain seem doomed to be coëval with it. But a year of freedom has not been lost. The blindest may see a new spirit abroad, before which the strength of bigotry and the powers of secrecy are impotent. Spain owes the Inquisition, a deep retribution, and when the day shall come, no man can calculate the measure of revenge she will exact. Humanity will scarce regret to see that system of iniquity perishing in the fulness of retaliation ; ‘ sanguine fædantam, quos ipse sacraverat, ignes.’

ART. II.—*Sermons on the principal Festivals of the Christian Church ; to which are added, three Sermons on Good Friday. By the Rev. J. BIRD SUMNER, M. A. Prebendary of Durham, and Vicar of Mapledurham, Oxon. London: Hatchard, 1827.*

WE are not of the number of those “ *censores castigatoresque minorum*,” who look with dissatisfaction, or contempt, upon the multitude of religious productions continually issuing from a press so prolific, that it would seem to be labouring to make up for the many lost centuries which elapsed before it was called into action. Venerating as we do heartily and profoundly the old masters of our theology, for the extent of their learning, for the power of their eloquence, for the grandeur at once and soberness of their conceptions, and, above all, for the unaffected spirit of piety which pervades their writings ; acknowledging to the full the deep debt of gratitude, which the cause of religion in general, and every theological student in particular, owes to them ; we yet have no scruple in pronouncing them *inadequate*—we beg pardon for the term—*ill-suited* to the supply of the present demand for religious instruction and edification. The very power of “ those heroes,” the very mightiness of the weapons which they wield, the very fullness of the resources which they display, disqualify them for popular use, and place them beyond common reach in an age, far exceeding all that have gone before it in the number of those who read divinity ; a great part of whom are necessarily neither of very capacious, nor of highly cultivated intellect. The armour of Saul is not adapted to every stripling : other instruments of warfare must be provided for combatants of inferior strength and prowess ; and may have the blessing too upon which victory depends. To speak plainly, and to the fact ; it cannot be denied that many, who would leave untouched the elaborate works of our old divines, read and profit by the more attractive productions of modern writers on the same subjects. We cannot, therefore, but set a very high value upon the labours of those, who having become themselves deeply imbued with the spirit

of the ancient masters in theology, transmit it to others in a form calculated to recommend it to readers, whose tastes have been derived from models of the present day. We are not unmindful of the mass of dull and unprofitable matter, to which, in divinity no less than in other branches of learning, the indiscriminating fecundity of the press is almost daily giving birth. Every good has its correspondent, though not preponderant, evil: but in this case a ready corrective is at hand. Though the press does not discriminate, public judgment will: and however it may be misled partially and for a while, we are persuaded that it is not permitted to incline to the less worthy side generally, or finally. Whatever of unsound or worthless theology is brought to light, cannot long escape the contempt, or oblivion, which is its due.

The instance however, which has given occasion to these remarks, is not one of a doubtful character. Mr. Sumner is a writer, whose services to the cause of truth and holiness have long received the tribute of public approval and gratitude: and none, we believe, grudge him the enjoyment of the splendid preferment, which he has so well earned. Nor can we omit this opportunity of expressing our particular admiration of that industry, which enabled him, while he was yet in the midst of a most laborious and harassing occupation, to find time for the composition of a work so well conceived and finished as his Treatise on the Records of the Creation. The fruits of the leisure, which has now for some time been his portion, have been plenteous and excellent. His Apostolical Preaching, we have always considered as one of the best manuals of sound doctrine which can be put into the hands of a student in divinity: and as often as we take up his Sermons on the Christian Faith and Character, our hearts bear fresh testimony to the justice and power with which the genuine lessons of the Gospel are brought home to the conscience. The same particular and personal application of general truths is a characteristic merit of the volume now before us:—a merit surely of first-rate importance; and one in which perhaps the discourses of our older divines are somewhat deficient. Mr. Sumner, like others that have gone before him, has taken advantage of the more solemn commemorations of the Church, to illustrate the great facts and doctrines to which they severally have reference; and to make observances, which are too often regarded with indifference, or perverted to mere worldly purposes, available to their proper ends of awakening Christian feelings and thoughts, and promoting Christian edification. But we cannot better explain his design, than by laying before our readers his own short Preface.

All ages have acknowledged the force of that principle in the human mind, which is excited by the *admonitio locorum*: and not only enthusiastic travellers, but sober moralists permit us to encourage it as an honourable and useful sentiment. The same universality of feeling may be pleaded in favour of the *admonitio temporum*: the emotion produced in minds of sensibility by the

annual return of seasons which are rendered interesting to us by circumstances in which we have a personal concern.

The following Volume is intended to take advantage of a feeling so congenial to the human mind, and sanctioned, with few exceptions,* by the Christian Church in general. Doctrines never appear so forcible, as when they are illustrated by facts : and a natural opportunity of presenting this illustration is afforded by the successive festivals, which display the Redeemer in the various stages of that great work which he undertook for our salvation : and enable us to follow him from the cradle of his infancy to the agony of his cross, from the humiliation of his death to the triumph of his resurrection and ascension, and finally, to the accomplishment of the object of his incarnation, by the effusion of the Holy Ghost, and the institution of his spiritual kingdom.

It is hardly necessary to say, considering the subjects to which these Sermons relate, that they pretend to no research or novelty. They will answer the only design with which they were composed or published, if they contribute towards the supply of that edification which the Christian is constantly requiring, as one of the means of grace by which, under the divine blessing, his principles are confirmed, his resolutions strengthened, and his exertions renewed.

The volume contains seven Sermons for Christmas Day ; three for Good Friday ; four for Easter Day ; one for the Ascension ; three for Whit Sunday ; and three for Trinity Sunday. They are written with so equal a hand, that extracts from two or three of them will give a sufficient idea of all, and afford, we trust, sufficient inducement to such an intimate acquaintance with the whole, as can alone be the means of realizing the pious purpose of their excellent Author.

In the second of the Sermons on Christmas Day, the spiritual state of the Jewish nation, at the time of our Lord's birth, is described with great truth and spirit. After citing Daniel's prophecy of the weeks, the Author proceeds thus :

Much of that time had elapsed : and whoever reflected upon the prophecy, and looked for its fulfilment, must have known that the accomplishment was drawing nigh. And how were the inhabitants of Jerusalem, and men of Judah employed ? Were they earnestly desiring to see the salvation of God ? Had they withdrawn some portion of their thoughts from worldly things, and were they studying the divine oracles, and endeavouring to scan the counsels of the Most High ? Were they copying the example of Daniel himself in former times ? He " had understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem. And he set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth and ashes : " to seek the accomplishment of that promise of restoration from captivity, which Jeremiah had been directed to foretell. In like manner we might have hoped to find Jerusalem in the attitude of prayer, " confessing her sins, and presenting her supplications before the Lord her God " for a more glorious deliverer than Cyrus, and a speedy redemption from a worse captivity than that of Babylon.

No. The great and busy city offers no such edifying spectacle. The Scribes and Pharisees who " sat in Moses' seat," were putting the shadow for the substance, the form for the reality of godliness : they were binding " heavy burdens

* We are not aware of the " exceptions " to which Mr. Sumner alludes. Is there any Christian sect, which commemorates periodically *none* of the events recorded in the inspired annals of the Gospel ?

and grievous to be borne, and laying them on the shoulders" of those who came to them for instruction in righteousness: they were courting the reputation of sanctity, with none of the spirit of saints: they were loving precedence and supremacy, and not "walking justly with their God:" they were "making the law of God of none effect through their traditions:" they were boasting of their scrupulous exactness in trifles, and omitting "the weightier matters of the law, judgment, mercy, and faith." Their prayers were a pretence; and their religion hypocrisy. Poor preparation this, for welcoming a meek and lowly Saviour! They were "Abraham's children:" they were "of the truth:" they were "free, and never in bondage to any man:" he could be nothing to them, who "came to preach the gospel to the poor, who was sent to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty the bruised, to preach the acceptable year of the Lord."

Another principal party in Jerusalem was still farther removed from the kingdom of God. The Sadducees said "there was no resurrection, neither angel nor spirit;" and this in defiance of the many intimations which are found throughout their scriptures and history, and of divers plain declarations which their latter prophets contain. These then must have thrown off the very appearance of religion, and have taken for their practical maxim, "Let us eat and drink, for to-morrow we die."

The temple, which ought to have been the glory of nations, and the light of the world; for there alone was the Creator worshipped instead of the creature, there alone was an altar without "a graven image the work of men's hands:"—was this temple purified and cleansed from unworthy pretenders to devotion, and prepared to receive the incarnate God within its walls, "the glory of the Father, and express image of his person, full of grace and truth?" Alas! the "house of prayer" was become "a den of thieves:" the place of worship was made a place of merchandise, and the business of worldly gain profaned the seasons of devotion. Are these "the gates of Sion," honoured by the favour of God "more than all the dwellings of Jacob!" "How is the faithful city become an harlot! Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel to anger."

Still God had reserved to himself a remnant, more worthy descendants of that "father of the faithful," who "rejoiced to see the day of Christ." Such was "Anna the prophetess, who departed not from the temple, but served God with fastings and prayers night and day." And now the desire of her heart is answered. But a few days more will pass by, and she will see the infant Saviour presented to the Lord after the custom of the law, and give thanks, and speak of him to all them that "looked for redemption in Jerusalem."

Such also was Simeon, "a just and devout man, waiting for the consolation of Israel;" to whom "it was revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ." We cannot doubt but these, and others like them, were employed as their own Daniel had been, in studying the signs of the times, and searching the Scriptures daily, and in sending up their united prayers that it might please God to visit his people, and to hasten his kingdom.

Zacharias too had been "filled with the Holy Ghost, and prophesied," saying, that God would now "perform the mercy promised to our fathers, and remember his holy covenant, the oath which he sware to Abraham." And with him his wife Elizabeth, already the favoured mother of the child who was to be called "the prophet of the highest," who should "go before the face of the Lord to prepare his ways." She had already saluted Mary as "blessed among women," had saluted her as about to become the "mother of her Lord:" and was aware that the period of this mysterious birth was nigh at hand. Who knows but these, on this very night, were making their request to God with prayer and supplication that the promised seed might come, "to be a light to lighten the Gentiles, and to be the glory of his people Israel!" Many perhaps looked down upon them as mistaken visionaries; wondered at their abstrac-

tion from worldly pursuits and their contempt of what others so highly prized. But they were precious in the sight of God, with whom they walked by faith, and "their prayers and their alms came up as a memorial before him." It is so in all times. There are some who are comparatively strangers in the world, and retire from its concerns, that they may more entirely "give themselves to the word of God and to prayer." These "compare things spiritual with spiritual;" contemplate events in their religious aspect: take courage from prophecy; devise means, whenever an opening is presented, for promoting its accomplishment by diffusing the gospel of truth: and are instruments, in the unsearchable counsels of God, for fulfilling his will. "The effectual fervent prayer of the righteous availeth much;" and brings down more blessings upon their country, than its careless inhabitants understand or acknowledge.—P. 21—28.

We know not whether the beautiful thought expressed in the last sentence of this passage was suggested by a part of Cowper's highly-finished picture of his Retired Man: perhaps the coincidence was accidental; perhaps the effect of unconscious memory.

"Perhaps the self-approving haughty world

Receives advantage from his noiseless hours,
Of which she little dreams. Perhaps she owes
Her sunshine and her rain, her blooming spring,
And plenteous harvest, to the prayer he makes,
When, Isaac like, the solitary saint
Walks forth to meditate at even-tide,
And thinks on her, who thinks not for herself."

We could have wished that one of the four Sermons on the Resurrection had been devoted to a concise examination of the *evidence* of that fundamental fact. Mr. Sumner has indeed touched upon a part of it: but when we consider what stress is laid upon this point in Scripture, and that upon the decision of it no less an issue than the truth of Christianity itself depends; when we remember too that the compendiousness of the proof thus obtained, renders it peculiarly valuable; we cannot but think that a comprehensive and popular view of the whole question would have been an interesting and important accession to this division of Mr. Sumner's volume. We are not indeed of opinion, that the discussion of the evidences of our faith is, in general, a good subject for sermons: but on an occasion like the present, where a separate and an ample space is assigned to the Resurrection, the triumphant establishment of *the fact*, in the first instance, would, in our judgment, have formed the fittest basis for the doctrinal and practical superstructure, which Mr. Sumner has shewn himself so admirably qualified to raise upon it.

As a specimen of his powers in this way, we will take the following affecting picture, and impressive exhortation:

Jesus said, with a loud voice, Lazarus come forth. And he that was dead came forth. Paint this scene to your imagination. He that was dead came forth, an emblem of those countless multitudes, who shall hereafter hear the same

irresistible call, and issue from their graves. He that was dead came forth; and when light returned to his eyes, and intelligence to his mind, he saw before him his friend, his divine benefactor: he saw the sisters with whom he had been used to enjoy the sweets of mutual affection: he saw the friends whom he most valued, collected around him;—for “many of the Jews had come to Martha and Mary, to comfort them concerning their brother.” He found himself restored to all that this world had most precious and endearing.

But suppose for a moment all these circumstances reversed. Suppose that Lazarus had revived, only to be separated from all that he loved: only to be given up to the power of his bitterest enemy: only to be consigned to the darkness of a prison, and the horrors of torture, where no voice was heard but that of complaint and remorse and agony and despair: if instead of being restored to the comforts of virtuous and affectionate intercourse, he had been driven from the presence of all that was amiable, and the enjoyment of all that was delightful, to dwell in “the blackness of darkness for ever,” in living, waking, conscious misery! Conceive—but I need not ask you to conceive the horror of such a resurrection.

Yet such will be the resurrection of the ungodly and the sinner. They will be called forth, not by a friendly voice inviting them to “enter into the joy of their Lord:” but by the summons of a Judge, who makes “a difference between the righteous and the wicked, between him who serveth God and him who serveth him not.” They have not done the will of God, they have not “heard the word and kept it;” and therefore will not see before them the countenance of “a father or a brother;” but of one who is ashamed of them, who never knew them. The kingdom of heaven is not theirs, nor their society “the spirits of just men made perfect:” their portion is “everlasting fire, prepared for the devil and his angels, where is weeping and wailing and gnashing of teeth.”

My brethren, secure to yourselves a better inheritance than this. Provide, while yet there is time, against the misery of seeing other redeemed souls entering into the mansions of eternal glory, and yourselves thrust out! Do not so live here, that when you rise again to another existence, you must be excluded from the presence of all that is lovely or good or pure, and take your place for ever among “the angels that sinned!” Accustom yourselves now to hear the voice which shall say at last, *Come forth*. Know it here when it calls you to repentance and to righteousness, and you shall know it in the end, when it calls to judgment. Be his believing people, and you shall not die eternally.

These were the thoughts which St. Paul brought so palpably before his mind, that he “counted all things but loss,” if by any means he might “attain unto the” joyful “resurrection of the dead.” Labour to make them as clear and evident to yourselves. Learn to contemplate them by the light of Scripture. Your own hearts would lead you to study the present. The appearance of the world might persuade you to believe that all things will continue as they are and have been. Rejecting these delusions, avoiding these nets which Satan spreads for the unwise children of this generation, think of the future eternal world as a reality no less sure and certain than our present being: think of it, as what you are to live for now; as what you are first and mainly to pursue; as what is already created in the immutable counsels of God, for all who “by patient continuance in well-doing, seek for glory, and honour, and immortality.” And ever while you think of this, remember how it is to be obtained, and through whom alone it is bestowed. Martha spoke of the resurrection; but her information was necessarily imperfect: and no less imperfect, though without the same excuse, is the information of too many who now speak of “the resurrection of the dead, and the life of the world to come.” But to you it is clearly revealed, as “the gift of God through Jesus Christ.” He is *THE LIFE*, who must prepare your soul for it: he is *THE RESURRECTION*, who must raise you to it. He who “bore your sins in his own body,” has purchased your title to it; the title of every individual here present, who lives and believes

in him : who " being justified by faith," is " led by the Spirit to set his affections on things above, not on things of the earth," led to restrain his evil desires, and mortify his corrupt passions : " looking for the blessed hope" of his second glorious appearing, to make good the sacred promise and pledge, that **WHOEVER BELIEVEETH IN HIM SHALL NEVER DIE.**—P. 232—237.

We would gladly, but for brevity's sake, extract something from the three striking and very useful Sermons for Whitsunday, particularly from the last of them.

The Sermons for Trinity Sunday, excellent as they are in themselves, are not perhaps so strictly proper for that occasion as they might have been. A considerable portion of each of them, especially of the second, might have been as fitly placed under other heads. We mention this, because we think it always desirable to adhere as closely as possible to the subject professedly chosen for a sermon : and high as that, of which we are now speaking, is, it appears to us perfectly capable of being so treated, without transgressing the limits of soberness and humility, or forsaking the guidance of God's written word.

The passage which we are about to adduce from the Sermon, entitled " The Worship of Heaven," if it do not justify this remark, will at least exemplify our observation on the force and feeling with which the author is accustomed to address himself to the heart and the conscience.

And now, brethren, for it is time to descend from heaven, and return to our own world ; it is time to leave off our contemplations on " the spirits of just men made perfect," and come back to ourselves :—how will it be with us, when this short but busy scene is over, and we enter upon our eternal state ? Do you believe that we shall repent of any thing we have here given up, in obedience to our Saviour's will : of any thing we have here done in conformity with his commands ? Will those repent who have so feared the pride, and the vanity, and the self-indulgence of their own nature, as to turn aside from the gains and honours of the world, and to sit loose to its pleasures ? Will those repent who have dreaded " the deceitfulness of riches," and so withdrawn from the opportunities of increasing them ! Will any then say, we ought to have spent that time in worldly intercourse, which we spent in heavenly meditation ; it was unnecessary for us to take so much pains in leading our children and our households in the way of godliness : we ought to have devoted ourselves more to the life which we have left ? Think you that any ever said or thought thus, who had once enjoyed a glimpse of the glory of heaven ? Millions and millions have indeed sorrowed when it was too late, over those vain pleasures which they had loved more than God, over those earthly cares to which they had given up their hearts : have felt that remorse even here, when a death-bed has proved to them the vanity of this world's good, if pursued at the expense of the allegiance due to God. But of all those who, from the days of the apostles to the present hour, have lived and died in the faith of Christ, not one, when he reached the close of his career, ever complained that he had prayed an hour too much, that he had studied the Scriptures too closely, that he had laboured too earnestly " to keep his body in subjection," that he had served his Lord with too much sincerity and zeal. Think rather with how much wonder and compassion the angels and blessed spirits above must look down upon those vain and foolish souls, who cannot be affected by the prospect of eternity set before them : whom nothing can satisfy but what is present and can be seen ; so that for the pleasures of sin which are but for a season, they can find it in their hearts to

forfeit an everlasting inheritance. Blessed God! why hast thou offered this inheritance to those who neither consider it nor seek after it! Why is such a prize put into the hands of those who have no hearts to make use of it! who choose to gratify their lusts rather than save their souls, and prefer any alluring object which tempts them now, to the hope of a glorious immortality? Lift up your hearts, I beseech you, brethren, lift them up in faith towards heaven: and carry thither a fervent prayer to God, that he may give you grace to believe the truth, and enable you to see things as they really are, and not as our corrupt sense perverts them, to see this now, in the acceptable time: that it may not be your grievous doom, when those who "are written in the Lamb's book of life" are admitted to stand before the throne, and to say, salvation to our God who sitteth upon the throne, and unto the Lamb: that it may not be your sorrow to remember then, had we but served our God with half the zeal with which we served the perishing world, we too might have joined the heavenly concert, and borne a part in the Hallelujah of angels for ever and ever.—P. 384—387.

The conclusion of the same Sermon is at once judicious and awakening.

I will only remark, in conclusion, that no weak or humble Christian ought to go away discouraged, from reflecting how different his daily avocations in this world appear from those which the Bible describes as the employments of heaven. It must be borne in mind, that we are not here in a glorified state: our business, our one thing needful, is to prepare for such a state; and this scene of our probation gives us other duties to perform besides those in which angels are engaged. We honour God, while we labour to do his will; we glorify him, when we serve him, our unseen Master, in discharging faithfully the duties of our several stations; we praise him, when in obedience to his commands we order our conversation right, and exercise ourselves to "keep a conscience void of offence both towards him and towards man." We are in this respect as children, who are to be educated, taught, and disciplined in their youth, that they may afterwards perform the duties of grown persons. We do not expect the child to execute the business of the man. But still we know, that as the child is, so will the man be; as the child which is brought up in sin and ignorance will live in sin and ignorance; as the child which is taught nothing useful when young, will be able, in his riper years, to discharge no useful duty; so is it with respect to the soul. No radical change is to be looked for in its passage from this stage of being to another. Those duties must be loved and practised here, which will form hereafter its nobler work: those dispositions must be created and cherished now, which will be perfected in a higher state. If we do not serve God with reverence and holy fear, in the only way in which we are enabled to serve him here on earth; we shall not be admitted to serve him hereafter in a more exalted manner, with faculties enlarged and cleansed from human corruption. "Without holiness no man shall see the Lord." "For the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity."

Therefore examine, faithfully examine, what you are now; for on what you become now, what you will be through eternity depends. "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." "Those who have washed their robes, and made them white in the blood of the Lamb," "they are before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."—P. 394—396.

We have said enough, we are persuaded, and more than enough, to recommend these Sermons to those who may yet be strangers to them. We cannot take leave of their author, without expressing our hearty wish that he may very long be spared to the ministry which he exercises so faithfully and beneficially, and to the cause which he maintains with such "meekness of wisdom."

ART. III.—*A Sermon, preached at St. Bride's Church, Fleet Street, before the Church Missionary Society. By the Rev. HENRY BUDD, M.A. Chaplain of Bridewell Precinct, and Rector of White Roothing, Essex.* London: Seeley and Son. 1827.

A Sermon, preached at the Parish Church of St. Clement Danes, Strand, at the Thirty-third General Meeting of the London Missionary Society. By the Rev. R. WALDO SIBTHORP, B.D. Fellow of Magdalen College, Oxford. London: Westley and Davis. 1827.

It is with great reluctance, and with very painful feelings, that we draw the attention of our readers to these two sermons, which, having been preached before Missionary Societies, in parish churches of the metropolis, and by clergymen of our Established Church, may well be supposed to have obtained already sufficient publicity. They have been publicly preached and diligently revised; and, from the nature of the societies before whom they were delivered, will have a very extensive circulation. They are both calculated to do very great mischief. Would that our notice of these proceedings might rouse the voice of authority to interpose and prevent so scandalous a violation of church discipline as that of which Mr. Sibthorp has been guilty! Would that the more sober friends of the Church Missionary Society might perceive how greatly their cause must be hindered, if their preachers avail themselves of the licence afforded them to insinuate that their brethren in the ministry who join them not, are those who preach not the gospel of Christ!

The London Missionary Society is, as we are informed, the Missionary Society of the sect called the Independents. To aid this society—a society of persons not churchmen—a parish church is lent in the heart of the metropolis, and a clergyman gets up in the pulpit, and there, by his very act of preaching, approves and sanctions all the proceedings of the society, and collects for them a sum of money, which may very possibly be employed the next week to send out an Independent minister to Calcutta or to Barbadoes, with the deliberate intention of increasing the power and spreading the principles of a sect, whose discipline is the most subversive of the discipline of the Church of England. Mr. Sibthorp's sermon, as printed, is not indeed

a sermon for the society; what it might have been when delivered extempore we cannot tell. It is a good sermon enough, but as little to the purpose of a Missionary Meeting as any we ever read. Whatever Mr. Sibthorp said, he has taken care, in what he has printed, not to give any reader the slightest notion of the real cause for which he was pleading. The real cause, as pleaded by this clergyman of the Established Church, was, we regret to say, the propagation of schism in foreign parts; but it is not surprising that persons, who see no harm in schisms at home, should not be alive to the existence of that most formidable obstacle, next to the corruption of the human heart, which impedes the progress of the gospel abroad,—the exhibition, amongst the heathen, of the numerous and discordant sects into which the seamless coat of Christ is rent in our own country. Whether Mr. Sibthorp has been preceded by other clergymen in the work of preaching for this society, and whether the church of St. Clement Danes has ever before been used for this purpose, we have not time to inquire; whether this be the first or second case of abuse, it ought to be the last. Mr. Sibthorp should be taught that he is a minister of a church not only catholic but apostolic,—apostolic in discipline as well as in faith, and that it is not by indifference to unity of discipline at home that the unity of the faith can be maintained abroad.

We now turn to Mr. Budd, and to the Sermon preached by him before the Church Missionary Society. That Mr. Budd is a man of piety we are willing to believe;—that he will have charity enough to believe us men of piety like himself, the very uncharitable assertions contained in his sermon do not hold out to us the faintest hope; Mr. Budd being evidently one of that class of persons, who are prone to measure the piety of their neighbours by their supposed attachment to particular theological systems, by the religious societies in which their names are enrolled, and by the peculiar phraseology which, upon religious subjects, they are wont to employ. Mr. Budd was called forth to preach this sermon in the place of Mr. Thomason, who was prevented by illness from fulfilling the duty assigned to him by the Society. In allusion to this circumstance, Mr. Budd thus addressed his congregation:—

When this office of substitution was first proposed to me, I hesitated to give any reply. I trust that this was not the mere selfishness of nature shrinking from a call to extraordinary effort, but also the pause of sound discretion, fearful, by a hasty decision, of impeding a cause which it was my desire to promote. A hasty compliance would have been rash,—a hasty refusal would have been faithless. After a night of meditation and prayer, deeming it a call in Providence, I concluded to undertake the office. Blessed be God! the subject was by no means new to me. I had been providentially present at the first Anniversary Sermon preached for this Institution, by our sainted father, the Rev. Thomas Scott; and though, at that time, I had but very imperfect views both of the objects of the Society and of the importance of the glorious

truths which it was established to recommend, yet I then felt a deep interest in favour of Missions, which, I trust, has been maintained, by the divine blessing, to this hour. And I deem it no small mercy, that I am permitted, on this occasion, to bear my feeble testimony to the excellency of a cause, at once the most honourable to God and the most useful to man.

Bear with me then, my beloved brethren, I beseech you, while I address myself to this work. I could have desired more time—for thought, for impression, for composition, and more especially for prayer. He will bear with me, I know, whose cause I plead, if I have but a single eye and a simple intention to glorify Him. He will strengthen the *feeble knees*, and the *hands which hang down*: (Heb. xii. 12.) I entreat your prayers to Him in my behalf. —May He abundantly answer those prayers, by infusing His own gracious Spirit into your hearts! I shall have no fear, then, that you will hear me with indulgence and kindness.—Pp. 4, 5.

We are not at all surprised that so unexpected a call to so important a duty as that which Mr. Budd had to perform on this occasion, should have been to him a subject worthy of serious meditation, and that he should have sought help from God in prayer. Whether by passing a night in meditation and prayer, it is meant that Mr. Budd sate up all night, we cannot tell; but whatever was the sort of devotion which he practised, we must protest, in the strongest terms, against announcing to the world these our most secret duties. He surely does not pray in the closet according to our Saviour's command, to pray in secret, who, having first closed the door, takes care to tell the world how intensely he prayed, and how his prayers were heard, and direction obtained. Upon the epithet applied in the above passage to Mr. Scott, we have only to observe, that its use, on this occasion, is an instance of that tendency which exists amongst a certain description of persons, to canonize the leaders of their party. The names of Newton, and Cecil, and Scott, hold amongst some churchmen a higher rank than even Wesley and Whitefield do amongst the Methodists. It may, perhaps, be said, that when Mr. Budd calls Mr. Scott "our sainted father," he did not mean more than that Mr. Scott was the father or founder of the Church Missionary Society; and yet the expression is so unguarded, that it looks too much like a violation of that principle, of "calling no man father upon earth."

Mr. Budd's sermon is upon 2 Cor. v. 20—"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God;" and the whole turns upon the description of the ambassadors of Christ, as ambassadors of reconciliation, as persons sent *rather* to preach forgiveness *than* to require obedience. Accordingly, the sermon is full of false antitheses, every where opposing the law and the gospel to each other, as if the preacher were contrasting the law of Moses with the gospel of Christ, and as if the gospel were a law of liberty, in the sense of not exacting the strictest fulfilment of duty.

We extract the following passage, not only as exhibiting the best

specimen of Mr. B.'s theological opinions upon this point, but also because it contains a renewal of the so many times repeated, and so often refuted charge, made by the lowest sectaries against the pulpit of the Established Church, that the gospel is not preached in it.

And if the question be asked, Why is Christendom sunk, at this moment, in Greek and Latin and Semi-pelagian and Socinian and Infidel corruption? I know no other answer that can justly be given but this---BECAUSE THE GOSPEL OF RECONCILIATION IS NOT PREACHED.

But can we, ought we, either in justice or in mercy, to stop here? Should we not further ask, Does the Gospel of Reconciliation produce the fruits that might be expected from it in Protestant England? Is the suavity of the Gospel evident, in our habits and manners; or the severity of the Law? Is there the blandness, the meekness, the kindness, the humility, the conciliation, the heavenly-mindedness, the spiritual renewal, and the holy courtesy of a people in whose hearts self is dethroned and Christ is exalted? Is there the forbearance, the long-suffering, the submission, the tenderness to offend, the readiness to be reconciled, and the unwearied charity of a people reconciled to God by Grace and saved by Mercy? Or, is there an unconceding demand, an excessive claim, a rigorous exaction of duty throughout the whole range of relative life, which speaks the severity of the Law? Are children trained, in the nursery, not as children of promise, but of nature? Has our admirable baptismal service (the true key of all our formularies, and without which they stand as isolated and disjointed services) sunk into desuetude and formality? and are children required to perform the promises made for them, without grounding the requirement on the promises made to them? Does the education of our children proceed upon the same legal rigour? and is it a demand of duty, without the encouragement of privilege? Are we seeking to make men better by punishment, rather than by principle? Is it the character of the legislature rather to correct than to prevent, to enforce by the rule rather than to incline by the motive? Are the measures of our cabinets rather the common-place and short-sighted resorts of a temporary expediency, than the wise and liberal treatment of man as a moral agent, the best government of whom must be directed by this fundamental axiom of sound Christian polity, that, AS HIS MOTIVES ARE, SUCH IS THE MAN? If this be, indeed, the complexion of society among us, in its various gradations, in this nineteenth century of a perfect gospel, it is then the most important question that we can ask, both to ourselves, to our country, to the world at large, to the glory of God, to the empire of Christ, and to the honour of the Spirit---and especially to the success of that cause which we are met here this evening to promote---What is the reason that society in Christian England has not made a greater practical advance in the grace of the Gospel? Shall I attempt to answer the question? I would rather answer it by asking another---Is the pulpit of the Church of England a pulpit of precept or of promise, of exaction or of reconciliation, of the Law or of the Gospel? Which is its distinctive character?

To the gross insinuation contained in the last words of this passage we thus answer:--The pulpit of the Church of England is neither a pulpit of precept nor of promise, but a pulpit of both; it is neither a pulpit of exaction nor of reconciliation, but of both; it is not a pulpit of the law as prescribing perfection to man's obedience or the merit of works; but it is a pulpit of that law which Christ has enjoined in his Gospel to be obeyed; it is a pulpit of that Gospel which is a Gospel of repentance as well as of forgiveness, and which

tells us that they who are Christ's, do comply with the exactions of Christ's law, and mortify the affections and lusts of the flesh.

We now take our leave of Mr. Budd; at the same time we cannot forbear expressing our hope that the Church Missionary Society may see the wisdom, in future, of not committing the advocacy of her claims to persons who still wish the Society to be the Missionary Society of a Party, instead of becoming, according to her name, a Missionary Society of the Church. Can it be expected that we should unite in the great work of sending out missionaries abroad, if, in the very pulpit where the cause of missions is advocated, occasion is taken to widen our divisions, and to prevent those who, in spite of all Mr. B. may say or think, differ more about words than things, from being bound together in mutual love at home?



ART. IV.—*A Sermon, preached in the Parish Church of St. Antholin, Watling Street, for the benefit of the City Missionary Society. By the Rev. HUGH M'NEILE, M.A. Rector of Albury, Surrey; Chaplain to his Excellency the Lord Lieutenant of Ireland, and to his Grace the Archbishop of Dublin; with an Appendix. London, Hatchard, 1827.*

THIS Sermon possesses the faults of the two discourses last noticed, without the redeeming qualities of either. It is neither good in itself, or in its cause: its statements are hardly borne out by the language of Scripture—and the Society, whose cause it pleads, is opposed to the discipline of the Church.

One object of the Society, as stated by the preacher, is,

By hiring private rooms, (or school rooms in preference, where they can be obtained,) for the purpose of stately reading the Scriptures, *holding prayer meetings, and establishing divine worship.*

The manner in which this object was carried into effect at Kensington, to which place it seems the City of London now extends, is found in the Appendix:

The visitor tried to assemble the people for worship in *her* room, but they live in such a state of discord, that they will not enter each other's houses. It was therefore found necessary to *preach in the open air.*—P. 37.

The assistance of the Clergy is professedly disclaimed:

The ministers of all congregations are already so much occupied, especially on the Sabbath-days, that it is impossible to expect, and unjust to require, any *personal* labour from them. The operative part is and must be performed, therefore, by pious laymen gratuitously, and particularly by young men who are preparing themselves for the ministry at home, or missionary work in foreign countries.—Pp. 37, 38.

The plan of the Institution is therefore neither more nor less than this: to send forth men and women to preach in rooms, where they

can be had,—in the open air, where they cannot. And yet Mr. M'Neile tells us, that its principles are

In full accordance with the general declarations of the Bible, and the usually received interpretation through the medium of the Articles and Homilies of the Established Church of England.

We therefore take the liberty of referring the Reverend Gentleman to the 23d Article of our Church, to which he has himself subscribed:

It is not lawful for any man to take upon him the office of *public preaching*, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

With respect to the doctrines of the Sermon itself, we have neither time nor space to examine them minutely; but we could have wished that the Preacher had paid more regard to the method of our Lord's teaching, and that of his Apostles. We should not then have been told that the forgiveness of the Gospel is to be offered, "without condition of any sort, or in any degree, or at any stage." (p. 17.) We read, that merely to tell the thieves, or gamblers, or harlots of the city to repent, would be useless;—and this probably is true.

But (says the Preacher) talk to them of full forgiveness, even for sinners like them; explain to them that the blood-shedding of Jesus Christ has procured it, and that the power of the Holy Ghost applies it: . . . they are touched, they are turned, they are won.—Pp. 21, 22.

Now what minister of the Gospel would separate repentance and the remission of sins? Who would neglect to press upon the unhappy wretches alluded to, the most constraining of all motives, the love of Him who died for us? And if they opposed not a shield of fleshly lusts against the sword of the Spirit—if, sensible of their lost and perishing state, they could appreciate a full and free forgiveness "without money and without price"—if their hearts were touched, were *turned* by the great love of Christ wherewith he loved us,—if they did repent, then, indeed, we might hope that, under the influence of the Holy Spirit, they would become new creatures; "no longer yielding their members as instruments of unrighteousness unto sin, but yielding themselves unto God, as those who are alive from the dead, and their members as instruments of righteousness unto God."

For what purpose, then, we ask, does the Preacher anxiously distinguish between the preaching of repentance and the preaching of forgiveness? Are not repentance and forgiveness inseparably connected? If, indeed, Mr. M'Neile supposes that any clergyman would exhort men to repent of themselves, or in their own strength, we trust he is mistaken; if he means that they are not to be enjoined to repent at all, we tell him, that until they repent, they cannot believe.

MISCELLANEOUS.

No. 7.—STRICTURES ON BELSHAM'S TRANSLATION OF ST. PAUL'S EPISTLES.

THE inspired penmen and their writings are spoken of by Mr. Belsham with an irreverence most painful to those who, in the humility of faith, believe in the divine origin of the Bible. Unitarians have been frequently condemned, and with good reason, for the levity which they exercise towards the sacred volume of revelation; but in this respect, the author of the work before us has perhaps never been outdone by any of his fellows.

The great importance of the epistolary part of the New Testament is acknowledged by all those who maintain that the apostles were instigated by the Holy Spirit to write for the purpose of enforcing certain necessary duties, and of explaining those doctrines which our blessed Lord had not fully treated in his discourses. As subsidiary to this, the Epistles might be intended to exhibit to all future ages a body of historical evidence for the truth of Christianity; but, according to Mr. B., this secondary object was their principal end and design.

Far indeed (says he) were they from being intended to encumber the plain and simple doctrine of Christ with an additional mass of curious speculations concerning election and reprobation, original sin, vicarious suffering, irresistible grace, imputed righteousness, and final perseverance; to none of which do the Epistles, when rightly understood, give the least countenance. These invaluable records are calculated to convey to the latest generation the most substantial evidence of the truth and divine origin of the Christian religion, &c.—(Prel. Diss. Sect. IV. and compare Vol. II. p. 6.)

This, it must be granted, is an easy way of getting rid of one very valuable source from which the doctrines of religion are deduced; as, by pursuing the same course of reasoning, it may be argued, that, if the Epistles were not written with any doctrinal view, they ought not to be appealed to in support of doctrines. But sound as such a conclusion may appear to a Socinian, it will not satisfy the generality of men, who will still infer, that, if the Apostles were commissioned by the Almighty to write, their observations on ALL subjects must be true, and worthy to be received with all deference and submission. The Unitarians, aware of this as it should seem, have recourse to another expedient, and insist upon the INCONCLUSIVE REASONING of the Apostles. Fortified in this position, they can smile at some of those texts, which their adversaries, foolishly deeming them unconquerable, have often marshalled against them in battle array. This position Mr. Belsham makes a shew of defending with the utmost courage, and affirms, that all St. Paul's arguments are not conclusive! that it is occasionally doubtful whether he had any meaning at all! that at times his memory slipped! that some of his arguments will not bear any great stress, and are of no great weight! that he sometimes mistakes in his citations from the Old Testament! and that he sometimes reasons inconclusively from them. Astonishing as it may appear that any professed believer in the Christian Revelation should advance opinions so detrimental to all Revelation, we have not misrepresented our author, as will be evident by a reference to the following parts of his work; viz. Vol. I.

pp. xxviii. *et seq.* 28, 110, 112, 120, 123, 171; Vol. II. pp. 105, 196, 229, 292; Vol. III. pp. 30, 229, 270, 274; Vol. IV. pp. 196, 445, 452, 490, 509, 526, 649.

We may be well spared the disgust of transcribing these passages; a single specimen may suffice, taken from the author's exposition of Rom. v. 12—21.

The Apostle does not say that he was inspired to assert the literal truth of the Mosaic history of the Fall: probably he knew no more of it than we do. Perhaps he only argued *ex concessio*, upon the supposition of the fact; and certainly no reasonable person in modern times can regard it in any other light than as an allegory, or fable. . . . Such is the Apostle's reasoning, the defect of which need not be pointed out. . . . He introduces a confusion of ideas, which makes it difficult to unravel his sense. . . . If the Apostle had expressed himself in the clear distinct manner of a correct writer. . . . Had he been a correct writer. . . . He delights in analogies and similitudes, some of which are carried to an extreme which may almost be considered as fanciful. . . . His argument, if it proves any thing, &c. . . . As the account of the Fall is precarious, and cannot be received as an historic fact, so the analogical argument borrowed from it must be regarded as proportionably precarious.

Without entering into a vindication of the Mosaic account of the Fall, the objections to which have been examined in a recent publication; (Holden's Diss. on the Mosaic Account of the Fall of Man;) we must own that, if the Apostle have assumed as a fact what is not really a fact,—if he have reasoned fallaciously upon it, and deduced a fanciful analogy from it, we should hesitate to place any confidence in his declarations; we should not consider it safe to follow the guidance of one who errs so egregiously. If, in short, Mr. Belsham's positions be true, the authority of St. Paul is at once overthrown.

Before dismissing Mr. Belsham's work, we will shortly recapitulate our conclusions.

It has been shewn, that, while professing generally to follow the text of the second edition of Griesbach, he deviates from it in numerous instances, and adopts readings, not only without adequate evidence, and against every principle of biblical criticism, but occasionally for the sole purpose of rendering the New Testament conformable to his system. It has been shewn, that his version is in bad taste, sometimes obscure and unintelligible, often departing without cause from the simple and sublime phraseology of the received translation, and, as a whole, grossly unfaithful, which of all faults is the most unpardonable. It has been shewn, that his exposition is an indefinite, rambling, verbose paraphrase, by which the apostolical language may be warped to any meaning, and by which, with the help of some canons of interpretation stretched beyond their due limits, he is enabled to expound the Epistles of St. Paul so as to give a colour, feeble indeed and faint, but still a colour to the God-denying heresy. It has been shewn, that his volumes, notwithstanding the pompousness of their promise, are throughout superficial, and largely abound with undeniable mistakes in regard to the syntax and idiom as well of the Greek as the Hebrew tongues,—mistakes which manifestly betray either a negligence the most culpable, or an ignorance so profound, that it must for ever disgrace the pride and prejudice of Unitarianism. It has been shewn, lastly, that he has spoken of the sacred writings

with an offensive freedom, and sometimes with an irreverence most revolting to the feelings of those who confide in them as the heaven-sprung source of religious truth. Such are the results of our examination, --- results not depending upon a few circumstances, not upon ingenious surmise, not upon a chain of circuitous reasoning, --- but upon facts fully established, and which, therefore, may be boldly pronounced to be indubitable.

Yet it must still be borne in mind, that we have not availed ourselves of the additional confirmation which these results would receive from a review of the principal texts in dispute between the Socinians and the Orthodox. For reasons which we deem satisfactory, we have waved, as far as it was practicable, any discussion of the controverted points of doctrine, and limited ourselves to what more strictly belongs to the province of criticism. Had we undertaken to expose the author's sophistry, and to refute his erroneous interpretation of passages relating to the fundamental articles of our faith, we should have produced an accumulated evidence for the same conclusions; but after all, we should only have added proof to proof of that which has already been demonstrated. The defence of the established creed we leave to those abler hands, which have fought and conquered in its cause. Ours has been the humbler office of animadverting upon the offences against criticism and philology, committed by one of the most persevering and most implacable adversaries of the orthodox belief. On this ground we have taken our stand, and all the charges of this description which we have made against the "Eclectic Version" have been substantiated by testimony too ample, as we believe, to be resisted by those who are open to conviction. But from the demonstration of our charges, we are necessarily led to infer, that a work which exhibits blunders so frequent and so gross in these lesser matters, cannot be safely trusted on points of higher importance. The author who has shewn himself incompetent in the very elements of expository theology, cannot be looked up to by the judicious part of mankind as an able and sound teacher of the doctrines of Revelation. He who has floundered where his bias may be expected to operate the least, cannot be supposed to stand erect and firm where it must unavoidably have the greatest influence. And miserable must be that self-delusion which can place confidence in the guidance of him who stumbles on the smoothest surface, who misses his way where the track is beaten, and who, in open day-light, sees through a medium by which every object is changed and distorted. Hence the course we have taken is perhaps more satisfactory than if we had entered the field of theological polemics; for, inasmuch as we have evinced that the work before us betrays a want of judgment and a want of accurate scholarship on matters, where neither our prepossessions nor the author's prejudices can cast a veil before the eyes, we have evinced his incompetency to the task he has undertaken.

H.

VAUDOIS EPISCOPACY.

MR. EDITOR.—The following passage, which occurs in p. 327 of your number for June last, in the review of M. Peyran's work, has led

me to refer to some memoranda and extracts, by which I have been confirmed in my first objections against it. The passage is this:—

The Vaudois Church has *always* retained the episcopal form of government; but the name of Bishop, savouring too much of temporal greatness, and perhaps also in Piemont of intolerance and persecution, has given place to the humble title of Moderator; and under this title, M. Peyran . . . exercised the episcopal office more than thirty years, and up to the time of his death.

The middle part of this sentence expresses what is **PROBABLY** true, that the name was banished on account of the Romish abuse of the office; but when this took place we do not know. The first and last parts I take to be **CERTAINLY** erroneous. The Vaudois at present agree, in point of discipline, with the Church of Geneva, and make use of her liturgy. And were any thing further necessary to disprove their episcopacy, I could allege words spoken, within the space of the last three years, by their present moderator. He said,

Nothing can be more erroneous than to call me a Bishop. A bishop's office is for life. I may resign mine at any time, and some other of the pastors will be chosen to succeed me. And, indeed, my declining health and years often compel me to think of doing this.

But the difficulty is not to prove that the Vaudois Church was *once* truly episcopal, or that it *now* is not so; the question is, when or how did it cease to be such? and these are questions which we have not data to solve. Allix says—("Remarks upon the Ancient Church of Piemont," ch. 24.)—

If we had a well-continued history of the Churches of the Valleys, it would be easy for us to make it appear, 1. that they have always exactly preserved amongst them a church government, in the same manner as it was established in the midst of the eleventh century, after their separation from the Church of Rome, which happened in the time of Wido, Archbishop of Milan, A. D. 1059, and that they distinguished their clergy into three orders, bishops, priests, and deacons. 2. &c.

This sentence from Allix has very much the appearance of a *petitio principii*. What I conceive to be the real statement is this, that, 1st, there are certain points in their history upon which we may rest with the utmost confidence;—2dly, that there are sufficient causes to satisfy us in our ignorance at other times;—and, 3dly, that between these resting-places there are gloomy chasms vastly perplexing. One such, I will add, appears to me to be the important question, "Was Jean Leger, their moderator and historian, himself a Bishop?" On these several points, I would add the following observations:—

1st. It is certain, from Leger's work, ch. xx. p. 131, as well as from all testimonies, friendly and inimical, that, till the eighth century, when Claude was Bishop of Turin, they were one in discipline with the Roman Catholic Church. We have abundant proof that, to a *very* late period, the greatest order was observed in admitting persons to the ministry. And in *early* ages we have frequent and direct, though undesigned, testimony borne by their enemies to their episcopal discipline. But besides this, we may consider their condition in the time of Wido (1059) as unquestionable; and may assert, with equal confidence, that it continued the same at a period much more advanced, viz. after the Reformation. As this is our last secure resting-place,

I give the words as Leger copied them from Commenius's work on the Discipline of the Churches of Bohemia (1644). Leger, ch. xxvii. p. 167.

Le vénérable Commenius, seul survivant de tous les Evêques Réformez, qui sont échappés des persecutions de Bohême . . . dit, que les fidèles de Bohême et de Moravie, qui s'étoient retirés de la Communion des Papistes . . . ayans créés trois pasteurs d'entr'eux, se trouvèrent en grande perplexité pour leur ordination: mais qu'ayans appris qu'il y avoit des Vaudois és confins de la Moravie et de l'Autriche, pour satisfaire entièrement aux scrupules de leur consciences, et à celle des autres, tant pour lors que pour l'avenir, se resolurent d'envoyer un Michel Zambergius, un de leur pasteurs, qui autre-fois avoit receu les ordres de l'évêque de Rome mêmes, avec deux autres, qui allassent chercher les Vaudois, et leur racontassent se qui se passoit entr'eux, mais surtout leur demandassent conseil touchant ce qu'ils auroient à faire; qu'ils trouvèrent un certain Estienne, Evêque Vaudois, qui en fit venir un autre, avec quelque ministres, en compagnie déquels il fit voir à ces députés de Moravie et de Bohême, que sa doctrine, &c. . . ; et qu'enfin cet Estienne avec les autres sus-nommés conféra la vocation et ordination par l'imposition des mains à ces trois Pasteurs, qui luy furent envoyez, avec pouvoir et autorité d'en pouvoir en suite, créer des autres és occasions; que dès ce temps-là ceux de Bohême et de Moravie, désirèrent de s'unir en un même corps avec les dits Vaudois, d'où est venu qu'ils furent aussi appelez Vaudois eux-mêmes.

In regard to the local situation of these Vaudois, it is explained by Allix, who has translated some portion of this quotation in his twenty-fourth chapter.

2dly. The most satisfactory kind of ignorance is that which is accompanied by a conviction, that information is not to be obtained. This is signally the case with many periods of Vaudois history. Persecutions and massacres, of every kind and degree, have left great blanks in their narrative, which never can be supplied. In 1655, Leger had collected materials for a history, every tittle of which was lost. What his perseverance has left on record, is little compared with what he might otherwise have given us. These desolations were of continual occurrence. But besides these, which proceeded from their enemies, and were fatal to their records, there was another desolation, which most *probably* was still more fatal to their episcopacy. In 1530, a dreadful plague had ravaged the Valleys; and in 1630, a still more frightful one destroyed at least two-thirds of the inhabitants, and out of fifteen pastors, left only two alive, which two most unfortunately were old, and exhausted with their labours. In this dreadful destitution, recourse was had to Geneva. Pastors were sent from that church, and the language of religion, which had always been Italian, was henceforth changed to French, which to this day it remains.* When we consider the activity and influence of Geneva in those days, and the immense power she thus acquired over the Valleys, it seems highly probable that some accommodation to the customs of that church must then have taken place. Of this, however, we must remember there is no positive proof. Mosheim says, referring to Leger, Cent. 7th, § iii. Part II. ch. 2.

They were naturally led, by their situation, to embrace the Reformed Church. So far down, however, as the year 1630, they retained a considerable portion of

* Leger, chap. xxviii. p. 205, &c.

their ancient discipline and tenets The new doctors sent from thence (the French churches) made several changes in the discipline and doctrine of the Waldenses, and rendered them conformable, in every respect, with those of the Protestant churches in France.

That they conformed in discipline is probable, because their discipline is changed; but we have no proof, and Mosheim gives none, that they made any change in doctrine.

3dly. If the preceding, and not improbable, opinion of Mosheim can be established, Leger, who was born February, 1615, at Ville Seche, in the Valley of S. Martin, and who went to Geneva to study in 1629, was not a Bishop. But here we shall find ourselves among the elements of war. Allix says,

It appears from the history of Leger, that the Moderator, *who was during life*, had power to call synods, and to preside in them, and to celebrate the function of laying on of hands.

But Leger was moderator only twelve years (as Allix himself has noticed), when he went, in 1662, in consequence of a persecution, to serve a church at Leyden. Leger, in his history, has entered minutely into particulars, as to the manner of choosing, appointing, &c. pastors and deacons; but he says nothing of the same style of consecrating moderators or bishops. Nothing can be more satisfactory than the manner in which he speaks out of Commenius, and yet he has not a word which implies that the same customs were in force in his time. On the other hand, it is a most grievous charge to bring against the revered and honoured moderator, that he kept back a part of the truth, and left us to infer that no change had been made in the mode of appointing a moderator when such had actually happened in his own case. I shall be happy if these remarks are the means of eliciting satisfaction on this point from others. Only it will be remembered, that if Leger were proved to have been a Bishop, a problem still would be left for solution, viz. when and how the episcopal character of the Moderator ceased, that it does not now exist being certain. Should any be desirous to undo this knot, they may find their account in remembering, that when Leger speaks of "*la succession apostolique*," he refers to doctrine and practice; when he reprobates confirmation, it is the *sacrament* of confirmation, which he says (chap. xii. pp. 67, 68) is thus exalted, that the people may blindly rely upon the bishops; and when he repels the charge (chap. xxxii. p. 199) of a *Roman* episcopate, which was made by Reinerius, he means only to deny any exercise of that power in the manner in which the Pope and his bishops abused it.

Peter Boyer, a Vaudois historian, about 1690, enters into a full explanation, in his third chapter, of their three distinct orders. There is room for suspicion that he proves too much. He says, however,

They have always had pastors, elders, and deacons, to govern them, as they had to the year 1688, *when they were dispersed*.

Boyer explains, very fully, that, by these terms, he means bishops, priests, and deacons.

I trust, Sir, that enough has been adduced to bear me out in the observations I have presumed to make upon the passage quoted from

your number for June. One word I would add in explanation. Let it not be supposed that, in refuting their present pretensions to episcopacy, we are weakening their claims on our charity. The contributions of the churches have been liberally made for the poor brethren of the Valleys. We have relieved them, as fellow-christians in distress. They needed no other claim to induce us to this labour of love. They are members of the one great household of faith, and, we believe, would rejoice to see their ancient discipline restored, and to enlarge that unity which subsists in matters of faith, into a more intimate bond of conformity and alliance. Till God shall so unite us, the wisest and the Christian mode is, so to aid and succour them in their necessities, that we may approve ourselves to him, and they may "esteem us very highly in love for our works' sake."*

W.

EPISCOPAL CHURCH IN THE UNITED STATES.

MR. EDITOR.—In your last number an article appears on the Protestant Episcopacy in the United States, which has lately become the subject of more extensive interest than heretofore in this country; and as every friend to primitive Christianity must wish to know more of this sound branch of the Catholic Church, I feel persuaded that you will not object to admit a somewhat more detailed account of it in the pages of your valuable journal. The interest which the members of the Church of England take in the American Church must ever be greatly increased by looking upon her as a graft from their own heavenly-planted vine. This clearly appears from every authentic account of her origin and progress, and most satisfactorily, as well as concisely, in the life of the Rev. Dr. Samuel Johnson, president of Yale College, Connecticut, of which an English edition was lately published by Bishop Hobart, of New York; a work which must ever be highly valued as a record of the preference which sound learning, candid investigation, and conscientious principle give to Episcopacy, even against the prejudices of early education. The history of that venerable man naturally leads to some detail of facts, which prove the inveterate hostility to Episcopacy, which so generally prevailed in his day throughout North America, grounded on the supposed inseparable connexion of Episcopacy with monarchy. During the worst of times, however, there were not wanting those who conscientiously preferred the doctrine and discipline of the Church of England to every mode of Christian worship which America presented, who welcomed "the true tabernacle, which God had pitched, and not man," and gladly provided for a regularly ordained clergyman a church in which he could officiate, and a congregation to edify by the ministration of the Word and Sacraments. For this supply from time to time, resort was always had to the Church of England, and, from the time of its formation, to the venerable Society for the Propagation of the Gospel in Foreign Parts. And when the revolutionary war had separated the colonies from the mother country,

* The sum raised in this country between May 1825, and June last, on behalf of the Waldenses, appears, from a Report of the Committee, to amount to 6,456*l*.—ED.

† Heb. viii. 2.

the fostering care of the Church was still looked for and still enjoyed by our American brethren. The first bishop of their Church, indeed, Dr. Seabury, of Connecticut, was consecrated in Scotland by the bishops of that pure remnant of the true Church, which had subsisted in poverty and persecution from the time of the Revolution, a legal difficulty having presented itself to the bench of English bishops. An act of parliament was afterwards obtained to give validity to consecrations at their hands, in which the Oaths of Supremacy and Abjuration were not required to be taken; and this having passed in the year 1786, two more American clergymen, of whom one (the venerable Bishop White, of Philadelphia) still survives, were consecrated at Lambeth, in February, 1787, and in 1790 a third; and from that time the succession has been kept up by the American prelates. Thus the unabated desire of the American Church to preserve her identification with her venerated parent here, and her title to that parent's fostering care, are placed for ever beyond dispute.

The prosperous state of the American Church is well proved by the addition of three dioceses in the years 1817 and 1819, making in all ten, and by the present intention of dividing the largest, or eastern, diocese into two. The Church members in this diocese have doubled in number during the superintendence of the present most exemplary and pious diocesan, Bishop Griswold. From the diocese of South Carolina, our means of authentic intelligence have been augmented by the intercourse between that diocese and the mother church, which has resulted from the publication in England of the sermons of its late apostolical bishop (Dehon), and the remittance of the profits on the three editions to the Protestant Episcopal Society for the advancement of Christianity in South Carolina. This instance of disinterested goodwill to the American Church has been productive of a corresponding feeling, and of lively gratitude, to this Church and country, as appears by the feelings expressed in the printed report from the Society, where it is recorded as "an acceptable testimony to the interest taken abroad in the welfare and prosperity of their Church, and the successful prosecution of the great end contemplated in the institution of the Society." With respect to the Society itself, the following detail of its objects, taken from the report of this year, will be very gratifying to those who experimentally know the great good effected by our Society for Promoting Christian Knowledge.

The Society comprises within its organization a Missionary Society; an Education Society; a Bible Society; a Prayer-Book and Tract Society; and a Library Society.

The well-known and often experienced liberality of England towards the support of the Anglo-American Church, has also led to a more recent instance of co-operation with the dioceses of New York and Connecticut, by the former of which, the General Theological Seminary, there established, and by the latter, the newly-formed Diocesan Institution, called Washington College, were presented to English munificence for pecuniary aid. But the most eminent example of the good-will of the mother church has been afforded by the establishment of Kenyon College, in Ohio, under the ultimate control of the House of Bishops and the General Convention. Here the claims of

a newly-formed diocese, and a rapidly, and almost incredibly, increasing population* of new settlers, cried far the loudest in the tone of want for our fostering care. The failure in health of the clergyman, who was first appointed to represent the case of this diocese, led to the visit of the venerable Bishop himself for that purpose, an event which not a few of the most devoted friends of the Church of England remember with a delight, which time has not at all worn away, and which subsequent communications from him have tended to increase. These will all be glad to know that the differences of opinion on the subject of the Ohio seminary, which for a short time obstructed his cordial co-operation with his learned and zealous brother of New York, have entirely subsided, and that Bishop Chase, in a late visit to New York, for the purpose of bringing forward there the claims of his diocesan seminary, had the most friendly intercourse with Bishop Hobart, and that this was publicly shewn by his preaching, at Bishop Hobart's request, in both the churches under his pastoral care in that city. And the views entertained of this subject by the venerable Bishop White appear in the following short, but most decisive extract of a letter from him to Bishop Chase, set out in the Diocesan Journal, from Ohio, of 1826.

It gratifies me to find from various publications that your College is in successful progress. Unquestionably our source of supply of ministers for the Western States must be the education of natives of those regions. That, under the blessing of heaven, your exertions towards this work may be effectual, is the wish and prayer of your affectionate brother—WM. WHITE.

The object which Bishop Chase now has in view, to effect by collections in America, is to appropriate the funds obtained in England (upwards of 6,000*l.* sterling) to the purchase of lands for the permanent support of the Institution for raising a native ministry, and to erect the buildings by means provided in America. For this good work he had collected above 12,000 dollars when the amount was last communicated to this country, and some new and untried resources were then first coming into very efficient operation. Among others, I may mention with pleasure that the ladies in several of the principal American towns had formed themselves into societies, called "Kenyon Circles of Industry," whose exertions were united for the increase of the Ohio fund, in making ornamental work, the produce of which was to be sent to the trustees of the seminary. Thus a name, already associated with "every virtue under heaven" in this country, is honoured in like manner in America; and the bonds of religious union, and political friendship, between the two countries, are further strengthened and cemented by not the College only, but the new town of Gambier, a name endeared to the natives of that country, not more by the report of private virtues, than by the fact of that nobleman's having, on the part of the British government, signed the articles of peace between the two countries in 1814, and the same town bearing, in every street or square, the name of some British benefactor.

I hope to be pardoned at this moment for a short digression on the application, now so generally seen in the different branches of the

* It appears, by a comparison of printed statements of the white population in Ohio, in 1824 and 1836, that it had increased from 600,000 to 1,000,000 in two years; and a large proportion of this increase are British emigrants.

reformed Episcopal Church, of the principle of educating the inhabitants of each country to the christian ministry. In the Sermon preached at Lambeth, on the late consecration of Bishop James to the See of Calcutta, this subject is thus alluded to, and the well-known words of Bishop Chase cited :

In proportion to my respect for Missionaries, for the union of zeal, and prudence, and knowledge necessary to qualify them for the work, is my persuasion also, that no single country can for ever continue to send out to extensive colonies a number of ministers adequate to the spiritual wants of the inhabitants. And even if this were practicable, ministers sent out from home cannot be regarded as the best, or most powerful instruments to uphold the Christian faith and practice in distant countries. . " We must have the sons of the soil," was the eloquent expression of a pious and distinguished prelate, when speaking of the clergy most fit to assist him in diffusing religious knowledge over his newly-formed diocese. On the first conversion, indeed, of any people to Christianity, the appearance of strangers, who have come from afar to communicate this blessing, will doubtless serve to excite an interest, and to awake attention to the heavenly message ; but the interest so excited cannot be expected to be permanent ; and when some progress has been made in the work of conversion, the new Christians will naturally look to find ministers in their countrymen, and will more readily receive the sacred truths, with more confidence seek instruction and the comforts of religion from those who have grown up amongst them, and with whom they are united by the same language, the same national interests, feelings, character, by all, in short, which binds a man to those of his native land. Religion cannot be said to have taken deep root in any country, whose population does not afford persons competent to the ministerial office.

It is satisfactory to see a true theory on subjects of such high importance well maintained and illustrated ; but it is infinitely more satisfactory to know that it is reduced to extensive practice in our own day. And this, blessed be God ! is now the fact. The institution of Bishop's College, Calcutta, at the suggestion of the excellent Bishop Middleton ; that of Windsor College, in Nova Scotia ; the one now contemplated in Upper Canada ; (for which a charter has been obtained from His Majesty through the strenuous exertions of the venerable Archdeacon of York in that Province, and the cordial cooperation of the local government ;) that long ago founded in Barbadoes, through the pious munificence of Sir Christopher Codrington, and now proposed by the zealous and devoted bishop of that diocese, in concurrence with the Society for Propagating the Gospel, to be re-organized and greatly augmented with a view to the same important object ; and, finally, the College founded in the principality of Wales, by the eminently learned and pious Bishop who lately presided in the diocese of St. David's,—are all calculated to exemplify the value of this principle, in promoting the glory of God, and the extension of the Christian religion throughout the world.*

I must not omit that in the State of Vermont, by a decision of the Supreme Court of the United States, the Episcopal Church has become entitled to landed property of large amount, for the permanent support

* It is said that a plan has been some time in agitation in the Scotch Episcopal Church for erecting a College in Edinburgh, where a course of studies like that in the English Universities will be pursued.

of the Clergy. For this the American Church is indebted to the Society for the Propagation of the Gospel.

The General Theological Seminary at New York is under the tuition of six Professors:—viz. of Biblical Learning and the Interpretation of Scripture; of Systematic Theology; of the Nature, Ministry, Polity, and History of the Christian Church; of Hebrew and Greek Literature; of the Evidences of Revealed Religion, with the application of moral science to Theology; and, lastly, of Pastoral Theology and Pulpit Eloquence. The duties of the last are discharged by the Bishop, who is attended by the students one day in every week. They perform the service of the Church, as a devotional exercise, in rotation, and two Sermons, or more, are delivered by them. They also go through a course of instruction on the qualifications and duties of the clerical office.

One most interesting topic still remains, which I cannot pass over,—I mean the spiritual blessings which the Anglo-American Church has in part communicated, and now promises to communicate in a much greater degree, to the people of colour. The first example was set by New York, in the building of a church, the minister of which is a man of colour, and his congregation composed of people of that caste. Their inclination to the Episcopal Church seems fairly traceable to England, according to a discovery made by Bishop Chase, in the Autumn of 1825, and detailed in his *Diocesan Journal* of 1826. He was then solicited to visit a tribe of Mohawk and Oneida Indians, on the banks of the river Sanduskey. He found them in possession of our Liturgy and the Gospel of St. Mark, in English and Mohawk. This since appears to have been provided in the year 1787, by the Society for the Propagation of the Gospel, and its effects in attaching them to the Church of England have been as happy for themselves as they must be delightful to every Christian mind. With the assistance of this volume, read by their elders, they had kept a weekly sabbath, with a morning and evening service, avoiding all but necessary and charitable work on that day, and had baptized their children according to the form in the Liturgy, and expressed to the Bishop their great solicitude to obtain this sacred blessing through commissioned hands. By those who know any thing of his character it will be anticipated that this wish was granted. The Bishop selected seven of the most promising of the young men for students in his Seminary, and himself conveyed them to the spot. Here they have all proved most docile and promising, and, if they live, may in due time be regularly ordained ministers of the Church of God.

If any thing could add to our estimate of the English Liturgy, it may be from our being led by this narrative to consider it as an instrument of converting heathens. In an official report from the Diocese of South Carolina, where a free Church has been erected at Charleston for the poor members of the Church not at present connected with any of the congregations, and where the people of colour have additional accommodation, this most interesting subject is thus alluded to:

It should be recorded, as an encouragement to perseverance, and in gratitude to the giver of grace, that the salutary influence of Christian motives is evidenced in the lives of many of them (the slaves) in their fidelity to their masters,

in their kindness to each other, in their recognition of the claims of government, in contentment, meekness, and devotedness to the one thing needful. The calls to attention in the forms of our public worship, the power of its music, the invariable use of the same prayers, the simplicity of language which adorns our Liturgy, the plan of reading the Scriptures in order, whereby the whole counsel of God is declared in his own words, the concise summary of faith in the Creed, and of obedience in the Commandments, repeated Sunday after Sunday, the practice of reciting after the minister, whereby prayers for private use are learned, and all the fundamental truths acquired; these and other circumstances prove, that the system of our Church is eminently adapted to promote the spiritual welfare of the illiterate, and those who have dull minds.

At the beginning of last year, I read an account in one of the American periodical publications (of which I forget the title) of a new National Tract Society established at New York. It is on a very comprehensive plan, including various sects of Christians, as well as the members of the Protestant Episcopal Church. It is a fundamental principle of the Society, that the several members of the publishing committee pledge themselves to publish and distribute such tracts only as shall inculcate those great doctrines in which they all agree. These are stated as follows:—"Man's native sinfulness; the purity and obligation of the law of God; the true and proper divinity of our Lord Jesus Christ; the necessity and reality of his atonement and sacrifice; the efficiency of the Holy Spirit in the work of renovation; the free and full offers of the gospel, and the duty of men to accept it; the necessity of personal holiness; and an everlasting state of rewards and punishments after the grave." On reading this, and simply remembering that the Liturgy of the American Church is almost identically the same as that of our Church; that she has our Articles verbatim, and acknowledges our Homilies as sound expositions of Christian doctrine; I said to myself, surely all sects, who can not only agree in the doctrines above detailed, but assign to them such paramount importance, as to be content with promulgating them unaccompanied by their own peculiar tenets, must be, in a good measure, prepared to give up those peculiar tenets, and be "one fold" in a Church, with whose Liturgy and Articles the doctrines they jointly disseminate entirely harmonize, and whose authority is so clearly apostolic, as that of reformed episcopacy, wheresoever planted. For this most devoutly to be wished consummation, I well know your feelings, Mr. Editor, will harmonize with my own. And till the times of more primitive order and union return, you will not disapprove of the most humble effort to make known every true branch of that divine edifice, "whose walls are salvation, and her gates praise."⁴ G. W. M.

P. S. I hope to send you some further information on this subject for your next number.

We are sure our readers will thank us for the following very interesting account of the ceremony observed on the laying of the cornerstone of the principal front of Kenyon College; other parts of the building having been before in considerable advance:

Before we proceed to mention the ceremonies and solemnities of laying the corner stone, which took place the day following, viz. the 9th of June, I think it proper, for the satisfaction of those who have not been on the ground to state,

that the College grounds, amounting to eight thousand acres, lie in an oblong square form; length from north to south five miles, and from east to west two miles and an half. The north half, through which the main road to Coshockton passes, is watered by Skinks' Creek; through the south half, on which the College is located, runs in a very circuitous manner, Vernon River, whose waters are more pure and perennial than any other in the State, or perhaps in the Western country;—this river enters the trail belonging to the College on the western side, about midway from north to south of the south 4000 acres, and runs nearly half the distance through it, in an easterly direction, till it meets with the base of those commanding grounds, from 150 to 200 feet above the level of the water, on the top of which are located, in an area of about 50 acres, the town of Gambier and Kenyon College. The river then turns to the south and south-east, and opens to the view a most fertile and beautiful region. A park of lofty trees completely surrounds the College, (except at the north,) and covers all the descending grounds, consisting of some twelve or fourteen acres. Here, in this smooth and well-adapted area, seemingly by the hand of God prepared for the purpose, on this site, raised above, and forever secluded from the noise and busy scenes of life, we saw the preparations for the commencement of this great, and good, and benevolent work. As I approached it, after having attended divine service, and heard an excellent sermon under the spreading trees, by the Rev. Mr. Morse, I could not but feel as seldom I ever before have felt. I blessed God for having permitted me to see the commencement of a Christian institution the fountain of so many blessings to the present and to future generations.—Filled with these thoughts, which the scene, of itself, was calculated silently to inspire, I was called to witness a most appropriate service, the solemnity of which will be, I trust, imprinted on my memory so long as life shall last, and which if you will print at large, doubtless you will do an essential service to religion.

The Bishop commenced it by saying,—“Except the Lord build the house, their labour is but vain that build it.

“Dear beloved in the Lord:—Forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own sense of the natural decency of things, have founded houses for the promotion of piety and the diffusion of Christian learning, and for that purpose, and in order to fill men's minds with greater reverence for God's glorious Majesty, and affect their hearts with more devotion and humility in his service, have assembled themselves together to commune in his strength, and in solemn order, let us now faithfully and devoutly beg his blessing on our present undertaking.

PRAYER.

“O eternal God, mighty in power, and of majesty incomprehensible, whom the Heaven of Heavens cannot contain, much less the walls of temples made with hands, and who yet hast graciously pleased to promise thy especial presence wherever two or three of thy faithful servants are assembled together in thy name; vouchsafe, O Lord, to be present with us who are here gathered together in thy name, with all humility and readiness of heart to lay the corner stone of this building, being a *Seminary and College of religion and learning*, to be erected for the glory of thy holy name, the good of thy Church, and the safety, honour, and welfare of thy people.—Thine own work we trust it is, and has been from the beginning. Cemented by the mingling charities of kindred though distant nations, O may it now receive thy crowning blessing. As thou hast begun in mercy to direct thy servants in the way and means to accomplish thy will thus far, so now continue thou to bless their endeavours to do thee true and laudable service; watch over thy servants who are to direct and perform this thy glorious work; with thy merciful eyes and with thy Almighty power guard them from all accidents, sickness and death;—especially we pray thee to keep and deliver them from sin, from thy wrath, and from everlasting

damnation. Hear us in Heaven, thy dwelling place. When thou hearest, forgive; and bless this the work of thy hands, for the temporal and eternal good of this and future generations, in countless multitudes, to the end of the world, through Jesus Christ our Lord. Amen."

The deposit then was made, consisting of such public documents as mark the age in which we live, and the literary and religious character of the institution, of which this is the first building. This done, the Bishop said, "The earth is the Lord's and all that therein is—the compass of the world, and they that dwell therein." The people answered, "For he hath founded it upon the seas, and prepared it upon the floods." The Bishop then proceeded, "Forasmuch as Almighty God once accepted the purpose of Solomon to build an house unto the name of the Lord his God, and nothing doubting but that he favourably alloweth this work of ours to found and erect this Seminary and College, I therefore lay the corner stone of the same, in the name of the great Jehovah, who once said, Let us make man in our own image—the holy, holy, holy, undivided Trinity, Father, Son, and Holy Ghost, three persons, but one God, blessed for evermore." Amen.

Bishop.—"O Lord, open thou our lips.

Ans.—And our mouth shall show forth thy praise."

Then was said, alternately, the 118th Psalm, after which the *Gloria Patri*. The Bishop then said, "Blessed be thy holy name, O Lord God, for putting into our hearts to found this house to the glory of thy Divine Majesty, and the good of thy people. Blessing and honour, might and dominion, glory and praise, belongeth unto thee, O Father Almighty, for that thou didst incline the wills of benefactors, and affect the hearts of faithful people to open their hands liberally, that this work of benevolence might be established and made to prosper in thy sight; therefore now, and ever shall be, offered unto thee, in behalf of them and their posterity, the fervent prayer.—Bless them and their children, O Lord, we beseech thee, with blessings from the heavens above, and from the earth beneath: let none of their descendants, to the latest generations, be vile at home, or beg their bread in foreign lands: let them be sanctified and blessed for ever: and when we pray for them, give us grace, O heavenly Father, to pray for ourselves; remember not our iniquities, nor the iniquities of our forefathers—neither take thou vengeance on our sins. Watch over this institution now founded by thy goodness: bless the youth in this and all future generations, who here shall receive their education: preserve them from sin, the greatest of all evils, and from the effects of sin, which is thy wrath and eternal death: let thy fatherly hand, we beseech thee, ever be over them: let thy Holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life. All this we offer and ask through Jesus Christ, who with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end." Amen."

Here were closed the devotional exercises of this most solemn occasion; and if the reading of them in print do but faintly resemble the good effects they had at the first exhibition, the interests of true religion will, I trust, be essentially subverted. [*Extracted from the Philadelphia Recorder.*]

ORTHODOX GERMAN JOURNAL.

MR. EDITOR.—A friend has lately put into my hands the MS. prospectus of an Orthodox Journal, to be established in Germany. This is a matter of deep interest, as showing that the orthodox party are gaining ground, and I therefore trouble you with a short sketch of the contents of this Paper. The Journal, which is to be called the "*Evangeliſche Kirchen-zeitung*," is to be edited by Professor Henxtenberg of Berlin. I am not aware that he has yet appeared before the public;

but when I say that Strauss and Neander have engaged to contribute regularly to his Journal, I apprehend that no farther proof of its respectability will be needed. The Editor will gladly receive any contributions on Church matters and theology from English friends to his undertaking, and their papers may be sent (addressed to him at Berlin) in the English language.

I am, Sir, your's, &c.

R.

PROSPECTUS OF AN ORTHODOX GERMAN JOURNAL.

The more we are compelled to recognize the influence of periodical works on the opinions of the age, the greater reason have we to lament that the Evangelical Church has been left, up to the present day, without such an organ, which should endeavour to establish and defend the truths of the Gospel as they are found in Scripture, and thence transplanted into the symbolical writings of our Church, to set the difference between the evangelical doctrines and those opposed to them in a clearer light, and by means of contributions on the general state of the Church in various countries, and the progress of the Gospel in heathen lands, to awaken a lively interest in Church matters, and recall into the Evangelical Church the unity it has lost. The enemies of the Gospel have been, up to the present time, in exclusive possession of the journals in great circulation. They have used their advantage to throw every thing into confusion, and to cry down evangelical doctrines and conduct wherever they appeared, as mysticism, pietism, and separatism. The evil thence arising has been often felt, and various plans for affording a remedy devised. At length, in compliance with many solicitations, the underwritten, in reliance on God's assistance, has, with the co-operation of no inconsiderable number of esteemed theologians, undertaken the editorship of a Journal, called the "Evangelische Kerchen-zeitung" (Evangelical Church Intelligencer). It will belong to no party, but serve the Evangelical Church as such. Its highest aim will be to unite what is separated, to bind what is loosened, to remedy what is diseased, and to indicate what is incurable as such, that what is healthy may be preserved from infection. To those who have attained a sincere faith in Gospel truth, it will give opportunity for perfecting that faith, an object the more necessary, as in the long preceding period of unbelief, all firm Church tradition has disappeared; it will warn men against those errors which at every recurrence of a great religious movement have been found even among those who, in great points, hold the true faith; for example, against mysticism, pietism, and separatism, the appearance of which (though, up to the present time, few marks of them have been seen) must nevertheless be expected on account of their deep foundation in man's sinful nature, unless a suitable opposition be made to them by those whose faith is sincere and pure. It will put into the hands of those who know the truth, weapons from Scripture and history to attack their enemies; and endeavour to generate in individuals a living consciousness of union with the Evangelical Church, and with the general Christian Church of every country, and to produce a general connexion of all true members of the Evangelical Church. But the Evangelische Kerchen-zeitung will have especial regard to those who, anxious for the truth, yet know not where to seek or to find it. *Unbelief has outlived itself; a need of religion is generally awakened; men feel that the religion of reason cannot fulfil what it promises; they wish for firm ground, for comfort in life and death; and they feel the necessity of a Revelation.* But many, really desirous of getting at the truth, are misled by the present outcry of *mysticism, pietism, and separatism, with which the unbelievers, suitably to their own interests, endeavour to confound a simple faith in divine truth.* These persons remain in an unsettled state, as they are afraid of going from one extreme into another. The Journal will endeavour to remove the prejudices against the truth which have been excited in them, to clear what has been confused, to divide pure Christianity from the various erroneous views of it, to expose the shallowness and comfortlessness of the views of the hostile opponents,

and the falsehood of the views they have set up against the truth ; to awaken attention to the signs of the times, and the many remarkable events which appear to promise a restoration of the Evangelical Church.

There will be three leading divisions of the Journal.

1. Essays:—as, for example, on important and difficult parts of the Bible, and proofs of the unity of views in different parts of it where announced in different forms ;—Expositions of the Evangelical faith in opposition to prevailing errors, and in defence of it against both unbelievers and the Romish Church ;—Historical essays and extracts from rare books ;—Essays on practical theology, devotion, worship, &c.

2. Literary Notices:—not learned reviews, but extracts from and judgment on generally important books, not only quite new ones, but also on old and forgotten good ones ; with warnings against mischievous ones, especially such as contain, under a mask, the poison of unbelief : and refutations of the attacks on the evangelical faith and doctrines contained in periodical works and pamphlets, as far as the prevailing opinions appear in them.

3. Intelligence.—Contributions to the present history of the Christian Church, German and foreign ;—Short biographical sketches ;—Contributions on circumstances in the external composition, and circumstances of the various religious parties ;—Missionary notices not to take the place of Journals already dedicated to that object, but rather general views, and characteristic sketches, free from useless repetitions, &c. This part will be performed by means of a numerous correspondence, both in Germany and out of it, and by the use of all the Journals of Germany, France, England, Scotland, and America.

The tendency of the Journal will be sufficiently clear from what has been said. They who do not believe the great doctrines of the divinity of our Lord, of salvation through faith in him, and imitation of his holy life and death, the corruption of man's nature, &c. must look elsewhere. Here his expectations cannot be satisfied. At the same time, the Editor is far from wishing to restrain the free expression of various opinions, while those opinions are Christian : on the other hand, it seems to him desirable to promote a free exchange of ideas among those who are united to one another by a common adherence to certain great points. He requests assistance from all who agree in his views, as without such a union little can be expected.—For contributions of any extent, a suitable payment will be made.

Although the aim of the Journal is positive, rather to build up than pull down, yet polemics cannot be excluded. It will not cry peace where there is no peace, nor attempt to bring together opinions which admit of no mediation, but rather openly and distinctly declare its opposition. Yet, while it opposes opinions, the utmost care will be taken not to confound opinions and men, and to avoid every thing like personality.

The following persons, among others, have undertaken to contribute regularly : Dr. Neander ; Dr. Tholuck, at Halle ; Dr. Strauss, the court preacher (at Berlin) ; and Dr. Heubner, at Wittenberg.

Berlin, 19th May, 1827.

PROFESSOR HENXTENBERG.

ON PUBLIC CHARITIES.

SOUTHAM DISPENSARY.

MR. EDITOR.—A correspondent in your last number having adverted to a Dispensary established in my parish in Warwickshire, I am induced to trouble you with a few remarks on the subject ;—and the more so, because from the manner in which the institution is mentioned, it might be supposed that I am the founder of it,—whereas, the only praise that I can claim is, that I have from the beginning perceived its utility, and have endeavoured to support and promote it by every

means in my power. Its author is Mr. Henry L. Smith, a surgeon of this place; who, having devised and digested the plan of this Dispensary, has since carried it into execution with a steadiness and perseverance, which can be appreciated only by those who, like myself, have known the difficulties with which he had to contend,---more especially in the outset. And of the same gentleman, I think it an act of justice farther to say, that his enlightened views, on the subject of the true interests of the labouring classes, entitle him to be heard with the greatest attention, on every point connected with that most important question.

I do not pretend to enter into the details of the Southam Dispensary, because they are fully given in a small Tract,* which Mr. Smith has published on the subject. I will only observe, that it proceeds (in its most important department) on a principle, I believe peculiar to this Dispensary; viz. that the independent poor entitle themselves to its benefits in case of illness, by their prospective contributions when in health. Thus it becomes a sort of medical insurance. And small as is the sum to be paid,---viz. three shillings and sixpence for an adult, and two shillings for a child, annually, --- I am happy to say, that its calculations have been so well formed, and so many persons in this parish and immediate vicinity have been found willing, in health, to make a provision against sickness, that the funds are sufficient, not only to pay the necessary expenses of drugs, &c., but also to provide a remuneration to the surgeon, --- I will not say adequate to his services, for scarcely any pecuniary payment could be a recompense for the good, of which he has been the instrument, but equal to the sum which he could expect to have received had the average number of sick among the same individuals become his patients, and been left to pay a medical bill from their own resources. At the same time, a great benefit has been conferred both on those contributors who have maintained their health, and on those who have been visited with sickness. The former have felt secure and easy, so far as the question of expense is concerned, against the disastrous effects of an attack of illness. The latter have had the advantage of medical advice and attendance, without submitting to either of the two alternatives, from which I can hardly see how the sick poor can otherwise escape, either of incurring medical bills which they cannot discharge, or of being consigned to the care of the parish doctor, and so of having their feelings of independence once violated, and of taking the first step in that downward and slippery

* Its title is, "Observations on the prevailing practice of supplying the Poor with Medical Assistance, commonly called Farning the Poor."—Printed by the Philanthropic Society.

† I believe that in the Report of the Evidence on the Poor Laws, taken before the House of Commons, there is no notice of sickness as one of the causes of pauperism. Yet, as it is impossible that a labourer should pay the expenses of a fit of illness either in himself or his family from his current income, and as he has seldom any funds in store, it is obvious that he can hardly avoid having recourse to his parish, and thus, even with the strongest wish to maintain himself in independence, finding his name ranked on the roll of paupers. Friendly societies may, in some measure, obviate this inconvenience. But it is well known that, in their administration, they are often liable to great abuse. The best is, that of Mr. Becher, at Southwell, Nottinghamshire.

path of pauperism, from which so few are able afterwards to recover themselves.

It is principally with a reference to this last consideration that I have been tempted to offer these few remarks. Such a Dispensary as the one now under our notice must, from its very constitution, be not only local, but contracted in its sphere of action. But I know no reason why such institutions should not be multiplied throughout the country, since they may be established in any district, where there is a resident surgeon. And, if they become frequent and popular, they seem to afford one powerful counteraction to an evil, against which we cannot too earnestly struggle,—our poor-laws. This has ever appeared to me one of the worst calamities with which this country is afflicted. Within these very few days, I have rejoiced to hear that the Lord Chief Justice Best, in his charge to the Grand Jury of Wiltshire, has lifted up his voice against the abominable system of paying the wages of the labourer out of the poor-rates;—and it is a voice which I hope will find its way to the understanding and heart of every person throughout the kingdom entrusted with any part of the administration of the laws touching the poor.* This, however, is but an abuse of the poor-laws;

* The following is an extract from the charge of the eloquent Judge alluded to by our excellent correspondent. The principles inculcated are undeniable, and are as applicable to charities which supply the ordinary and necessary wants of the poor as to the poor-laws: the one, indeed, is a system of parliamentary, the other of voluntary taxation.

“There was one point to which he was most anxious to call the general attention. Heretofore the prevalence of crime was found most remarkable in the large and populous towns, where great and diversified masses of society congregated, but now it was most lamentable to find how vice raged among the yeomen and agricultural peasantry of England. Those who had the means of influence over the latter, must be seriously told, that law alone, however coercive and unbending in its application, could not alter this painful state of things; some other aid must be called in to abate the evil; some corrective must be administered to the immoral habits of the people. The time was, in this happy land, when an honest peasantry were really and truly ‘their country’s pride,’ and its best and safest defence. Let all the influential classes of society try and recover this noblest material of national security. The clergy (as he had witnessed with pleasure at the Cathedral yesterday) were lending their best assistance to this good work; they were arousing the warmest energies by their eloquence, and leading them by their example. But eloquence and example, however great, must be unavailing, until the people could be taught self-esteem; until they could be impressed with the due weight of humble and honest character. Let the gentlemen of the country regulate the rate of the wages of the labourer independent of the poor-rates; and when, according to the original intention of the laws for relieving human want, age and infirmities should visit the peasant, then, and not till then, let him be the object of protection out of sources independent of his own earnings. There would always be poverty in the country, and always just claims for relief in every age and sex; but, as a general principle, he must deplore the prevailing practice of having the wages on labour made up out of the poor-rates; such a practice was impolitic and fraught with much mischief; it destroyed all prudence; it eradicated all self-esteem; it removed the wholesome stimulus to honest and virtuous exertion, and withheld the moral operation of all the motives for regulating and controlling human conduct which spring from a man’s own sense of his possession of his own resources. No greater curse could befall any country, than a relaxation of those salient springs of independent and virtuous actions, which were the best securities of personal conduct. A great country was not one in which one class alone lived in luxury and splendour; but one where the large mass of its people dwell in comfort and virtuous industry. He, therefore, must be the greatest benefactor of his country, in whatever situation he moved, who, by all the means within his sphere of action, lent his aid to the accomplishment of the great purpose of regenerating the moral feelings of the peasantry. This good work,

and even if this abuse should be abated, I fear that the most unexceptionable execution of the existing statutes can never extract the evil out of a system, which contains the inherent vice of leveling the distinctions between industry and idleness, frugality and extravagance, forethought and improvidence. The mischief of this system meets us at every turn. It renders unavailing some of our best efforts to amend the condition of the poor; and it so tends to foster the love of immediate indulgence natural to the human heart, that I have ever considered it a strong proof of the sterling excellence of English poor, that they are not much more deteriorated and debased, than they really are, by the baleful influence of our poor-laws. I must not, indeed, enter into a question so extensive and important, as the practicability of abolishing or reducing those legal provisions for idleness and imprudence: but I may at least express a hope that none of our voluntary and private acts shall partake of their spirit. And while I cannot but lament that many favoured and highly patronized *Charities!* are but too like the poor-laws in weakening the self-dependence of the labouring classes, I would hope that, as more enlightened views on the subject gradually make their way, every encouragement will be given to institutions which, like the Dispensary now before us, tend to make the poor industrious, frugal, and, above all other things, provident. These are virtues, which go far beyond the mere temporal good of the poor: in proportion as they prevail, individuals are invariably found to be better subjects and better Christians; better disposed to discharge every social and domestic duty in this life, and better fitted to partake of a blessed immortality in the world to come.

I am, Sir, your obedient Servant,

Southam, August 14, 1827,

GEORGE CHANDLER.

THOUGHTS ON PROVIDENCE.

"The works of the Lord are great, sought out of all them that have pleasure therein."
Psalm iii. 3.

ARGUMENT.

The Perfection of the World at the Creation, and the Change introduced by Sin.—Folly of Atheism.—Opening of Spring.—A Night Scene at the commencement of Autumn on the borders of Derwent-Water.—Whence flows Peace of Mind?

Why blow thy breezes, Eden, not as erst
 Bearing to man the welcome Voice Divine,
 But wild and gusty, oft with muttering peals
 Of thunder, rising sad? Why thwart thy skies,
 As if contaminate with Stygian fire,
 Glare lurid lightnings through the midnight gloom?
 O blest abode of innocence and joy!

while it adorned the man, would save his country. He appealed to the Grand Jury to assist in its accomplishment, as magistrates and as men. He implored them to feel the importance of performing this great duty. Then would they find a decrease in the calendar of county offences; then would they find an improvement among their labouring neighbours; and then only would they have arrested the progressive action of vice, which now deformed the surface of society."

Alas! fair garden, how thy groves are waste,
 Their amaranthine bloom and verdure gone,—
 Gone and despoiled for ever.—Weep and wail
 And tremble at the Serpent's fiery hiss,
 His coils of terror, and his eye of flame,
 And view thy fields of aconite ashamed,—
 O Eden, Eden, greatly art thou fallen!
 The whirlwind laughing mocks thy blasted pride,
 Thy streams are all polluted; and the bowers
 Where Eve reposed her beauty, feet profane
 Now trample down, unheeded and unknown.
 Frequent the Spirits, that chaunt their endless praise
 Before the face of HIM who sits enthroned
 Most HIGH in unimaginable bliss,
 Have left the regions of supernal day,
 And on our Earth descending shed abroad
 Effulgent glories. Man from Angels' lip
 Dropping sublimest wisdom, drank the lore
 Which to the holiest Seraph God expounds
 As from his gladsome visage beams of love
 Wide Heaven illumine. O Milton! thine, great Bard!
 The lofty, sacred, melancholy strain,
 How "Man's first disobedience" lost that seat,
 The curse, entailed upon his seed, of Death,
 And made this world the sterile home of Sin.

View from her heights the drear expanse of Earth,
 The abode accursèd of rebellious Man,
 See we no verdant plains, no vine-clad hills,
 No sapphire founts, or fertilizing streams?
 Is Earth one boundless desert, bleak and dark,
 One mass chaotic, with no trace distinct
 Of God's creative energy impress?
 Proclaim ye Vallics, and from pole to pole
 Resounding Ocean, from thy caves proclaim,
 Who reared this mighty fabric, and laid deep
 Its vast and firm foundations, when the song
 Burst from the morning stars, and shouts of joy
 From all the sons of God, seraphic hymns,
 Were heard symphonious through the courts of heaven.
 Oh! why is Man so impotently bold?
 Poor worm, purblind, what art thou? Fool, dar'st thou
 The order of the universe arraign?
 Sayst thou that Chance was architect supreme?
 Did Chance make heaven, earth, seas, the starry sphere,
 Thy frame contrive, and fashion out thy soul,
 So big with impious argument profound?
 Oh! 'tis a fearful thing to stray in dark
 And dream we see the dawn, or idly stare
 At meteors of our own, for yon bright orb
 Which gilds ten circling worlds, and shews the Hand

That keeps them ever in their steadfast course,
That built th' immeasurable vault on high,
And gemmed the firmament with globes of fire.
Yea, all accordant, insect, stone, and weed,
And fruitful vallies and resounding seas,
And blazing suns and rolling worlds declare
"Gon called us forth from nothing, and we came."
Rejoice, O Earth, and raise the admiring hymn
Of high thanksgiving:—cursèd though thou be
By Gon's frown darkened, by his vengeance scathed,
E'en in thy ruins, thou art glorious still.

Thrice blest is He, whose choice by wisdom swayed
Declines the mart, and "busy haunts of men,"
To woo the blossomed sweets and roseate blush
Of infant Spring, what time beneath the Sun
The dormant fields revive, and Zephyr bland
Whispers to Flora, "Come, my life, awake."—
She at his bidding rises, and with touch
Half shrinking, lest the frown of Winter chide,
Opes cautiously her treasures.—Snowdrop first
(Not by too gaudy contrast to offend)
Goes forth her harbinger, and Crocus next,
And gayer Daffodill her pathway strew.
Warned by these signs that Nature lives again,
Uncarthy hands in April's parting shower
Above an ample vale extend on high
The arch resplendent of the watery bow.
Straight by the Hours is led triumphant through
The emurpled Flora. Winter with his rout
And the retinue of his surly storms
Is backward driven, and shedding frozen tears
With faint expiring moan infests the night
Till morn impatient welcomes in blithe May.
Then fragrant Zephyr waves the dripping boughs
Of trees apparelled all in virgin green,
And when the glittering pearl-drops fall perfumed
With Zephyr's breath, far from the orient skies,
All glowing with the swift sun's fervid wheels,
Some lengthened beams in radiant glory sped
Mellow those drops to gold. Tell me, ye birds
Who carol shrill your early orisons,
Ye lambs, brisk playmates on the mountain brow,
Ye cattle, tenants of the lowly dale,
And ye vain insects of an hour, who fill
With countless myriads every swarming grove,
Beats there one heart in which the lamp of joy
Hath not diffused its renovating light?

Spring's gaiety is past, and Summer's pride
Is waning swift towards Autumn. Who is he

Alone that wanders on the pebbly beach,
 Pensive not sad? There is to all a time,
 But chief when youth is yet untaught by pain,
 That buoyant Fancy sketches out strange forms,
 The scenes remote of visionary bliss.
 Then heartsick of the whirl and glare of day,
 The paler beauties of the brow of Eve,
 Or the dark vestment that enrobes the stars,
 Tempt forth the wayward footsteps to enjoy,
 Apart, the deep tranquillity and calm.
 Serener Night ne'er hushed the world to rest
 Than now sits brooding o'er the lake's clear depths.
 With smiles unnumbered sparkling to the Moon
 The crisped waters play; full-orbed she pours
 On all the landscape, mountains, woods and vale
 Celestial harmony of light, and throws
 Live streams of silvery lustre on the mist
 Hovering in wreaths condensed 'mong Derwent's isles,
 Those seven green islands dotting the bright wave
 In contrast rich to yonder rugged heights.
 First Skiddaw rears his bulk: his azure head
 Thick vapour wraps; the while impending clouds
 Unfold their sable tapestry, and at times
 Veil—delicately veil—the Queen of Night.
 Rocks close the south, though oft a hideous gap
 (So may we learn to value right God's works)
 Shews where the all-creating Hand hath left
 Some fragments, such as Chaos dwelt among
 Ere yet the world was formed. Glaramar bleak
 (His scanty garment of the storm-fed moss)
 Rises beyond an avenue of crags,
 At whose torn feet there glows a purer stream
 Than e'er meandered through the plains of Greece,
 Or in Sicilian woodlands slaked the thirst
 Of hunter wearied with protracted chase:—
 Though at the music of the Doric reed
 Anapus wondering paused; and when the Nine
 Struck loud the Athenian lyre, Ilissus called
 His limpid waters toward their source again,
 In thousand windings through their marble banks.
 A long terrific heap of western Alps
 Succeed in vast confusion piled, with crag
 Uphorne by crag, and peak o'ertowering peak.
 Still silence reigns around; save where the low
 And distant murmur of the gushing rill
 With varied cadence greets the attentive ear
 And lulls the ravished sense; save when the breeze,
 Fraught with perfumes from buds of thousand lilies
 That deck the bays and haunted islets round,
 On dewy wing glides whispering through this scene
 Of fairest Nature. Beauty, gently wild,

In Horror's open lap reclining, heaves
 Her swelling breast, with odoriferous sighs,
 Bids Mirth be calm, and wounded Grief surcease
 From harsh complaint, and sigh soft sighs with her.
 Cocytus shrieks not through these verdant meads.
 Thy tuneful lisp, young streamlet of the rock,
 Dripping the shiv'ry precipice adown,
 Thy modulations smother than the strains
 That fall from lips enamoured, on the gale,
 How softly answered by the waving pine
 That bends o'ershadowing thy gelid fount!
 Roll on, chaste stream! a goodlier shade than his,
 Who spake so sweetly as he waved his head,
 Awaits thee where yon weeping willow stoops,
 And in thy lymph her pendant tresses laves.
 So loosely hung sad Mary's golden hair,
 And (though no eye was near) with comely veil
 Concealed the farewell kiss the warrior gave,
 When pibroch roused him from the nuptial couch.
 See what luxuriant foliage spreads its pomp,
 Umbrageous oak, pale ash, and drooping birch,
 And underneath the briar and woodbine sweet.
 These proudly nodding o'er the jutting cliffs,
 Forbid the winds to vex the sleeping bay,
 In whose pellucid mirror stars with light
 More soft reflected shine; a lovelier hue
 The clouds receive, each mountain path grows smooth,
 And shady groves with all their trembling leaves
 Are seen inverted 'neath the unruffled flood.
 "In such a night as this," in such a place
 (Where the sad aspin quakes, and oak uplifts
 His fearless arm to shield the chaste retreat
 Which Naid of a gurgling fount, with moss
 Of vernal dies encircled, loves to shade
 With the light spray she dashes from the rock,
 Forming a small faint rainbow, with a gleam
 Of moonshine wandering 'mong the osiers dank,)
 Would Gothic legend say that fays resort
 To solemnize a festival,—around
 Such luxury of loveliness invites.
 To guide the dew-drop to some fainting flower,
 To waft the Zephyr o'er the scorched mead
 A party haste, while others wake the strains
 Of faery music, whose free melody,
 Loose as the sportive foam, now floats along
 The wave, now winding through the wood, delights
 The genius of each glen. Anon it swells
 With the full richness of Æolian harp,
 Enchants the coast, and animates the isles,
 From shore to shore reduplicates its thrills;
 Or with the distant wailing of Lodore,

Or with the sigh from maiden breast escaped,
In mournful plaints now slowly melts away,
And leaves the vale as silent as before.

Are all then tranquil? Can the balmy night
Say to the guilty conscience, "Peace, be still."
Its source hath Peace above, and from Him
"From whom all blessings flow." There Peace abides,
And Hope aspiring on that sordid bed
Where Sickness and Infirmary have chained
The unwearied Pilgrim. Lo! within those walls
Of shattered, loathsome, and dissolving clay,
There is a shrine whose habitant is God
The HOLY GHOST, the COMFORTER. That eye
Waxed ghastly dim, a stream of light receives
Invisible, essential, uncreate,
Pure emanation from the throne of light,
Brighter than Indian sunbeams, yet more mild
Than the chaste Moon's reflected argent rays.
Lowly, and meek, and uncomplaining still,
His joyous soul her rest anticipates,
Where heat shall scorch, and Sun shall smite no more,
But God shine forth in Heaven's unbounded day.

G. W. BIRKETT, M. A.
St. John's College, Cambridge.

UNITARIAN MARRIAGE BILL.

WE propose to lay before our readers the substance of the Bill introduced during the last session, and then give some of the observations which were made in the House of Lords.

The preamble, which contains the *argument* for the enactment, stated, that in the 19th Geo. III. an act was passed for the relief of Protestant Dissenting Ministers and Schoolmasters; and that in the 53d Geo. III. an act was passed to relieve persons who impugn the doctrines of the Trinity from penalties; it also stated, that several of His Majesty's subjects, being Protestant Dissenters from the Church of England, entertaining conscientious scruples with respect to belief in the doctrine of the Trinity, and commonly called Unitarians, regarded the necessity of solemnizing matrimony according to the Office of Matrimony in the Book of Common Prayer, as a grievance repugnant to their religious feelings; and it further stated that it

was expedient to grant some ease to religious scruples in this respect.

We will now shew how it was proposed to attain this object.

Parties desirous of taking the benefit of the act, were to sign a written declaration that they were "Protestant Dissenters from the Church of England of the Unitarian persuasion." If they were to be married by banns, the banns were to be duly published as at present; and afterwards the clergyman, upon production of the aforesaid declaration and upon payment of the usual fees, was required to grant a certificate that the banns had been duly published. If the marriage was to be by licence, it was to be obtained by the parties taking their declaration to the proper officer; and the licence was to express, that it was for the purpose of authorising the clergyman to *register* instead of to solemnize the marriage.

The certificate of the clergyman

that the banns had been published, or the licence, as the case might be, together with the declaration, was to be carried to a magistrate; and he was required thereupon to appoint a time within the hours appointed by law for the celebration of marriages, and not at a less distance than the second day thereafter, nor a greater than a week; at which time, and at the residence or usual place of business of such magistrate, he was required to permit the parties to marry before him, according to the form following:—

The man to be married, taking the woman to be married by the hand, shall plainly and distinctly pronounce these words:

I, A. B. do take thee, C. D. for my wedded wife, and do here, in the presence of God, and before these witnesses, promise to be unto thee a loving and faithful husband.

And then the woman, taking the man by the hand, shall plainly and distinctly pronounce these words:

I, C. D. do take thee, A. B. for my wedded husband, and do here, in the presence of God, and before these witnesses, promise to be unto thee a loving, faithful, and obedient wife.

Such marriage was declared to be valid and effectual to all intents and purposes whatsoever.

To provide for the registration, the magistrate, before whom the marriage was had, was immediately thereafter to make out, sign, and deliver to the parties a certificate that they had been married according to the provisions of the act: for which certificate a fee of 2s. 6d. and no more was to be paid. Upon the delivery of this certificate to the clergyman (which was to be deposited in the parish chest or registry) he was forthwith to make an entry of such marriage in the usual consecutive order in the register book of marriages; which entry was to be signed and attested by such clergyman with his proper addition.

It was provided that it was incumbent on the parties marrying to procure such registration to be made within one week; but that the neglect thereof should not affect the validity of the marriage.

We will now advert to the observations made by Lord Eldon in the House of Lords.

After noticing at considerable length the state of the law respecting the marriages of Jews and Quakers, of the validity of which his Lordship said he had not the slightest doubt, he proceeded thus:—It was said, that if the marriages of Quakers and Jews were allowed, so ought those of these Dissenters. But, as he before stated, the ministers of the Church of England were never called upon to assist at these marriages. This degradation was not carried so far as that even during the time of the Commonwealth; when it was merely required to go before a justice of the peace, and the clergy were not called upon, as now was required, to register the marriage. If they meant to do for these Dissenters what had been done for the Quakers, so let it be done, but let it not be more. He must be allowed to say, looking at the bill with reference to this subject, that there was a great deal of delicacy manifested, with respect to what it did, and what it did not tell them. It was said, that these Dissenters have scruples respecting the doctrine of the Trinity, as being Unitarians. Now there was no explanation, and he should like to have it, of what these scruples were, nor what was meant by Unitarians. He, last year, asked the latter question of a Right Rev. Prelate now absent, and of another, who now occupied the Archbishop's bench, and received no answer; but shortly afterwards, a sermon, preached at a Unitarian chapel, was put into his hands, and the first sentence was—"The Lord Chancellor asks what is meant by a Unitarian?" The sermon, which, to do the preacher justice, was a very able one, then went on to state what the writer conceived a Unitarian to be; but what he (Lord Eldon) wished, was to see what a Unitarian was upon the face of the Bill. He should be glad to hear any of the learned Prelates, who might support the bill, argue, that the scruples of a man, who denied the divinity of our Lord and Saviour, were entitled to respect. He did not know the difference between a Unitarian and a Freethinking Christian, who, he believed, entertained these scruples about the marriage ceremony of the Church of England just as

strongly as the Unitarian. What might be the difference between the two he could not imagine; but he would now shew the house what a Freethinking Christian thought of their Christian Lordships. This opinion of the Freethinking Christian he should read from a petition, now on their Lordships' table, from that sect. The petitioners stated, that they are required by law to conform to the Established Church; and they instance marriage as being one of the ceremonies they cannot conscientiously concur in, and declare, "that the Church of England, in its religious worship, which they are thus called upon to sanction, they know only as a church teaching for doctrines the commandments of men—as a church professing a religion as by law established—as a church composed of the remnants of popery, and having no higher authority than acts of Parliament." The petitioners then proceeded to deny the jurisdiction of the Ministers of the Church in the matters of baptism, marriage, &c., and called the Church of England a "political religion," a "corrupt spiritual power." These were objectionable phrases, but he could assure the house, they were not the most objectionable which could be found in the petition. These persons denied the divinity of our Saviour, and he supposed Unitarians did the same; but he should be glad to hear any Right Rev. Prelate that intended to support the bill, explain what was meant by a Unitarian. He would now examine what was the ground on which those persons complained of the marriage ceremony of the Church of England. Their children were baptized in the name of the Father, Son, and Holy Ghost, which they did not object to. A husband, in marrying, was called upon to unite himself to the woman in the name of the Father, Son, and Holy Ghost, which were objected to, although in the baptism they were allowed. But the special complaint of these persons seemed to be of the words of the blessing after the parties were made man and wife, which was given also in the name of the Father, Son, and Holy Ghost. These then were the Dissenters for whose benefit they were to pass this law, when, according to all his-

tory, they had always been considered as the most offensive dissenters from the Church. They were under particular restrictions till the act of the 53d of the King, which explained the Toleration Act, and took away the act of the 7th and 8th of William and Mary, which he acknowledged contained punishments which ought not to have been thought of or endured for a single moment. But now they were called upon to grant to this class of Dissenters what they had refused to others. By the present bill, a clergyman was called upon to publish the banns upon the declaration of two individuals that they were Unitarians, without having further proof of their being so than their own declaration. The clergyman has afterwards to certify to a justice of the peace, that he has published these banns, and the justice is to appoint a time and place to witness the marriage. In the time of the Commonwealth an evil prevailed, which had reached the present times, but which he was very instrumental in putting down. It had, in the times he alluded to, grown a common practice to have gentlemen put in commission by a cold seal, as it was called, which apparently constituted them as good justices of the peace as any Unitarian could desire; but that was now corrected, and there was no danger of an apparent, instead of a real, justice of the peace, being applied to under this bill, should it pass into a law. There were several general clauses in the bill which required examination and correction. That relative to the publication of the banns, for example. After they had been published, they were to be certified to a justice of the peace, and then registered, which was certainly a troublesome process to go through, when they considered that the Unitarian lady and gentleman might be one twelve, and the other fourteen, years only. He was willing to give the Unitarians privileges similar to those enjoyed by Quakers, (who declared their belief in the Trinity,) but he could not go further, as this bill did. He objected to the bill being passed this session, upon the ground that neither House of Parliament would have time to give it a fair consideration, and upon that

ground it was that he moved that it be read that day three months. He did not know whether he should be supported or not in his opinion by his learned and noble friend on the woolsack, but there seemed to be an inclination to that which he considered to be inconsistent with law and justice, he meant the making a person's declaration evidence of fact which it was impossible he should know to be true. Registers of marriage were now received in evidence, because the clergymen signed them, and knew them to be true; and it was the same with baptism. But if, in addition to the time of baptism, the date of the birth of the child were given, it would not be received as evidence, because the clergymen knew nothing of its truth. Now, by the present bill, a clergyman was required to register and put his signature to that of which he had no means of knowing the truth, unless at the same time he happened to be the justice of the peace before whom the rest of the ceremony was performed. If the failure of the measure was to be made a matter of blame, that blame ought to be thrown on those who neglected to bring it forward at an earlier period of the session, and on no others.

THE BISHOP OF CHESTER said, that he should not have troubled the house with any remarks on the bill before them, had not certain observations of a noble and learned Lord rendered it necessary that something should be said in vindication of himself, and others similarly situated with himself, as supporters of a measure which was pronounced to be derogatory and degrading to the clergy. He considered himself, in some degree, pledged to support the bill, inasmuch as it embodied that principle of relief, which he had suggested to their Lordships two years before. But with respect to the part which the noble and learned Lord on the woolsack supposed him to have taken in framing or preparing that bill, he begged leave to declare, that although he had had some communication with the chief promoter of the bill in the other house, and had stated to him his opinion, as an individual clergyman, he had never seen a single clause of it till it was printed. He

was prepared to support the bill, as to its principle; not as thinking it, in its present form, unobjectionable; on the contrary, he thought many of the objections made by the noble and learned Lord (Eldon) of very great weight, and that many of the clauses must be materially altered and modified before the bill could pass into a law; and he was prepared, if no other person should undertake the task, to propose several amendments, if the bill should be suffered to go into a committee. With respect to the principle of the bill, it must be remembered, that the form of solemnizing marriage was the only part of the services of our church, at which it was absolutely compulsory upon any person to attend. He said absolutely compulsory, because marriage was a matter of necessity: under certain circumstances it became the duty of a Christian to marry; and yet, as the law now stood, no Christian, with the single exception of the Quakers, could be married according to any other forms. By those who maintained the general principles of toleration, he did not see how this constraint could be justified, but on one or both of two grounds; either that it was absolutely necessary, in order to secure to marriages that degree of publicity which the interests of the community require; or that it was highly expedient, to give every possible degree of solemnity to the formation of a contract, upon the religious observance of which the well-being of society so essentially depended. Now as to the former of these grounds, it was a matter with which, in his opinion, the Church, in its spiritual capacity, had nothing to do. It was perfectly competent to the State to determine for itself the method in which publicity of marriage should be ensured. With respect to the latter, it was obvious to the most common understanding, that the solemnization of marriage, according to a prescribed religious form, could add nothing to its sacredness, in the estimation of those, who, upon religious grounds, disapproved of that form; still less in the opinion of those who denied altogether that matrimony should be made in any way a religious rite. As to himself, although

he was convinced that matrimony was a holy estate, ordained of God, and that it ought to be contracted with some religious solemnities; and although, as a member of the Church of England, he held it to be a departure from ancient and salutary discipline, that such solemnization should take place without the intervention of a person in holy orders; yet he could not forget, that the Church herself had declared, in the 25th of her Articles, that matrimony "hath no visible sign or ceremony ordained of God." Its outward signs and forms are of man's appointment. Sir W. Blackstone had said, that the intervention of the priest in marriage was merely *juris positivi*, not *juris naturalis aut divini*. Swinburne, in his book on Espousals, laid it down, in agreement with more ancient writers, that the essence of marriage was the free consent of the parties. The publication of that consent, with such ceremonies as the state required, constituted it a valid marriage, as far as the state was concerned. And the state ought not to require such ceremonies as might be burthensome upon the consciences of individuals, if the objects sought for, viz. the maintenance of public morality, and the right succession of property, could be obtained without them. But that all religious scruples, so called, of whatever kind and complexion they might be, are to be so considered by the state, as that they shall be suffered to interfere with its legislative provisions for the general good, was a doctrine not to be maintained. If such a principle were to be acted upon in its fullest extent, all steady and consistent legislation would be at an end. The state must exercise a discretion, in judging of the reasonableness of such scruples, and in determining how far they may justly be disregarded with a view to the general good. In the case before the House, the scruples of those who applied for relief were of such a nature as the state could not disregard, without infringing the most sacred rights of conscience. Surely there was a broad and palpable line of distinction,—palpable at least to the common sense of a deliberative assembly, obscure and even invisible as it might

be to the eye of enthusiasm,—between the scruples of those who hesitated at the solemn recognition of a doctrine, confessedly involving a fundamental principle of religion, and the scruples of those who might account it an intolerable hardship and insupportable load on their consciences, if they were compelled to be married by a man in a surplice. This topic he mentioned, by way of answer to a *prima facie* objection to the present bill, that the relief afforded to one set of scruples must in fairness be extended to all. Upon such a principle no state could possibly proceed. Their Lordships, for instance, would never consider it a necessary act of toleration, to exempt the Society of Friends from the payment of those taxes, which they objected to from religious motives, as furnishing the sinews of war. The principle, therefore, of the bill would meet with his support; but at the same time he judged it absolutely necessary so to limit and guard its provisions, that its operation should go no further than the justice of the case required; lest while it relieved the tender consciences of some, it should set at liberty others who had no conscience at all; or those whose conscience might be offended in quite another way than that, for which this bill was intended to be a remedy, and so that should take place, which the preamble of the bill declares ought not to take place, an infraction of the general policy of the law relating to marriage. Now the parties seeking relief, regarded as a grievance the necessity of being married according to the forms of the Church of England, simply because they were called upon to recognize the doctrine of the Trinity. The ground, therefore, of this departure from the general law of marriage, ought to be so distinctly stated, so explicitly defined, that it might not become a common place of refuge to all who objected on slighter grounds to a compliance with the ritual of the Church. The simple designation of *Protestant Dissenters of the Unitarian persuasion* he did not consider to be sufficiently precise. Those who with him held the doctrine of a Trinity in Unity, did not allow that the term *Unitarian* of itself necessarily implied

a disbelief of that doctrine. And there were perhaps many, who might entertain some scruples as to the *explanation* given of that doctrine by the Church, who yet would be unwilling to deny the divinity of the Son or of the Holy Ghost. For this reason he should propose, if the bill reached a committee, an amendment as to this particular, both in the preamble and the schedule. There were some other objectionable clauses in the bill, respecting which he would not trouble their Lordships at that hour. But he could not refrain from saying a word or two concerning the degradation which it had been said this bill would inflict upon the clergy. As to the hardship of being called upon to publish the banns, the noble and learned Lord on the woolsack had effectually disposed of that objection. With respect to the registration, he could not, after mature deliberation, bring himself to think, that the clergy would have any just ground of complaint. What would the legislature call upon them to do? Not to certify, in any way whatever, their own opinion as to the nature of the marriage which the parties had contracted, but simply to enter the magistrate's certificate of the fact, that two persons had entered into such a contract of marriage, as the state considers to be a valid contract; valid, that is, for the purposes of the state, and for no other. As to the *regularity* of the marriage, in their own view of the question as churchmen, they would have to give no opinion directly or indirectly. With reference to this part of the subject, he thought it not irrelevant to observe,

that in Austria, where the Roman Catholic religion was the established religion of the state, protestant ministers, lawfully appointed, were at liberty to baptize, marry, and bury the members of their own congregation, of which they were forthwith to certify the Roman Catholic parish priest, who was to make the proper entry in the register, which he kept according to the forms prescribed by the civil law. Now since a Roman Catholic clergyman looked upon marriage as a sacrament, he would have a much plainer ground of objecting to recognize the validity of a protestant marriage, than we should have, against acknowledging the validity of that, which might be contracted before a civil magistrate. Upon the whole, concurring as he did in the principle of the bill, although not satisfied with all its details, he hoped their Lordships would at least permit it to go into a committee, reserving to himself the liberty of proposing any amendments, or, he would rather hope, of supporting amendments when proposed by some person of greater weight than himself: and if it should be found that time enough did not remain for the re-modelling of the bill this session, they would at least give the parties who complained, a satisfactory assurance of their disposition to take an early opportunity of relieving *them*, from what they had a right to complain of as a grievance, and the clergy of the Church of England from the painful, if not degrading necessity, of administering the rites of that Church to those, who held them in aversion or contempt.

MONTHLY REGISTER.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

LIVERPOOL DISTRICT COMMITTEE.

ON Tuesday, July 31st, a most numerous and respectable meeting, including a great number of ladies, was held at the Chapel of the Blue Coat Hospital, for the purpose of establishing a Liverpool Branch of the Society for propagating the Gospel in Foreign Parts. At twelve o'clock, the Lord

Bishop of the diocese took the chair, and near his Lordship were seated the worshipful the Mayor and Bailiffs.

His Lordship opened the meeting by stating, that he felt highly honoured by being called upon to preside over a meeting which was so numerous and respectable; it was not, however, more so than he had expected, nor more than the importance of the Society

deserved. His former experience of the liberality of the inhabitants of Liverpool led him, indeed, to expect a numerous attendance, and he was happy to see that his expectations were not disappointed. His Lordship then explained at considerable length the objects and proceedings of the Society: he lamented that its income was less than 6000*l.* a year, a sum wholly inadequate to answer the many affecting appeals which were made for assistance; that the Society now came forward, "a needy, but not an ignoble or unworthy suppliant for support, to enable it to enter into more enlarged and zealous operations." His Lordship then stated the number of missionaries in the service of the Society, and observed, that missionaries they were called, and missionaries indeed they were, for their duty was to seek after the lost sheep, and gloriously to plant the standard of the Cross in the countries of heathenism. As missionaries, they were called upon to leave their countries and friends, for the purpose of administering the consolations of religion to the inhabitants of distant, wild, and inhospitable regions. Much, however, remained yet to be done; there were vast tracts in the North American colonies, in want of spiritual aid. On a recent visitation, the Bishops of Nova Scotia and Quebec found great reason to make a most pressing application to the Society—a requisition that it was unfortunately impossible to comply with, owing to the want of sufficient means. His Lordship therefore put it to the meeting as Christians, whether the Society should be suffered to languish in indigence. In this department of the Society's labours, it had been accustomed to receive a certain portion of aid from the government, which had not withheld its support to such a work; but that aid was not sufficient to supply its wants, for within the last three years the expenditure had exceeded the income by upwards of 20,000*l.* His Lordship then asked the meeting, whether things could be allowed to go on in this way? If support were not obtained, the Society must become bankrupt, and not only this but other societies, which looked for a certain degree of support from this

very ancient and benevolent Society. What should he say with regard to the great door which was open in the eastern hemisphere? What should he say to the claims which 100 millions of Hindoos had on this country? Had any efforts been made at all commensurate with the claims to reform the heathen? Surely every fresh conquest of our arms—every fresh extension of our commerce—imposed a duty on us to spread the gospel amongst the newly acquired territory. It was not for the single purpose of raising this country in the scale of nations, that Providence had blessed our arms in so remarkable a manner. We, as Christians, ought to cause the extension of religious instruction on the earth, and we were lamentably unworthy of the name we bore, if we did not show a truly evangelical interest, and enable the Society to extend its operations in the east. If its means decrease, so also must its exertions; not that government was insensible to the subject, for it had established an episcopal church in India, and Christianity will appear there with all its advantages. Owing to the multiplicity of the languages, they could not, perhaps, look for a very extended circulation of the gospel in those parts until they were able to employ missionaries from among the natives. With this view Bishop Middleton founded Bishop's College, to which not only this Society but many others contributed. That establishment however was now languishing for want of means. The Society for the Propagation of the Gospel would not permit it to languish while it had disposable funds, but that could only be effected by the public standing forward to its assistance. The Society, however, never had fairly been brought before the public, for until this day there had only been thirty-one subscribers to it from that district; from that reproach his Lordship was persuaded the result of the present meeting would redeem it. As a great commercial town trading to those parts where the gospel was so much needed, his Lordship thought it incumbent on the inhabitants to contribute to the enlightening of those distant tribes of the earth from whom they principally drew their wealth. His Lordship

concluded by expressing his gratitude that at a former meeting of another society, his earnest call for support was most cordially and liberally answered.

The Mayor then rose to propose the first resolution. His worship observed that the object of the Society had been so ably laid down by their respected Diocesan, that if he were to add any thing it might only mar the feeling which pervaded the minds of the meeting.

The Rev. Edward Hull seconded the resolution.

Mr. Brancker (one of the Bailiffs) moved that the Lord Bishop of the diocese be requested to accept the office of President of the Liverpool Branch of the Society.

The Rev. Augustus Campbell seconded the motion, in doing which he paid a high tribute to the zeal and the talents of his Lordship.

The Rev. R. P. Buddicom said, that as a motion had just been put into his hands he embraced the opportunity of expressing his hearty concurrence in the objects of the Society. It had been said that the sun never set on the British flag; it was certainly an old saying, about the time of Richard the Second, and was not so applicable then as at the present time. Our colonies, particularly those in North America, were inhabited chiefly by emigrants from their native land, not emigrants by choice but from necessity. They left the land in which they enjoyed religious privileges in order to go into wilds and wildernesses; it was, therefore, our duty to see that they should not lack the enjoyments of the gospel and all the means of grace which they left behind them when they left their own country. He thought it was the bounden duty of government to contribute to such a Society as this, and he always rejoiced at individual subscriptions to it. In the early stages of the Society, its operations were confined to North America, because our possessions in India were then scarcely known; but now they had grown to 100 millions of persons, most of whom were in a state of darkness and degradation. The Bishop's College at Calcutta, at present, contained only ten students, and it was the earnest wish of the late excellent

Bishop Heber, to extend the number to thirty or forty. It was with this view that the Society had expended part of its funds to an extent that must make its operations unavailable, or, at least, to paralyze them in a great degree, unless support be rendered it. There were there two ordained ministers, men knowing the eastern dialects, and acquainted with the modes of action, who must prove of great advantage to the objects the Society had in view. He, Mr. B. thought that very little credit was due to this country, as a Protestant land, for being deaf to the call of our foreign fellow subjects. If we looked at a society established in Rome, we should see great wealth and magnificence, which ought to make this country blush for the poor support which this Society received. Was the faith of the church of Rome a purer faith than that of England? He hoped still to see this Society endowed with the means of prosecuting its benevolent objects.

The Rev. C. J. Gladwin seconded the motion.

The Bishop having left the chair, it was taken by the Mayor.

Mr. Ewart moved the thanks of the meeting to his Lordship, for his kindness in presiding, and for the disinterested manner in which he came forward to support the Society.

The Bishop returned thanks. He felt highly honoured by their having appointed him president, in accepting which he felt he was only doing his duty, not only as a ruler, but as a minister of the church of England. His Lordship then read a forcible appeal from a small pamphlet* in aid of this Society, and said, that, in his parish in London, a small Society had been formed, which remitted annually to the parent fund a sum of nearly 200*l*. If one parish in London was able to do so much, he anticipated very great support from such a large town as Liverpool.—The meeting then broke up.

* An Invitation in behalf of the Societies for promoting Christian Knowledge and for the Propagation of the Gospel in Foreign Parts, reviewed in the Christian Remembrancer for June last. We have since been informed that it is written by the Rev. J. C. Wigram, Secretary to the National School Society.

BARKING DISTRICT COMMITTEE.

We have received their Second Annual Report, which contains an admirable abstract of the Society's proceedings. We should have inserted it entire, but we trust our readers need not the information it gives.

BATH AND WELLS DIOCESAN ASSOCIATION.

The annual meeting of this Association, as well for this Society as for the Society for Promoting Christian Knowledge, was held at Wells, on Tuesday, August 14. After an excellent Sermon in the Cathedral, by the Rev. W. Parr Brymer, rector of West Charlton, on behalf of the Societies, a meeting was held in the County Hall, the Lord Bishop of the Diocese in the chair. Here we note the same gratifying cooperation of the principal laymen of the district with the clergy, which we have before observed to be

peculiarly the case in this diocese; and this cooperation, we will remark by the way, is of no trifling import; for there is no cordiality and respect on the part of the flock unless the shepherd be faithful and sincere. As to the proceedings of the Society, we will only observe it pursues its charitable course with unabated zeal.—Before the close of the business, George Alexander Hamilton, Esq. the late well-known Protestant candidate for the representation of the county of Dublin, ably addressed the meeting on the subject of biblical instruction in Ireland. He gave his strong testimony in favour of the necessity of such instruction, as the surest and safest means of tranquillizing and giving happiness to his native land. Mr. Hamilton was deservedly received with every mark of respect and attention.

After the business of the day, many of the friends of the Society dined together, when the Bishop kindly presided.

PHILOSOPHICAL REPORT.

THE Taylerian Society at Haarlem has offered a gold medal, of the value of 400 Dutch florins, for the best answer to the following question:—"Is the time in which we live distinguished or not as an epoch of good sense and humanity? If the affirmative, give the indications and the proofs of it. If the negative, demonstrate it. In either case produce the result, honourable or dishonourable towards the existing time." The answers may be written in either Dutch, Latin, French, English, or German; and must be addressed to the Taylerian Society, at Haarlem, before the 1st of April, 1828; in order that the decision may take place before the 31st of Dec. of the same year.

RUSSIAN EMPIRE.—According to an official statement in the Russian Military Gazette, published on the 21st ult. the Russian empire in its whole extent in the three quarters of the world, with all the states incorporated with it, occupies a superficies of

375,174 German square miles, about $4\frac{1}{2}$ English. In this vast space there is a population of 59,534,000 inhabitants, or, on an average, 158 souls to a square mile. The annual income is stated at 130 millions of rubles; the standing army, with regular and irregular corps, at 1,030,180 men.

The following are the details:—

I. EUROPEAN RUSSIA.

Superficial extent 72,161 sq. m.
Population 44,118,600
To a square mile 605

II. THE KINGDOM OF POLAND.

Superficial extent 2,293 sq. m.
Population 3,702,300
To a square mile 1,615
Annual Revenue 8,333,333 rub

III. ASIATIC RUSSIA.

Superficial extent 276,020 sq. m.
Population 4,663,100
To the square mile only . . 42

IV. RUSSIAN POSSESSIONS ON THE NORTH-WEST COAST OF AMERICA.

Superficial extent 24,000 sq. m.
Population 5,000
To a square mile 2

TABLE OF CANDLELIGHT FOR SEPTEMBER.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.	
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.
1	4	— 40	7	— 20	11	4	— 58	6	— 56	21	5	— 13	6	— 33					
2	4	— 42	7	— 18	12	4	— 59	6	— 53	22	5	— 15	6	— 31					
3	4	— 43	7	— 15	13	5	— 0	6	— 52	23	5	— 16	6	— 28					
4	4	— 45	7	— 13	14	5	— 2	6	— 50	24	5	— 18	6	— 26					
5	4	— 47	7	— 11	15	5	— 3	6	— 47	25	5	— 20	6	— 24					
6	4	— 49	7	— 7	16	5	— 5	6	— 45	26	5	— 22	6	— 20					
7	4	— 51	7	— 5	17	5	— 7	6	— 43	27	5	— 24	6	— 18					
8	4	— 53	7	— 3	18	5	— 8	6	— 40	28	5	— 26	6	— 16					
9	4	— 54	7	— 0	19	5	— 10	6	— 38	29	5	— 28	6	— 13					
10	4	— 56	6	— 58	20	5	— 12	6	— 36	30	5	— 29	6	— 11					

LIST OF NEW BOOKS.

TOWNLEY on the Law of Moses, 8vo. 10s. 6d. bds.—SHIRWOOD'S Chronology, Vol. II. 12mo. 6s. bds.—ANDREWS'S (Capt.) Travels in South America, 2 vols. post 8vo. 18s. bds.—VON HALEN'S Imprisonment, 2 vols. 8vo. 1l. 8s. bds.—BUTLER'S Genuine Poetical Remains, 8vo. 15s. bds.—LEMPRIERE'S Lectures, 8vo. 7s. 6d. bds.—WEST'S Second Journal, 8vo. 5s. bds.—BULWER'S Views in the Madeiras, folio, 3l. 3s.—HUNT'S Architettura Campestre, 4to. 1l. 1s. bds.—Classical Manual, 8vo. 18s. bds.—MONTGOMERY'S Pelican Island, 12mo. 8s. bds.—Bibliotheca Parriana, with Dr. Parr's Notes, 8vo. 16s. bds.—BRUCE on Society in the Age of Homer, crown 8vo. 5s. 6d. bds.—MACCULLOCH'S Elementary Reading, 12mo. 3s. 6d. bds.—ALLEN'S London, Vol. I. 8vo.

8s. 6d. bds.—Chronicles of London Bridge, 8vo. 1l. 8s. bds.—BUTLER'S Questions on Roman History, 12mo. 5s. 6d. bds.—Common-Place Book of British Eloquence, 18mo. 4s. bds.—HOWARD'S Colonial Law, 2 vols. royal 8vo. 3l. 3s. bds.—Hymns for Private Devotion, 12mo. 3s. 6d. bds.—SPONSOR'S Gift, 18mo. 3s. bds.—ACASTER'S Lectures on the Philippians, 8vo. 9s. bds.—Annual Register, 1826, 8vo. 16s. bds.—EUCLID systematically arranged, 8vo. 10s. 6d. bds.—MUDGE'S Ministerial Labours, 8vo. 10s. 6d. bds.—WADD'S Maxims and Memoirs, 8vo. 3s. bds.—FINCH'S Christian Principles, 12mo. 5s. 6d. bds.—The Florist's Guide and Cultivator's Directory, No. II. 3s.—Flora Australasica, No. III. 3s.

POLITICAL RETROSPECT.

THE CABINET.—The death of Mr. Canning has deprived the country of the services of the most eminent of her statesmen, and who had for many years borne a very conspicuous part in her councils. Lord Goderich has been appointed by his Majesty to succeed the lamented Premier as first Lord of the Treasury. The Duke of Wellington has been reinstated in the office of Commander in Chief of his Majesty's forces, but without a seat in the Cabinet. His resumption of the important duties connected with this situation is a subject of general satisfaction to all parties. Short as has been his retirement from professional office, various petty evils have, we believe, arisen in the army from the want of some decisive controlling power to govern and direct its internal

regulations. The Duke's great abilities and well-deserved popularity among all ranks of the military, render him more eminently qualified than any other officer in the British service to correct these abuses and give a habit of order and discipline to all the parts of this vast machine.

FRANCE.—The internal operations of the Government of this country which chiefly deserve notice, refer to the censorship of the press, the edicts relating to which are executed with a rigour never surpassed at any former period. Not only every publication or article in the public journals must be licensed before it can be published, but those which are printed in the provinces, after being duly authorised there, are not allowed to be sold in Paris until they have been again sub-

mitted to the metropolitan censor, and approved by him. The external measures principally consist in supporting the league for the liberation of Greece, and in continuing to blockade the port of Algiers, but so inefficiently that the Dey's corsairs have found means to escape the vigilance of the French fleet, and put to sea without molestation. The Dey neglects no preparations for repelling an attack by sea and land, should one be attempted, and has appealed to the population of the city and surrounding country, urging them to come forward for the support and defence of the Mahometan religion, which, he asserts, the infidels wish to destroy, and purpose possessing themselves of Algiers by a debarkation: an appeal which the populace appear ready to receive, and, in the event of such a scheme being attempted, would certainly run the hazard of a contest.

GERMANY.—This country exhibits an instance of enlightened legislation, which, it is hoped, will soon be followed by other states placed under similar circumstances. The adjoining states of Bavaria and Wirtemberg have abolished all the custom houses on their mutual frontiers, thus rendering the commercial intercourse of these provinces free from all financial restriction as far as they are respectively concerned.

PENINSULA.—The affairs of this part of Europe, so far from improving, present a more unwelcome aspect than ever. Of the sincerity of Don Pedro the Fourth for the liberty of his subjects, and the peaceful prosperity of Portugal, it is impossible to doubt; but the portion of the royal House of Braganza resident in Lisbon are no less evidently influenced by different principles, and aim at opposite results. The measures of the late Minister at War (Saldanha) were calculated to place the army on an effective footing; and when, in spite of the timidity and duplicity of the court, he exerted his authority for the maintenance of discipline and obedience, it quickly appeared that the soldiers as heartily approved his conduct as the Regent and her favourites trembled at and condemned it. In fact the apostolical party, so powerful in Spain, has

found means to establish itself in the Regent's council, and the army which felt discontented, as every army ever has done when not kept to its duty, became too formidable when placed under the administration of a man who knew how to reconcile them to the service, and render them the servants as well as the protectors of their country. To remove him was an affair of vital importance to the other party, and by the ascendancy of a cabal in the Regent's favour it was accomplished, but not without a burst of feeling from the populace, seconded by a strong and similar expression from the military, which filled the ruling powers with apprehension and dismay. To stifle this cause of alarm, one of his near relations was appointed his successor; and the discarded minister, to preserve the peace of the capital, withdrew to his seat in the country. Such moderation was only likely to increase his popularity and make him more formidable to his enemies: they felt this, and matters were no sooner brought to a tranquil state, than he received an order to quit the kingdom without delay, and one of the public journals which defended his conduct was suppressed. As these measures were adopted and executed solely by the authority of the Regent, it seems difficult to say whether the constitution any longer exists.

In Spain the internal disorders increase, and the insubordination prevails so openly in Catalonia, that troops have been marched thither from various other provinces. The insurgents have not been deterred from entering several towns openly in the day, and obstinately maintaining conflicts with the king's forces.

RUSSIA.—The war with Persia does not appear to be carried on with any considerable success. The government has not published any farther intelligence from those frontiers, whilst letters from Constantinople speak of the reverses which the Russian army has experienced in that quarter.

GREECE.—The union of the three great powers of Great Britain, France and Russia, has produced the effect of reviving the energies of the Greeks. The fleet, formed by these potentates, is assembling rapidly, and will be

nearly complete as soon as the last division from Russia shall have joined, part of which has sailed from and part of which still remains at Spithead. The measures of Russia on shore, to support these by sea, are on a gigantic scale. An army of ninety thousand strong is assembled at Choczim, and two others are forming on the left bank of the Danube. To meet these formidable movements, the Sultan is calling into exercise all the resources of his empire. The bashaws are ordered to enlist recruits from the population of their respective governments without regard to religious distinction, and to hasten the march of such levies towards the capital, or the seat of hostilities, as circumstances may require. By a manifesto, addressed to the European ministers resident at Constantinople, he rejects the interposition of the allied crowns, and avows his determination to resist every attempt to interfere with the internal affairs of his empire.

Lord Cochrane is reported to have dispersed the Egyptian fleet, bringing reinforcements to the army in Greece, and to have destroyed or captured several vessels belonging to it.

EGYPT.—The Pacha of Egypt is making great preparations for the assertion of his independence, the signal for which will be the appearance of the combined European fleets in the Levant, at which time he purposes withdrawing his troops from the Morea, and refusing to have any further concern with the affairs of Greece. He has made many important changes in his troops with a view to this project, having invited many European officers to accept commands among them, and placed brave and experienced chiefs in the marine service, whilst he personally inspects the military exercises every morning. Should his courage and resources enable him to undertake such an enterprise with good prospects of success, it must prove a diversion of the Ottoman forces of incalculable benefit to the Greeks, whilst he could scarcely choose a more favourable period for his own endeavour than the moment when the Porte has such a formidable increase of enemies to encounter.

INDIA.—Lord William Bentinck,

whose abilities have been tried and approved in the service of his country, has been appointed Governor General of India. The benefits of steam navigation are extending to this part of our foreign possessions. A plan is now in projection for maintenance of a steam-boat communication between Bombay and Alexandria. Mocha is to be a place of intermediate deposit of fuel and supplies, and vessels have been chartered to carry coals thither from this country for that purpose. If this plan is realized, a month will be sufficient for the journey from London to Bombay.

INDIA BEYOND THE GANGES.—The reduced state of the Birman Empire has invited the chiefs of the nations which it had subjected by force of arms to attempt the recovery of their independence. Among these is Maongrut, chief of the Talains, whose territories consisted of the districts around Rangoon. About seventy years have elapsed since their subjugation, during which time every means have been pursued that could abolish the recollection of their independence, and amalgamate them with their conquerors. The chief above named, who is about fifty years of age, has been brought up at the Birman court, and employed in the service of the monarch; but finding the time favourable to his views, he repaired to his own countrymen, who readily joined his standard against their former governors. He has succeeded in cutting off the communication between the Birman country and Rangoon, but he does not seem able to capture the latter place. He is very desirous of introducing European manners into his dominions. His people are forbidden to prostrate themselves before him, and are taught on all occasions to serve and address him according to the customs of Europe.

SOUTH AMERICA.—The occurrences from this quarter, which have come to our knowledge since the last retrospect, exhibit an unusual share of interest. Hostilities between the states of Buenos Ayres and the Brazils have ceased, and the preliminaries of peace been signed; but the conditions have not yet reached this country. However severe the terms they may impose

on the weaker state; they must be less injurious than a war, which could not confer any present advantage on the conqueror, but must retard the wealth and improvement of each.

In Peru another of those rapid revolutions has been effected which the late changes of affairs in the provinces of South America have so frequently exhibited. The heads of the government were arrested by the opposite faction, supported by a military force, and conveyed to a distance from Lima before day-break. Their rivals then assumed their authority, and succeeded to their places without any

tumult, and apparently with little public sensation.

In Columbia the feeling in favour of Bolivar is reviving with increased strength. The suspicion that he harboured designs prejudicial to the liberty of his country, and which, without him, would never have had any freedom to lose, is generally disavowed: and the next mail will probably report his restoration, not only to the confidence of his countrymen, but to the direction of the state, whose present security depends almost entirely on his wisdom, energy, and disinterested patriotism.

ECCLESIASTICAL INTELLIGENCE.

BISHOP OF NOVA SCOTIA.—His Lordship arrived on the 17th of July at St. John's, New Brunswick, from Petty Harbour and Ferryland, and intended to await there the arrival of His Majesty's ship *Alligator* to convey him to Halifax.

PREBEND IN THE CATHEDRAL CHURCH OF ROCHESTER.—We informed our readers in our last Number, that the Prebend in this Cathedral, which was presented by the Lord Chancellor Lyndhurst to the Rev. W. F. Baylay, was legally annexed to the Archdeaconry, and consequently that such presentation was void. This we believe to be correct. We understand, however, that the Reverend presentee has been advised not to resign, and that it is the determination of the Archdeacon to submit the question to a Court of Law.—Here let us record a fact highly honourable to that great man, over whose untimely fate a nation mourns:—The Archdeaconry of Rochester became vacant a short time previous to the death of the late Bishop of that see, in whose gift it was. The Bishop immediately presented it, with the Prebend annexed, to his son, the Rev. Walker King: but he, unwilling to quit the sick-bed of his dying parent, delayed his induction till it was too late, the death of the grantor rendering his incomplete grant a nullity. The Rev. W. King stated this and other circumstances to Mr. Canning, and so well satisfied was the lamented Premier of the equity of the Reverend claimant's statement, that he immediately advised His Majesty to confirm the deceased Bishop's grant. But the benevolent intention of the Premier was frustrated in part, for the Prebend had been already disposed of. The Archdeaconry and Prebend became vacant when Lord Eldon was Chancellor; and although it appeared to him, as stated in our last, that the Prebend was not legally annexed, and consequently that it was in his gift, yet he hesitated before he separated what had been so long united, and quitted office without disposing of it. His successor however had no such scruples, and immediately gave it to the present holder. A communication similar to that which was made to Mr. Canning was presented to Lord Chancellor Lyndhurst by the Rev. W. King, but of this no notice whatever was taken.

NEW CHURCHES.

RIGHT OF PRESENTATION.—The following clause in an Act of Parliament, passed in the last session, is of great importance. It will be seen that individuals building Churches have now the perpetual right of presentation, whereas, under the former act, it extended to forty years only:—"And be it further enacted, That when any person or persons shall, to the satisfaction of the said Commissioners, endow any Chapel built, or hereafter to be built by such person or persons, with some permanent provision, in land or monies, in the funds exclusively, or in addition to the pew rents or other profits arising from the said Chapel, such endowment to be settled and assured as the said Commissioners shall authorize and direct, it shall be lawful for the said Commissioners to declare, that the right of nominating a minister to the said Chapel shall for ever

thereafter be in the person or persons building or endowing the said Chapel, his, her, or their Heirs and Assigns, or in such person or persons as he, she, or they shall appoint, and notwithstanding no compensation or endowment may be made to or for the benefit of the minister of the church of the parish within which such Chapel may be built." (7 & 8 Geo. IV. cap. 72. § III.)

REPORT.—The following is a summary of the Seventh Report of His Majesty's Commissioners for Building and Promoting the Building of Churches and Chapels:—

Completed	69	Accommodation in the Churches	
Building	48	and Chapels completed:—	
Plans under consideration	26	In Pews	45,545
Proposed Grants	56	Free Sittings	59,655
Total .. 199		Total .. 105,200	

BOOTLE.—The new Church at Bootle, erected at the expense of Mr. W. S. Miller, has been consecrated by the Lord Bishop of Chester, and opened for divine service.

PUBLIC MEETINGS IN CHURCHES.—The Lord Bishop of Bath and Wells has expressed his disapprobation of the Churches in his diocese being opened for any other purpose than that of divine service. The Oratorios proposed to have been given at Weston-super-Mare have consequently been abandoned.

LIST OF PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bagot, Hon. R. ..	Deanery of Canterbury			The King.
Barnard, W. H. ..	Canon Residentiary in Cath. Ch. of Wells			
Bell, Edward John	Wickham Market, V.	Suffolk	Norwich	The King
Blomfield, Geo. B. .	{ Domestic Chaplain to the Bishop of Chester { and Prebend in the Cath. Church of Chester }			Bishop of Chester
Bridges, B. G.	Orlinsbury, R.	Northam.	Peterb.	B. W. Bridges, Esq.
Brown, Henry	{ Mast. of Gram. School, { Houghton-le-Spring }		Durham	
Clarke, Liscombe ..	{ Archd. of Sarum, & Preb. { of Minor Pars Altaris }		Cath. Ch. of Salisbury	Bishop of Salisbury
Coleridge, D.	{ Mast. of Gram. School, { Helstone }		Cornwall	
Coleridge, G. May .	St. Mary's Church	Devon	Exeter	Dn. & Ch. of Exeter
Cooper, Samuel ..	Wood Walton, R.	Hunts	Lincoln	{ Admiral Sir R. H. { Bickerton }
Festing, C. G. R. .	St. Paul	Cornwall	Exeter	Earl of Eldon
Griffith, James	Llangunnor, V.	Carmar.	St. Davids	Bishop of St. Davids
Harding, J. Weston .	Sulgrave, V.	Northam.	Peterb.	W. Harding, Esq.
Haycock, Charles. .	{ Withecott, R. and { Owston, P. C. }		Leicester Lincoln	Rev. H. Palmer
Henderson, W.	St. Paul's Chapel		Edinburgh	
Landon, W. D. D. .	Branscombe, V.	Devon	Exeter	Dn. & Ch. of Exeter
Lee, Harry	Fellow of Winchester Coll.			
Paroissien, Challis .	Chap. to St. Thomas's Hosp.	Surrey		The Governors
Perkins, F. D.	Down Hatherley, V.	Gloucestr.	Gloucestr.	The Lord Chancellor
Pike, John	Up-avon, V.	Wilts	Salisbury	The Lord Chancellor Warden and Fellows
Remington, R.	Chaplain to Collegiate Church of Manchester			{ of Manchester }
Roberts, W. H.	Chaplain to H. R. H. the Duke of Clarence			
Stacey, Thomas	Chaplain to the Earl of Dunraven			
Stanhope, H.	Gawsworth, R.	Chester	Chester	Earl of Harrington
Turton, Thomas ..	{ Prebend of Haydor cum Walton in { the Cathedral Church of }		Lincoln	Bishop of Lincoln
Ward, W. D. D. ..	Chaplain to Viscount Goderich			
Watkinson, R.	St. Lawrence Newland, R.	Essex	London	The Lord Chancellor
Webster, William ..	Church Preen, P. C.	Salop	Hereford	W. Webster, Esq.
Westcombe, T.	Letcombe Regis, V.	Berks	Salisbury	Dn. & Ch. of Winch.
Wise, Thomas	Barley, R.	Herts	London	Bishop of Ely

CLERGYMEN DECEASED.

At Worthing, in the 87th year of his age, the Right Reverend SAMUEL GOODENOUGH, D. C. L. & F. R. S. Lord Bishop of CARLISLE.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Age.</i>	<i>Patron.</i>
Denison, John . .	{ R. of Hautbois and V. of Loddon	Norfolk	77	{ Mrs. Howard Bishop of Ely
Holbrook, George, LL. B.	of Trinity Hall, Cambridge		28	
Langley, John,	Fellow of Worcester College, Oxford			
Mesham, R. . . .	{ R. of Ripple, V. of Bromham cum Oakley	Kent	—	{ C.F. Palmer, Esq. Eton College
Parslow, William .	V. of Yardley	Herts	61	Dn. & Ch. of St. Pauls
Robinson, M. . . .	R. of Burghfield	Berks	—	Rev. W. Robinson
Ward, Thomas . .	{ Prebendary of Cath. Ch. of V. of Neston	Chester	71	{ Bishop of Chester Dn. & Ch. of Chester
	{ R. of Handley	Chester		

UNIVERSITY INTELLIGENCE.

OXFORD.

Mr. Simon Thomas Adams has been admitted to a Founder's-kin Fellowship at New College, vacant by the election of the Rev. Harry Lee, B. D. to a Fellowship at Winchester College.

At the visitation of Abingdon School, Mr. J. Robertson was elected Scholar of Pembroke College, on the Tesdale Foundation.

The Governors of Harrow School have instituted Scholarships of Fifty Guineas value, during four years' residence at Oxford or Cambridge. The two successful candidates this year, are Natcombe Oxnam, son of the Prebendary of Exeter, and F. L. Popham, son of Lieutenant General Popham.

CLERGYMEN MARRIED.

Rev. Awbrey Charles Price, M. A. Fellow of New College, to Theodora Ann, daughter of G. F. Hewitt, Esq. of Bradbury Hill, near Swindon.

Rev. John Phillips Roberts, M. A. Chaplain of Christ Church, to Margaret Cornelia, eldest daughter of Mrs. Aitkin, of Dixfield, Exeter.

Rev. Frederick Sandys Wall, B. C. L. Fellow of New College, to Miss Jennings, of East Acton, Middlesex.

CAMBRIDGE.

CLERGYMEN MARRIED.

Rev. Stephen Pope, M. A. Fellow of Emmanuel College, to Eleanor, daughter of W. Agnew, Esq. of Russell Square.

Rev. Peter Still, B. A. Fellow of King's College, to Anne, second daughter of the late Henry Hughes, Esq. of Harley Street.

TO CORRESPONDENTS.

Preferments.—With respect to our list of *Preferments*, we must apologise for its errors and omissions, but we have no means of making it more correct or complete. We are always happy to receive from the individuals preferred a correct notice.

We request that all Communications for us may in future be addressed to Messrs. Rivington, St. Paul's Church Yard.

We thank C. J. for his excellent favours; they shall appear.—A notice of the Norwich National Schools in our next.

A Subscriber to the Christian Remembrancer for November, 1826, will find a letter for him at Messrs. Rivington's.

THE CHRISTIAN REMEMBRANCE.

OCTOBER, 1827.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The History of the Reformation of the Church of England.*
By HENRY SOAMES, M.A. Rector of Shelley, in Essex. Vol. III.
Reign of King Edward VI. Rivingtons. pp. 768.

WE must now introduce another volume from the able pen of Mr. SOAMES to the notice of our readers, more ponderous than its predecessors. The abundance however of new matter in this third volume, which is more purely theological than the preceding history of Henry the Eighth, furnishes a very sufficient apology for its bodily and bulky pretensions. As the Reformed was now the Established religion of the country, men's minds were more conversant with doctrinal distinctions. It was one thing for a monarch to change at his absolute word, as he was severally influenced by women or wiser counsellors, the religious opinions of his people,—and another for those who succeeded him to watch over its progress to maturity,—to separate the “tares from the wheat,”—to prevent the mingling of old Romish errors with the new Protestant faith. Catholicism was driven from its strong-hold in the land, it is true; but there were found enough, at Henry's death, to cry up their antient faith,—to improve their opportunity, wherever ignorance or weakness might be won, or credulity imposed upon. The circumstances of the late king's funeral, the provisions of Henry's will, tended not a little to unsettle the faith of some, and make them doubt awhile whether they had not indeed been imposed upon, and Henry had died a Catholic!—“With a notable inconsistency,” the will “made a liberal provision for the celebration of *posthumous masses*.” The apology, offered by the “venerable martyrologist,” (see the Note, p. 3,) is not sufficient to redeem the memory of Protestant Henry from the charge of insincerity in his professions, which was and is believed by so many. Among the sixteen individuals appointed by this will to act as counsellors to the young king, during his minority, Romish principles seemed at first sight not unlikely to preponderate.

On the reforming side, the chief authorities were Cranmer and

Hertford, afterwards Protector ;—on that of the Romanists, the Lord Chancellor Wriothesley and Bishop Tunstall. Although the advantage in respect to talent was in favour of the latter, yet the disgrace of Tunstall, the fruit of an ill-timed assumption of authority intended to establish his character as leader, brought him at once to the lowest place; the chancellorship was taken from him, and his spirit kept in subjection by the apprehension of a ruinous fine. The new reign seemed now to assume a decidedly Protestant aspect,—and save some occasional philippics on the part of Bishop Gardiner, directed against the violators of *sacred* images, and the non-believers in the devil-expelling “lustral water” of the Romish church, exported from Paganism, it may be said a gradual movement was daily made towards the work of complete Reformation. Some of Mr. Soames’ notices of these ridiculous ceremonies, and the disputes between their abettors and opposers, will be found extremely entertaining:—e. g. Bishop Gardiner’s syllogistic mode of argument in his remonstrance with “Master Ridley.”

Indeed, I have had it objected to me, that I always prove one piece of my argument by a king. As thus, If ye allow nothing but Scripture, what say you to the royal cramp rings? But these are allowed: *Ergo*, something besides Scripture is allowed. Again, If images be forbidden, why doth the King wear the George upon his breast? But the King does thus wear the George: *Ergo*, images are not forbidden. Again, If saints are not to be worshipped, why keep we St. George’s feast? But we do keep St. George’s feast: *Ergo*, saints are to be worshipped. So likewise as to holy water: If the Divine name invoked over cramp rings may drive away diseases, why may it not, invoked over water, drive away devils? But rings hallowed by the Church may drive away diseases: *Ergo*, water hallowed by the Church may drive away devils. These were sore arguments in his late Majesty’s time, and I trust may be also yet, serving to stop the mouths of such as would never make an end of talk, but would rake up every obstacle which their dull sight cannot penetrate.—P. 36.

A caustic but brief reply, also syllogistic, and as deducible from the premises as the arguments of the Bishop, is here given in a note—“Lammas fair is kept:—*Ergo*, lambs are to be worshipped.” Gardiner’s interference, however, did not serve to check the progress of spiritual Christianity,—the worship of images was in a great measure set aside, and (yet bolder innovation!) the Complin (a Romish service, whose nature and character is admirably explained in a note) was sung in *English* in the Royal Chapel.

But we pass on to chapter the second—the *doctrinal* chapter of the volume. The leading doctrine of the Romanists, transubstantiation—to every thinking Protestant, we had almost said to every *thinking Catholic*, a stumbling block and a rock of offence,—transubstantiation began now to be more openly controverted, and fearlessly attacked. The corporal presence was unreservedly impugned in various counties. Our author here introduces a luminous historical account of transub-

stantiation; and as we have hitherto forbore to extract at any length, which we might have done in conformity with custom, and ought to have done in common justice to the historian, we will here give what appears to us an admirable specimen of Mr. Soames' powers of reasoning on a difficult subject; and the numerous authorities in the notes by which his statements are amply confirmed, afford sufficient proof of his diligence and research, but these we are compelled to omit:

Among the peculiar tenets engrafted under papal influence upon the Catholic faith, that which gives life and energy to the whole system of Romanism, is transubstantiation. This doctrine teaches, that the words of Eucharistic consecration having been pronounced by a priest duly ordained, and intending to produce the effect anticipated, the sensible qualities only of the bread and wine remain, their substances being changed into those of Christ's natural body and blood. Romish ecclesiastics, therefore, claim the power of presenting at all times to the senses of their congregations an incarnation of the Deity, and of exhibiting the naked qualities of things, after those things themselves have wholly disappeared. Few facts in the intellectual history of man are more remarkable, than the extensive credence attained by these pretensions. It is, however, obvious, that such pretensions are well adapted to captivate ordinary minds. Men unused to serious thought, and unacquainted with God's recorded Word, would readily allow themselves to be persuaded, that the sacerdotal voice is privileged to draw down the Deity sensibly into the midst of his worshippers, and that, although they may eat the bread of life without the preparation of a true Christian faith, yet none, unless wilfully bent on sin, can altogether miss the benefits offered in the Holy Supper. Transubstantiation also tends immeasurably to exalt the priestly character; it is therefore, a doctrine unlikely to encounter an effectual opposition, in an age of gross ignorance, and increasing superstition, from a large proportion of the clergy. Nor is it unimportant, that this tenet furnishes facilities for rendering religious rites attractive to the grosser elements of society. To the Deity, sensibly amidst his creatures, no demonstrations of respect can be deemed excessive: but the profoundest adoration, the most imposing ceremonies, the proudest triumphs of human ingenuity must be well employed in rendering honour to a presence so august. Such honours, accordingly, have been prodigally lavished by the believers of transubstantiation upon the principal visible object of their worship; and hence even persons careless of religion have found themselves unable to regard with perfect unconcern the more striking Eucharistic celebrations.

Notwithstanding, however, its attractions for a large portion of men, both clerical and lay, transubstantiation is a doctrine encumbered with difficulties of a kind so formidable, that an inquisitive mind cannot avoid an anxiety to ascertain, whether it is clearly revealed in the record of God's Word. Such a question is likely to be met with little pleasure by defenders of the corporal presence. Eminent divines holding that opinion have long since admitted, that it cannot be proved from Scripture. Romish polemics, therefore, are precluded from asserting, as to the grounds of transubstantiation, any thing more satisfactory than, that the tenet is rendered probable from Scripture, and certain from the unvarying testimony of ecclesiastical antiquity.

A careful examination of the most ancient theological works, undoubtedly genuine, will however overthrow this latter assertion. Ignatius, Bishop of Antioch, who sealed his conviction with his blood at the beginning of the second century, speaks of the Eucharist in a manner offensive to Romish ears, terming it "the bread of God." Justin Martyr says, that the Eucharistic elements nourish the bodies of men: an assertion most unlikely to be made by one who believed those elements to be no other than the glorified body of

Christ. Irenæus also speaks of the corporal nutriment derived by men from the Eucharistic elements, and says, that these consist of two things, one earthly, the other heavenly, Tertullian explains our Lord's words at the Last Supper by saying, that they mean, *This is a figure of my body*. Origen declares that the bread and cup are signs and images of our Saviour's body and blood, hence disposed of eventually in the same manner as other aliments which enter the human stomach. Sentiments resembling these, utterly subversive of transubstantiation, occur in writers of note, throughout the first seven centuries, and among them no one is more remarkable than that of Gelasius, because he is generally considered to have been Bishop of Rome. If such be the fact, this ancient Pope differed most widely in the leading article of their creed, from a long succession of those who have occupied his chair, for he asserts expressly, that in the Eucharist the substance, or nature of bread and wine remains. These numerous testimonies have been found by Romanists wholly unmanageable, and their writers of good information and ingenuousness have been driven to the necessity of admitting, that transubstantiation cannot be proved from the genuine remains of the fathers.

The origin of this doctrine must probably be sought in the practice, which gained ground so early as the second century, of carrying portions of the consecrated elements away from the church for the use of the sick at their own houses. If such a practice be allowed to prevail, it is obviously no more than decent, that the hallowed substances should be preserved with a considerable degree of respect. Christians did thus preserve them, and their conduct, though becoming under the circumstances of the case, led to superstition. An opinion at length was entertained, not only, that the Eucharist ought to be consecrated at Church, but also, that it was desirable to consecrate it on the Festival of Easter. It is obvious, that men, under the influence of such weaknesses, might be easily led in time to confound the mystical, with the substantial body of Christ. The idea of some such confusion was broached in the fifth century, by the heretic Eutyches, but his hypothesis does not appear to have met with avowed patrons among the superior clergy, much before the year 787, when the second council of Nice, laid on a basis tolerably secure, the foundations of Popery. The council of Constantinople having alleged, as a reason for rejecting the use of images, that Christ left none of himself except the sacramental elements, which represent his body and blood, it was now determined by the daring innovators of Nice, that the Constantinopolitan divines had in this, as in other instances, spoken incorrectly; the consecrated bread and wine not being types, but truly the Saviour's body and blood. This oracular decision, like that respecting images, appears to have failed of obtaining the acquiescence of Western Europe. The illustrious Charlemagne had already, in an epistle to Alcuin, expressed his belief that the sacramental elements are figures of Christ's body and blood, and there is no reason to doubt, that in this respect, as in that of images, he continued through life at variance with the Roman Bishop. During his reign, indeed, the Eucharistic controversy has left no traces in the West. It is known that nearly all Italy, Gaul, and England believed in the spiritual presence only, at the distance of more than two centuries from the death of Charlemagne; and while he swayed the sceptre the question seems not even to have been agitated among polemics.—P. 107—117.

The following are Mr. Soames' excellent comments upon Artolatry, the "twin sister" of transubstantiation:

Immediately consequent upon the reception of transubstantiation in the Roman Church was Artolatry, or the worship of bread. During the first ages of the Christian æra, the sacramental elements were not at all elevated after consecration. Early in the eighth century, however, we are told by Germanus, Bishop of Constantinople, it was usual in the East to hold up the consecrated bread as a commemoration of Christ's crucifixion and resurrection: perhaps also this practice might be intended to admonish the congregation that the time

for communicating was now at hand. That this usage was adopted by the Eastern Christians with a view to the people's adoration of the Eucharist, there is neither evidence nor probability. The Western Church appears not to have elevated the consecrated elements until a much more recent period: that she did not enjoin the adoration of them in the time of Berenger, must be inferred from the total absence of any notice of such a practice in all the contentions undergone by that celebrated divine. The earliest writers in the West who mention the elevation of the sacramental bread are Ivo de Chartres, and Hugh de St. Victor, both of whom lived in the eleventh century; but the reason which they assign for the practice is the same as that assigned by the Constantinopolitan Bishop. In the middle of the following century, however, it is certain that artolatriy had begun its course, for Averroes, the Arabian philosopher, said, "Since Christians eat what they worship, let my soul be with the philosophers." The minds of men, therefore, having been sufficiently prepared for this innovation by its gradual reception in the West, Honorius III. who succeeded Innocent III. in 1216, decreed that the clergy should teach their congregations reverently to bow at the elevation of the Eucharist, and on meeting it when carried by the priest to a sick person. The succeeding pope, Gregory IX., who attained his dignity in 1227, decreed that, on the elevation of the Eucharist, a bell should be rung, and at its sound the kneeling people should with outstretched hands adore the host. This usage still exists in the Roman Church, and it tends materially to lower the dignity of her most gorgeous masses. Sublime music and magnificent dresses do, indeed, render those solemnities highly captivating to the generality of men; nor are the kneeling worshippers one of the least imposing features in the scene; but the tinkling bell sadly mars the whole contrivance, and throws an air of pettiness about it, in keeping indeed with the tricks of artful men, but most unsuited to a stupendous miracle wrought by the mighty hand of Omnipotence. Artolatriy, like her twin sister transubstantiation, was indebted for general reception, in a considerable degree, to those wonders which figure in Romish history and theology. It was observed with astonishment, that even brutes rendered that homage to the host which heretics refused, and a learned mule, ass, or sheep effected conversions which defied the eloquence of friars.

Transubstantiation and artolatriy having gained firm possession of the public mind, a crowd of superstitions, absurdities, and indecencies followed in their train. Officiating priests were troubled with numerous directions, known as cautions of the mass, intended to guide them in cases of sudden nausea, fainting, and accidents of every kind which might overtake either themselves, or the consecrated elements. In the schools it was debated, whether brute animals eating the host eat the Lord's body, whence come the worms in a musty host, what becomes of the Lord's body when a host is received into the stomach, or may become of it in case of the recipient's illness; with many other questions relating to this subject equally childish, disgusting, and even blasphemous. Several masses too were celebrated in the same church in one day, contrary to the usage of all antiquity; the Eucharist was borne in procession as a protection against storms and other calamities; and the Popes adopted, towards the end of the fourteenth century, the practice of having it carried before them when they moved from home. But the most remarkable result of a general belief in transubstantiation was the doctrine of masses satisfactory. The primitive Christians were often reproached by both Jews and Pagans with their neglect of those sacrificial rites which, being common both to the religion of the ancient Record, and to that of unwritten Gentile tradition, were justly deemed integral parts of the revelation made by God to the common ancestors of mankind. As an answer to this objection it was urged by the early professors of our holy faith, that bleeding victims were no longer necessary; since the mighty propitiation of which they were merely types had been offered on the cross. In the hope, however, of reconciling unconverted men to the Christian faith, her ministers adopted terms familiar to the ears, and dear to the prejudices of those around them. The Lord's Supper was usually termed a sacrifice, the

communion-table an altar. Nor were these metaphors reprehensible; for the Eucharist is not only a commemoration of that sacrifice which hallows the mention of Calvary; it is also a solemn offering made by the communicant of praise and thanksgiving; of his body, his soul, and his alms to that merciful Saviour who offered a propitiation for his sins. In this scriptural manner was the Eucharistic sacrifice explained by doctors of the Roman Church in the twelfth century. But in process of time, men would not bear such rational interpretations: they gradually became persuaded, that in the Eucharist, Christ was truly offered, and that, as when he died at Calvary he made a propitiatory sacrifice, so whenever a priest celebrated mass a propitiatory sacrifice was in like manner offered. By this kind of sacrifice, it was at length believed, the present, though not communicants, the absent, and even the dead, might be benefited. The natural result of such a belief, when once firmly established, was, that in every condition was excited an eagerness to purchase these Eucharistic services; hence the Romish priesthood almost daily made accessions of wealth and importance; nor needed it to fear any very serious reverse of fortune so long as a belief in its power to offer propitiatory sacrifices should remain firmly impressed upon the minds of men.—P. 141—149.

The argument is so connected, the whole treatise in such good keeping, the *notes* so luminous and apposite, and the unscriptural nature of the doctrine of transubstantiation so ably, and fully, and convincingly demonstrated, that we much question whether the Author will have reason to thank us for this garbled extract. We earnestly point the reader's attention to this interesting and important chapter, and especially to the notes by which the industrious Author has supported and borne out his arguments. The result of the then controversies, it appears, was a conviction on the minds of Ridley and Cranmer, as there before had been on that of Wickliffe, that "no ecclesiastical authority had ventured to impose a belief in any thing like transubstantiation as an article of faith, *before the eleventh century.*"

At the close of the year 1547 the Parliament met, and their meeting was followed by the Convocation. Tunstall had been dismissed and Gardiner imprisoned. The Romish party was thus weaker than ever. By an act of this session communion in both kinds at the Eucharist was restored to the laity; and Mr. Soames notices also another act, which provided that on the vacancy of a see the king should nominate an individual to fill it by letters patent, and that legal proceedings in the ecclesiastical courts should be conducted in the name of the sovereign. This was deemed by many too great an interference with the independence of the Church. In the first year of Mary's reign, it should seem, it was repealed, and the system of Henry's act restored; so that the prelates continued to be chosen by virtue of a *cong   d'elire* from the crown to the chapter of a vacant see:—and, says Mr. Soames very justly, "the most important view in which the system of electing our prelates can be placed is its conformity to ancient usage."—(See also what follows on this subject.)

In the beginning of the following year, Cranmer had the satisfaction of receiving an order of council for transmission through his province,

enjoining the indiscriminate removal of images from churches. This circumstance evidences the affection of the royal mind towards the Reformed opinions; and we regret much we cannot find room for Mr. Soames' sensible observations upon the subject.

We pass over much useful matter to observe upon the compiling of a new service-book. The summer of this year was passed by the delegated divines in inquiry and consultation. It does not seem clearly made out who were the divines employed on this occasion. The Archbishop of Canterbury is the only one expressly mentioned in the statute; his assistants being designated as "most learned and discreet men." It was the resolution of these illustrious compilers, whoever they were, not to make unnecessary alterations. They rejected, it is true, the errors and absurdities which had gradually crept into the service-book during the dark ages. Their object was to enable men to pray not only with the lips but with the understanding also. They began their task by a diligent examination of existing service-books, many of which were Romish. To "refuse a form redolent of a holy mind," because subsequently corrupted, was a weakness to which our Reformers were superior. They were moreover in good policy anxious to offend Romish prejudices as little as possible.

This proved the means of introducing to the nation a service remarkably resembling that established at Britain at a remote period. Upon the whole nothing could be more judicious than the conduct of those entrusted with this delicate commission; for, although the first service-book contained some concessions to Romish prejudices, afterwards properly denied, yet these were sanctioned by early usage among Christians, and it justly seemed expedient to deal cautiously with popular prepossessions. The candour and discretion of the liturgical committee were fully equalled by the literary execution of its task. The translations produced are among the happiest extant.—Pp. 370, 371.

Mr. Soames notices where the liturgy *now* differs from that then compiled: some of these differences are certainly important, but the reasons assigned for the concessions made are satisfactorily given by Mr. Soames. (p. 381.) While the Reformers strove to conciliate their opponents, they laboured at the same time to guard their indulgences from abuse. Among those who approved the prescribed liturgy, but who did not admit the political expediency as an apology for the concessions of the Reformers, was the "able, learned, zealous, but somewhat intemperate Calvin, at this period in the zenith of his reputation."

England had now acquired a faith resting upon intelligible grounds; while foreign Romanists found themselves possessing a religion, of which the authority was generally esteemed doubtful. Yet from this period the good cause began to decline, and the origin was mainly attributable to Somerset's determination to overthrow Romanism

altogether. The Protector had of late become exceedingly unpopular; and the progress of heretical doctrines, fed by the Anabaptists driven out of Germany into England, and joined to such elements of heterodoxy as were of domestic growth, tended greatly to injure the cause of Reformation, and endanger its supporters. Among the most prominent of the opponents to the new ritual, was the Lady Mary, who continued to use the old Latin mass. For a time the council connived at the disobedience of the illustrious lady. Not even her bold declaration of nonconformity in the following year, induced the king or his ministers to adopt less cautionary measures with her,—the fear of the power of Charles, Mary's imperial cousin, operating greatly with her religious opponents to set the question temporarily at rest. Religious animosities were thus kept alive. In the following August, however, the council commanded her chaplains to say the mass no more. In vain were repeated and illustrious messengers sent to the determined lady, bearing affectionate letters from her royal brother. She disclaimed his power to regulate her conscience, and promised obedience in all cases that were not connected with her faith. We hear no more of her till the autumn of 1552, when the indignant princess somewhat uncourtously declined the honour of listening to Ridley, who made the offer of preaching to her the *word of God* in her own chapel. She very readily offered him the pulpit of the *parish Church*, but declined being an auditor on the occasion.

In the meantime the Protector had been disgraced, imprisoned, and very shortly afterwards beheaded:—nor did the Parliament separate before it had given vent unequivocally to the respect generally entertained for the memory of Somerset! Scarcely had the venerable Cranmer, who had been placed at the head of a commission, prepared for the sanction of royal authority a body of canon law, the fruit of indefatigable application, than the monarch began to decline, and the “*Reformatio Legum*” was set aside. It was however published under this title in Elizabeth's reign, the whole compilation being digested under fifty-one heads, which are ably and intelligibly explained by Mr. Soames, and the reasons wherefore the moral discipline of the new code was unsuited to a national church pointed out to the reader's attention.

The king's death was preceded by that extraordinary act of his counsellors, violating the oath they had taken to preserve the order of succession prescribed by King Henry's will. Mr. Soames argues for some legal extenuation of their conduct, or rather that it is defensible by precedents. But precedent or unprecedented, it cannot be regarded in any other light than as a moral violation.

Edward's dying prayer is a sufficient attestation that he died a Protestant:—

Though not allowed to live beyond the time of early youth, this prince may justly challenge a high degree of reputation. Whether a kind Providence really does continue longest in this probationary state such as require most of the world's rugged discipline to subdue the evil of their minds, or whether men goodnaturedly assume the excellence of qualities but imperfectly developed, and but slightly tried; it is certain, that when the thread of life is prematurely cut, the regret awakened is generally keen. In Edward's case, however, the national grief undoubtedly rested upon solid grounds. That amiable young sovereign joined to confirmed habits of application a precocity of intellect which enabled him to judge of questions rarely understood in the earlier stages of life. Archbishop Cranmer watched his intellectual progress with all the affectionate interest of a fond parent. He often congratulated Sir John Cheke, even with tears, upon his singular felicity in being entrusted with the charge of such a pupil. Edward, indeed, might justly make his tutor proud. Latin he wrote with fluency and correctness; nor was he unable even to speak it with little or no premeditation. In French he was equally well skilled; and he had attained an acquaintance with the Greek, Spanish, and Italian. He had also made some proficiency in natural philosophy, logic, music, and astronomy. In addition to these accomplishments, the royal youth possessed a graceful person, a winning gentleness of manner, and an easy flow of wit. Astonished at the display of so much excellence in a person of such tender age, Cardan pronounced him a miracle of nature. Genius, learning, beauty, and address, however, have often formed the seductive blandishments of those who wanted sterling worth. But Edward was not thus miserably defective. He never passed much beyond the most unreflecting stage of life, his exalted rank exposed him largely to the poisonous effect of gaiety and adulation, he was never inattentive to the cares of government; yet religious impressions always held firm possession of his mind.—P. 766—768.

The anticipation of those bloody deeds that disgraced the reign of his sister, we should hope, was spared the monarch thus prematurely cut off from earth, unless we are at liberty to attribute to this mis-giving his resolution not to nominate her as his successor. We presume Mr. Soames' *fourth* volume will travel through these dark paths of error, and conduct us to the "re-establishment of the Protestant Church," under the glorious reign of the "good Queen Elizabeth."—We shall return with pleasure to the consideration of the subject, the manner and matter of our Author being abundantly to our taste. An intelligent companion lends a new charm to the road we travel, how frequently soever we may have performed the journey.

ART. II.—*Novum Testamentum Græce. Textum ad Fidem Codicum, Versionum, et Patrum recensuit, et Lectionis Varietatem adjecit* D. JO. JAC. GRIESBACH. *Volumen I. Quatuor Evangelia complectens. Editionem tertiam emendatam et auctam curavit* D. DAVID SCHULZ. Berolini, 1827. 8vo. pp. LVI. CXXVII. 668. Imported by Howell and Stewart.

"It hath been the unanimous and laudable wish of learned men, to fix and ascertain the text of Scripture, and reduce it to one invariable standard. It was the godly jealousy of some for the preservation of

it, that excited them to oppose all various readings whatsoever, as highly prejudicial to the sacred text; and it was the no less pious zeal of others that prompted them to use their utmost diligence in collecting these various readings, with a view, by their means, of restoring its integrity.*" And though some have over-rated the value of these labours, while by others they have been unduly depreciated, yet the result of the whole has been most satisfactory, inasmuch as it has demonstrated that, in all material points, the sacred volume has been transmitted to us PURE AND UNCORRUPTED.

Eleven *principal* editions of the entire New Testament were given to the public before Dr. Griesbach published the results of his critical researches. Of these, the *editio princeps* of ERASMUS, and that contained in the COMPLUTENSIAN POLYGLOTT, (which was published at the expense of Cardinal Ximenes), appeared nearly at the same time, the former being published in 1516, and the latter in 1522, though the volume comprising the New Testament bears the date of 1514. The text of both these editions was formed from modern MSS. Erasmus subsequently printed four other editions before the year 1535, each with more or fewer variations derived from different sources. He was followed by ROBERT STEPHENS, a learned printer at Paris; whose editions, published in 1546 and 1549, closely follow the Complutensian Text and the fifth edition of Erasmus: but his third edition, magnificently printed in folio in 1550, is enriched with readings from fifteen MSS., and may be considered as laying the foundation of modern criticism on the Greek Testament. Griesbach, in the *Prolegomena* to his second edition (Sect. I. § II.) has very severely criticised this edition, and has shewn how very little Stephens contributed towards fixing the text. Except in the Apocalypse, it is little more than a reprint of Erasmus's fifth impression. "But the inward defects of this edition were overlooked for its outward beauties: there was also a religious motive which operated in its favour. In England, in Holland, and in Switzerland, the edition was esteemed for the sake of the editor, who became a convert to the Protestant cause, and fled on that account from Paris, to settle at Geneva, in the neighbourhood of Calvin and Beza."†

THEODORE BEZA was the next scholar, who applied himself to the critical editing of the Greek Testament. Excepting the very ancient manuscript of the four gospels and Acts, now preserved in the Public Library in the University of Cambridge, and generally cited as the *Codex Bezae vel Cantabrigiensis*, and another of St. Paul's Epistles, known and quoted as the *Codex Claromontanus*, and the *Syriac*

* Worthington's Boyle Lectures, vol. i. p. 150.

† Bp. Marsh's Divinity Lectures, Part I. p. 108.

Version then recently published, Beza's critical materials were mostly the same as those which had been used by Robert Stephens, whose text Bishop Marsh, after Griesbach, states that he amended in not more than fifty places, and even these emendations were not always founded on proper authority.

The divines, who followed Beza, were too much occupied in refuting the adversaries of the Reformed Religion, and in the vindication and establishment of Christian liberty, to be able to apply themselves to sacred criticism. The care of the sacred text therefore devolved on the Booksellers! and by them sacred criticism was on this occasion unquestionably but little, if at all, advanced. The Elzevirs, opulent printers at Leyden, employed some unknown person to superintend their edition of 1624, who, from Stephens's third edition, and that published by Beza, established the text, subsequently called the *Textus Receptus*, which gradually acquired such authority, that for a long time, all efforts to amend it were regarded as hostile to religion, and to the divine authority of the sacred text.

The honour of directing sound criticism efficiently to the emendation of the Greek Testament, by the collation of manuscripts and ancient versions, is due to our learned countryman Bishop WALTON, and to his coadjutors in editing the London Polyglott Bible (published in 1657); especially Archbishop USHER, by whose united care and labour many aids to sacred criticism were collected together in that magnificent publication. Under Usher's direction, not fewer than sixteen manuscripts were collated. Additional materials were furnished by Bishop FELL in his neat little edition of the Greek Testament, published at Oxford in 1675; and still more were contributed by Dr. MILL, in the magnificent Oxford edition, published in 1707, which he finished only a few days before his death, having devoted to it the unremitting labour of thirty years. Not only did Dr. M. greatly enlarge the number of various readings from MSS., ancient versions, and the quotations of the New Testament in the writings of the early Christian Fathers; but in his learned prolegomena he further gave more accurate descriptions of the manuscripts which had been consulted. Mill's edition was reprinted at Rotterdam, in 1710, by Ludolph KUSTER, who somewhat enlarged the critical apparatus of his predecessor, by adding the readings of twelve MSS., some of which had been previously but imperfectly collated. But both these editions were surpassed by that of John Albert BENGEL, published at Tubingen, in 1734, who not only employed the critical materials which had been collected by preceding editors, but also added many important readings from more than twenty Greek manuscripts, and from several ancient Latin versions, besides extracts from the Armenian version, which had never before been given.

All these editions, however, were superseded by that of John James WETSTEIN, which was published at Amsterdam in 1751—52, in two volumes folio, containing the results of considerably more than twenty years incessant application. The prolegomena and the Appendix are a treasure of sacred criticism. This edition has been highly eulogized by Bishop Marsh, who has vindicated Wetstein from the severe criticisms of Michaelis.

At length appeared the editions of Dr. John James GRIESBACH, in commendation of whose unwearied research all modern biblical scholars are unanimous, though some difference of opinion exists among them concerning the value of his theory of classification of manuscripts. Although the edition, of which we are to give a more particular account, is styled the *third* edition, it is in fact a *fourth*; Dr. Griesbach having published two editions, with various readings at length, and references to authorities, besides a third smaller edition containing some readings different from those occurring in the two preceding impressions. His *first* edition, published in 1774—75, in two volumes 8vo, comprised the critical materials which had been collected by Mill, Bengel, and Wetstein, in their editions of the New Testament, together with the various readings of manuscripts found by him in the British Museum, at London, and in the Royal Library, at Paris. Of his *second* edition, the first volume appeared in 1796, and the second in 1806: there were copies printed on fine paper, the cost of which was defrayed by the late Duke of Grafton, by whose liberality they were originally sold at a low rate, although they are now rarely to be met with, except at an exorbitant price. There were, it is said, fifty copies struck off on large paper, in quarto. In preparing this edition, Dr. Griesbach re-modelled the whole work, so that the former impression served him merely as an index or guide. The collations of Mill, Bengel, and Wetstein were re-examined; and such various readings were inserted, as he had discovered in the editions of Matthæi, Alter, and Birch, which had been printed between the years 1782 and 1788. Having laid this foundation, Dr. G. proceeded to collate all the Latin versions published by Blanchini and Sabatier, together with extracts from the two Wolfenbütell MSS. published by Knittel, and the readings of the Sahidic version, furnished by Woide, Georgi, and Münster; of the Armenian version, contributed by M. Bredenkampf; of the Slavonic version, by M. Dobrowsky; of the Syriac version of Jerusalem, collated by Adler; and of the Philoxenian-Syriac version, which had been published by Professor White. The publication of the Alexandrian MS. of the New Testament at London, in 1786, by Dr. Woide, of the Codex Boernerianus (a manuscript of St. Paul's Epistles, of the ninth or tenth century) by Matthæi, at Meissen, and of the Codex Bezae, by Dr. Kipling, at Cambridge, in 1793, enabled

him further to correct various mistakes in the former collation, and to augment it with considerable additions. Lastly, Dr. G. examined the text of the New Testament, and inserted in it the requisite critical marks and references. The first volume contains the four gospels, to which are prefixed copious prolegomena, exhibiting, in seven sections, a critical history of the printed text, a catalogue of all the manuscripts (amounting to three hundred and fifty-five) from which various readings are quoted, and an account of the method pursued by Griesbach in executing this second edition, together with rules for judging of various readings. The second volume contains the remaining books of the New Testament, a dissertation on 1 John v. 7, and additional various readings. The text is printed in two columns, the numbers of the verses being put in the margin, beneath which are the various readings. Griesbach's second edition has been reprinted twice in this country, in 1809 and again in 1818; in both which the text is printed in long lines, and the notes in two columns. The last is the most correct of these reprints, and, besides having the addenda carefully incorporated in their respective places, it contains a synoptical table of the readings preferred by Griesbach in the edition printed at Leipsic in 1805, and differing in some respects from those adopted in his larger second edition.

Such was the state of the sacred text of the New Testament, when Dr. Schulz was requested to give a third impression of Griesbach's revision, with such additional various readings as have been discovered within the last thirty years. Of the manner, in which he has executed the task confided to him, our readers will be enabled to judge from the following details.

In the first place he procured and collated the various printed books, of which Griesbach had made use in preparing his edition, as well as the various critical materials which the researches of learned men had discovered, since the publication of the first volume of his second edition, in 1796. Dr. Schulz then proceeded to correct all the typographical errors that had been detected, and he expunged a great number of stops, especially commas, which (he states) had been unnecessarily introduced by modern editors, and which in many instances only tended to obscure the sacred text. He also deviated in very many places from the received mode of placing the accents, and of spelling certain words.

These preliminary steps having been taken, Dr. Schulz collated anew the principal authorities cited by Griesbach, to which he could procure access, and observed in what respects they differed from the notation of former editors. He then inserted various readings from new manuscripts and versions, some of which had been hitherto little known or altogether neglected. More particularly, he thus collated,

1. The fac-simile of the Alexandrian MS. of the New Testament, edited by Dr. Woide; the fac-simile of the Codex Bezae, edited by Dr. Kipling; and the Latin manuscripts, edited by Blanchini and Sabatier: to which was added, a collation of the celebrated Codex Vaticanus, from the papers of Dr. Bentley, which was printed at Oxford in 1799, in the Appendix to Dr. Woide's edition of the Alexandrian MS. This was unknown to Dr. Griesbach, and in many instances it differs from the readings collected from the same manuscript by Dr. Birch, of Copenhagen.

2. Dr. Barrett's splendid fac-simile of a Codex Rescriptus of part of St. Matthew's Gospel, published at Dublin in 1801, but not known to Griesbach. This precious MS. is of the sixth century, and is of great importance for supplying the chasms which occur in the Codices Alexandrinus, Ephreimi (Regius 9) and Bezae: it is here noted by the letter Z.

3. The *entire* collation of the Codex Cyprius, a manuscript of the eighth century, which had been only partially collated by Father Simon, whose extracts of various readings were inserted by Dr. Mill, and were copied from his edition by the other critical editors above noticed. This manuscript was first accurately and minutely described by Dr. Augustine Scholz, who printed his collation at the end of his *Curæ Criticæ in Historiam Textus Evangeliorum*, published at Heidelberg in 1820. From the *Biblische-Critische Reise*, or *Biblico-Critical Travels in France, Switzerland, Italy, Palestine, and the Archipelago*, of the same critic, Dr. Schulz has selected the various readings contained in the following MSS. preserved in the royal library at Paris, viz. Codex Regius 53, a manuscript of the tenth century, containing the four gospels, by Dr. Schulz, numbered 240; Cod. Reg. 177, a MS. containing the gospels, of the eighth century, numbered 241; Cod. Reg. 187, a manuscript of the eleventh century, also containing the gospels, with a catena or commentary, numbered 243; and Cod. Reg. 89, the age of which is not specified, and which is numbered 244. To these are added, the principal various readings of,

4. The Codex Rehdigeranus, a very ancient manuscript of the Latin version of the four gospels, for an account of which Dr. S. refers to a dissertation published by him at Breslau, in the year 1814.

5. The Codex Messarensis I. a manuscript of the fourteenth or fifteenth century: it is numbered 237.

6. The Codex Syracusanus, in the Landoleni Library: to this manuscript, which is numbered 238, no date is assigned.

7. The Berlin MS. of the four gospels, of the eleventh century, numbered 239.

8. The Codex Gronovianus 131, a manuscript containing the four

gospels, which is preserved in the Public Library of the University of Leyden, and is here numbered 245. This manuscript was collated for the first time by M. Dermout, in his *Collectanea Critica in Novum Testamentum*, Part I. (Lugd. Bat. 1825.)

9. The Codex Meermannianus, preserved in the same library, and also collated, for the first time, by Dermout. It was written towards the close of the twelfth century, and contains the historical books of the New Testament, the Epistles of James, Peter, and 1 John, and a fragment of the Epistle to the Romans. It is numbered 246.

10. The various readings of the Gothic Version, from the corrected edition published by M. Zahn, at Weissenfels, in 1805, and the new readings contained in the fragments of this version, published by Signor Mai, in 1819, together with the fragments of the Sahidic Version, the Appendix to Dr. Woide's fac-simile of the Codex Alexandrinus, and the fragments of the Basmurico-Coptic Version, edited by Ergelbreth, in 1811.

Dr. Schulz has also enriched his edition with many valuable notes of C. Benedict Michaelis relative to the Syriac, Arabic, Persian, and Ethiopic versions, from his copy of Kuster's edition of the New Testament, which is now deposited in the library of the Orphan House at Halle. Further, Dr. S. had constantly open before him the most valuable critical editions of the new Testament, as well as any other works which might afford him any assistance, including the editions of Stephens, Mill, Wetstein, Birch, Matthæi, and Knappe, and also Griesbach's edition, printed at Leipsic in 1809. This last in very many instances differs from his own second edition.

The typographical execution of this edition is very neat and much more commodious than that of Griesbach's second edition: besides the editor's preface, and Griesbach's preface, which is enlarged in the catalogue of MSS. in addition to various minute corrections, the volume now published contains the four gospels. At the end, there are eighteen closely printed pages of addenda, which ought to be carefully transcribed and inserted in their proper places before the book can be advantageously consulted: these addenda are partly caused by the access of new readings from Dermout's *Collectanea Critica*, which did not come into Dr. Schulz's possession, until after the present volume was finished. Such additions are unavoidable in a work embracing so many thousand minute figures and references: Griesbach's second edition had not fewer than fifteen or sixteen pages of similar addenda; and the candid reader will extend to such an undertaking the liberal apology made by Bishop Marsh for Wetstein,—“That mistakes and oversights are discoverable in the work, detracts not from its general merits. No work is without them: and least of all can consummate

accuracy be expected, where so many causes of error never cease to operate."*

Although Dr. Schulz has not felt himself authorized to depart from the plan of Griesbach, yet he is not a servile admirer of that critic's doctrine concerning recensions, or classifying MSS. into certain families: while he freely admits that that doctrine ought to remain, he hesitates not to announce his opinion that it ought to be circumscribed within narrower limits, and to be exercised much more sparingly and with much greater caution than has been done by Griesbach and his followers. Indeed, since the publication of Dr. (now Archbishop) Laurence's able "Remarks on the Classification of Manuscripts adopted by Griesbach in his edition of the New Testament," in 1814, it is, we believe, generally considered that Griesbach's views are not unfrequently erroneous,—not through design, but from human infirmity; and that the principles, by which he estimated the value of manuscripts, and of course the genuineness of particular readings, are fundamentally erroneous. Yet let not our readers imagine that such collections are destitute of utility. Whatever opinions critics may form respecting the classification of manuscripts, and consequently the degree of authority to which they are entitled in determining the genuineness of a reading, publications like the present are an invaluable treasure to the scholar, to whom they afford a general and correct index to the great body of Greek MSS. and a necessary acquisition to the theologian who is engaged in explaining and vindicating the cardinal doctrines of the gospel against the perpetually varying assaults of its enemies; while this great result necessarily presents itself to the mind, that the records of our salvation have come down to us, with their integrity unimpaired. However infidel sciolists may have endeavoured to shake the faith of less informed Christians by raising objections against the number of various readings; the unlettered Christian need not be under any apprehension, that they will diminish the certainty of his faith. Of the thirty thousand various readings which are *said* to exist in Dr. Mill's edition, or the hundred and fifty thousand which have been affirmed to exist in Griesbach's edition, or the much greater number which will be found in Dr. Schulz's edition, *very few* indeed have been discovered which either make or can make any perceptible or material alteration in the sense in any modern version. If our limits would permit we could adduce very numerous examples from the volume now before us, in confirmation of this remark. These various readings, as it has been remarked by a living writer, "consist almost wholly of palpable errors in transcription, grammatical and verbal differences, such as, the insertion or omission of an article, the

substitution of a word for its equivalent, and the transposition of a word or two in a sentence. Even the few that do change the sense, affect it only in passages relating to unimportant historical and geographical circumstances; and the still smaller number that make any alteration in things of consequence, do not on that account place us in any absolute uncertainty. For, either the true reading may be discovered by collating other manuscripts, versions, and quotations found in the works of the ancients; or, should these fail to give us the requisite information, we are enabled to explain the doctrine in question from other *undisputed* passages of holy writ." In short, the observation made by Dr. Bentley more than a century ago, with reference to the thirty thousand various readings in Dr. Mill's edition, may with equal truth be applied to the present very numerous collection:—"The real text of the sacred writers does not now (since the originals have been so long lost) lie in any single MS. or edition, but is dispersed in them all. It is competently exact indeed, even in the worst MS. now extant: *nor is ONE article of faith or moral precept either perverted or lost in them*; chuse the worst by design out of the whole lump of readings."*

ART. III.—*A Sermon, preached in the Chapel of Lambeth Palace, at the Consecration of the Hon. and Right Rev. Hugh Percy, D.D. Lord Bishop of Rochester. By JOHN LONSDALE, B.D. Fellow of Eton College, and Domestic Chaplain to His Grace the Lord Archbishop of Canterbury. Published at the Command of His Grace. London: Rivingtons. 1827. 8vo. pp. 24.*

THE text of this admirable Sermon (1 Cor. iv. 1, 2), is one which almost irresistibly suggests itself to any person tolerably acquainted with the Scriptures, when engaged in contemplating the appointment of a frail and fallible mortal to any spiritual function in the Church of Christ. *It is required in stewards that a man be found faithful!* It is required in stewards who may be entrusted with the administration and guardianship of earthly treasures; and all stewards so entrusted, if they are found faithless in their office, are sure to meet with the infamy and disaster which, even in this world, attend upon the steps of dishonesty. But if this righteous doom awaits those who are not trust-worthy in the management of the *false* Mammon, what shall be said of those who have dealt treacherously with the *true*? If disgrace and ruin lie in ambush for the unjust or thriftless agent, whose commission relates to perishable concerns, where shall he appear, who has been ordained to watch over interests that spread out into eternity,

* Remarks on Free-thinking, Rem. XXXII.

and who yet shews, by his life and demeanour, that he has regarded the Church only as one of many professions, by which a man may advance himself, and lay the foundation of a rich inheritance for his children or his kindred? Can any person, who is conscious of such motives, hope for the rewards of the faithful steward? Can he expect to escape the condemnation in store for those who have betrayed their trust?

These are reflections which naturally force themselves on the mind of any one who meditates seriously on the admission of a human being to any order of the Christian ministry. But they are reflections which rush in, with overpowering force, when one thinks of the consecration of a Christian Bishop. The sun does not shine on any scene of usefulness at all to be compared with that which opens itself to him who, on right motives, and with heavenly views, desires and obtains the episcopal office. The shadows of death cannot close more fearfully and wrathfully on any man who calleth himself Christian, than on him who lays on the ark of God's most awful mysteries, a hand that itches for lucre, and who brings into the sanctuary a heart filled solely with selfish cares and secular calculations. We positively cannot imagine any thing more awful than the juxtaposition of these two opposites,—namely, the character of a worldly and faithless overseer of the flock of Christ, and this weighty and simple position of the Apostle, *It is required in stewards that a man be found faithful!*

What would the Church be at this day, had the words of St. Paul been in the ears and in the hearts of all who ever aspired to that good and glorious labour, the function of a Christian Prelate? From how many foul spots and unseemly wrinkles would the spouse of Christ have now been free? But these are thoughts which, if indulged, would lead us a weary and mournful pilgrimage over ages of ignorance, corruption, and faithlessness, during which the witnesses of the truth were compelled to prophesy in sackcloth, while the mitre was desecrated by contact with the brows of remorseless and insatiable men, who lorded it over the heritage of God. We turn, most willingly, to a spectacle more full of hope and comfort, the Consecration of a Protestant Bishop of the Apostolical Church of England.

The preacher appointed for this occasion begins by noticing the divisions in the church of Corinth, which called for an authoritative statement, on the part of the Apostle, of the "proper character of himself and his fellow-labourers; and of all who should succeed them in that duly-constituted ministry to the end of the world. *Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God.*"

Mr. Lonsdale then proceeds to offer some plain, but very forcible observations on the respect which may be justly claimed for those who

are duly constituted and accredited as "agents of Heaven, and servants of the Most High God."

It is our demand, as it was St. Paul's, that a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." If (we would say to our brethren of the laity) if we presented ourselves to your notice, like the philosophers of pagan antiquity, as self-commissioned teachers, venting upon the world the dreams of our own imaginations; or suggesting, for the guidance of our fellow-creatures, the conclusions of our own judgments; you might be well justified in treating our representations with attention, or neglect, in "hearing, or forbearing," as might seem to you best. But such is not our character—such are not our pretensions. We come to you as the heralds of the Universal Sovereign—as conveying a gracious message of mercy and peace from God to his fallen creatures—as having "a ministry of reconciliation committed to us." "We preach not ourselves, but Christ Jesus the Lord." In his name, we counsel, we exhort, we entreat, we charge you, to give us a favourable reception, and an attentive hearing. In a word, to sum up with St. Paul, "we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."—Pp. 11, 12.

Shortly after, the preacher exclaims,

Would to God, that it might never be forgotten, that our commission is not the less certainly divine, because it is evidenced to be such, by moral, and not sensible proofs: and that its validity cannot possibly be impaired by any personal defects of the commissioners! Would to God that we might have full reason to apply to our brethren the Apostle's eucharistical language, "For this cause thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it, not as the word of men, but (as it is in truth) the word of God; which effectually worketh also in you that believe!"—Pp. 12, 13.

To these ejaculations every faithful son of the Church will heartily pronounce, Amen! But even while he is uttering it, he will feel that, perhaps, somewhat too heavy a demand is made upon human nature, when we expect that "the personal defects of the commissioners" should be forgotten, and nothing remembered but the truth and sanctity of the commission. It is true, that the heavenly treasure must be deposited in frail and earthen vessels; and that to turn away from the mysteries of God because human infirmity mixes itself in their administration, is neither more or less than to fight against the divine appointments. But, unhappily, the chalice may, sometimes, not only be of mean and perishable materials, but may positively be defiled with a savour of worldliness, which must cause men to abhor the offering of the Lord. And, in that case, it will be vain to remind them that the gracious designs of God can never be defeated and annulled by the unworthiness of his ministers. It is, indeed, most ardently to be desired, that men would always look beyond the mortal agent, to the Holy and Omnipotent Father of light and mercy. But there are, comparatively, but few who are able to do this; and they who may be unable, are not, it is true, bereft of the means of grace,—but often fatally repelled from the use of them. What a momentous argument for faithfulness, and sanctity of life, on the part of those, whose

duty it is to commend the truth of God to the grateful acceptance of man!

A few words are said, in the succeeding paragraph, in vindication of the frame of our ecclesiastical polity, which invests the sacred order with "honourable rank and competent provision;" and which claims for a small number of that order "a place even among the nobles of the realm."

We do not forget (it would be strange indeed if we did) that Christ's "kingdom is not of this world," often as the plain sense of that saying has been perverted: but we remember also, that it is a kingdom of grace upon earth, before it becomes a kingdom of glory in heaven: and that, while it continues such, earthly means may, and ought to be employed, for the enlargement of its boundaries, and the extension of its benefits. God forbid however, that, while we are intent upon the means, we should lose sight of the end which hallows them; and should mistake the mere outworks of our Sion, for the heaven-built citadel of its strength! Woe, we are well assured, awaits the secularized minister, who is content to merge in temporal distinctions the title, in which his pattern, St. Paul, gloried, of a "servant of Jesus Christ." And if we would learn that God's hand is against the Church which pursues worldly splendour and political aggrandizement, at the expense of its true honour, the public annals of Christendom may supersede the necessity of other teachers.—Pp. 15, 16.

The maxim that Christ's kingdom is not of this world, is one which, in common with many other scriptural sayings, has indeed been strangely perverted; and by none, perhaps, more strongly than by the author of a recent work,* in which it is contended that this principle is violated by any connexion whatever between the Church and the State. This is no proper occasion for the discussion of so vast a question. We may, however, briefly remark, that, whether the cause of religion is, or is not, likely to be advanced by any union and concert between the secular and spiritual authorities, is a point which can never be determined merely by an appeal to these words of our Lord. Their obvious import is, that he was no temporal potentate,—that he was not king of the Jews in a sense opposed to the authority of Cæsar, or any other earthly prince,—that he was not the sort of king whom the Jews had been anxiously expecting,—and that his power was not to be established, like earthly conquests, by the weapons of a carnal warfare. But we should be very unwilling to follow the guidance of an interpreter, who could draw from these plain truths this complex and sweeping inference,—that the temporal legislature must never mix itself with any scheme for the preservation and support of Christianity upon the earth! The *dominion* of Christ was not—(like that of Mohammed)—to be propagated or maintained by the sword; *therefore*, it is unlawful for the State to adopt any measures, or to make any provision, for perpetuating the *religion* of Christ!

We insert the concluding paragraph of this Sermon, as a fair

* Letters on the Church, by an Episcopalian. 1826.

specimen of the masculine sobriety of thought and diction which belong to this very distinguished scholar and able divine. The subject is one, (and this is not the first time that Mr. Lonsdale has shewn his ability in handling it,) which absolutely shuts out all novelty. The reflections, however, are such as never can lose their power of impression, so long as integrity or piety are to be found on earth; and they are expressed with a plain and solemn gravity well suited to the venerable presence in which they were delivered.

To what then, that we may come to the conclusion of the whole matter, to what have they, who have "taken part in this ministry," solemnly engaged themselves? Let us hear the inspired teacher once again. "It is required in stewards, that a man be found faithful." It is not a point of counsel, not a matter of recommendation; but of strict and positive requisition. Fidelity is not only the proper, but the indispensable qualification of stewards in general; and of the stewards of God's mysteries above all others: and it is the praise specially assigned to certain eminent individuals among them in several places of Scripture. In other qualities, there may be a difference among them; they may, they will, vary in ability; for some have the loan of ten talents, and some of five—they may vary even in zeal and activity—for in determining the measure of these, constitution of body and mind will have its weight—they may vary in usefulness—for this will depend greatly upon the spheres and opportunities of acting, which may severally be assigned to them. But faithful they must all be: faithful in their attachment to their Master's interests; in their zeal for his glory; in their maintenance of his cause; in their care of his household; in their distribution of his riches. It would not be a difficult, though an unwelcome task, to point out the ways in which God's stewards may be unfaithful. They may administer the spiritual treasure committed to them partially; giving only such measure of it as suits their private purposes, and withholding the rest. Let the Church of Rome consider how much she has to answer for in this respect. They may mix their own dross with the pure gold of the sanctuary, and dispense both together as of common origin, and of equal value. Here too, the same Church has incurred a charge, heavier than we would willingly lay upon its individual members. They may at least dwell with undue preference upon the importance of certain portions of that precious deposit, and so lead men to make a false estimate of the whole. And here, need we go far for examples of failure?—But I forbear. Let us rather seek for ourselves, by every appointed means of grace, the will and the power to be faithful, from Him who is the Author of both. There cannot be a stronger claim to the charitable prayers of those among whom we minister, on our behalf, than the consideration, that we are appointed to "watch for their souls, as they that (by the very nature of their office) must give account." There cannot be a more heart-stirring incitement to our own earnest supplications, and diligent endeavours, than the constant bearing in mind of the awful summons which awaits us, "Give an account of thy stewardship, for thou mayest be no longer steward." It is not for us to unravel the mysterious chain, which links God's all-controlling providence, and man's responsibility with each other. This is a part of that wisdom of which only the Allwise "understandeth the way, and knoweth the place." But that there is room for the existence of both, and for a perfect harmony between them, who can doubt, that consults the written Oracles of God with a sober and unprejudiced mind; or even observes the passing events around him, and the workings of his own conscience, with the calm and serious contemplation of a traveller through time to eternity? That He who built His Church upon a rock impregnable and everlasting, will not fail to uphold it, whether its watchmen wake, or sleep upon their post, we have the express assurance of His own word. But we know no less surely,

that He will not for that forbear to call them to a reckoning, and to a recompence of reward or punishment, according to their vigilance, or remissness. "Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. Of a truth, I say unto you, that he will make him ruler over all that he hath." It must not be overlooked, that there is a dark reverse of this picture accompanying it; that this promise is immediately followed by the denouncement of a dreadful "portion with the unbelievers," for that servant who shall abuse the sacred trust reposed in him. May the Spirit of wisdom and holiness guide us by His counsel to the blissful attainment of the one, and turn our steps far away from the miserable realization of the other!—P. 19—24.

We cannot omit most earnestly to recommend the whole of this eloquent discourse to the notice and attention of our readers. They will find their account in becoming acquainted with a sermon, which is evidently the production of one, not only singularly gifted by nature, and possessed of high classical attainments, but deeply read in those sacred oracles, which can alone make men wise unto salvation.



ART. IV.—*A Visitation Sermon, preached at Northampton, July 16, 1827, before the Lord Bishop of Peterborough. By the Hon. and Rev. GEORGE SPENCER, M.A. Rector of Brington, Northamptonshire. London. Rivingtons. 1827.*

SURELY it is an interesting and an anxious occasion, when the youthful pastor stands up for the first time amongst his assembled brethren to declare his view of the Gospel committed to his charge. On such an occasion we believe this Sermon was preached, and it is now printed at the request of the Bishop and the Clergy present. The text is Acts xx. 28.—*Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.* The preacher, after defining "the Church of God," gives a brief, but a good, because a scriptural statement, of the nature of the office, and of the duties of the ministers of that Church. "Messengers of good things," "Preachers of glad tidings," great is the dignity of their office; and if they turn many souls unto righteousness, great is their reward here and hereafter: but "if they shine not beautifully as the stars of God's glory, they shall glare fearfully as the firebrands of his wrath for ever."—"Stewards of the mysteries of God," it is their duty to comfort and instruct their people; but woe to them if they "cause the Israel of God to feel as when a standard-bearer fainteth or turneth back." There is indeed something peculiarly impressive in hearing one who has but lately dedicated himself unto the Lord, declare, under the lively impression of that solemn hour, the awful

responsibility of his office. Nor is this useful merely to the individual himself; many of his elder brethren may, perhaps, through the cares of this life and the necessary intercourse with a naughty world, have lost somewhat of that impression which should ever be cherished, and then they may be greatly benefited by the sincere exposition of their younger brother. Of the merits of Mr. Spencer's sermon we rejoice to speak in terms of praise; he has already learned that the Gospel of Christ needs not the aid of the flowers of rhetoric or the ornaments of a laboured style;—his perspicuous statements breathe a spirit of earnest piety, but with a discretion that shews that his zeal is not without knowledge. We have room but for one extract; he is speaking of the hearty good-will and resolution necessary for performing the work of an evangelist:

By nature our hearts are full of evil. He that hath in earnest endeavoured to sanctify his own life, and to fashion it after the rule and doctrine of Christ, will know that this is true. He will have found that it is an irksome and hard task to cure himself. How then shall he be disposed to bear with the infirmities of all the flock, and to heal them also? The soul of man by nature "cleaveth to the dust." He is the slave of divers lusts and passions, he loves this present world. How shall we, who are all of this sort, if we know ourselves aright, how shall we turn from all worldly cares and affections, and devote ourselves with singleness of purpose to the holy work of Christ? And yet without this disposition, the duties which we have undertaken, and from which, though we may neglect them, we can never be absolved, will be grievous and burthensome. A minister depending on his own strength, may begin with some good resolutions, and from a slavish fear of punishment, or for some interested worldly motive, he may force himself to make some poor attempts; but he will fail of success, and soon be discouraged. How will such a minister, who is a stranger to the true spirit of a pastor, gain influence, and persuade his flock? He is only outwardly a shepherd, and "the sheep will not follow a stranger, but will flee from him, for they know not the voice of strangers."

If we think to be labourers in the fold of Christ, we must not serve him as an austere taskmaster, with an unwilling heart; nor must we dare to undertake this hallowed work with base desires of worldly aggrandisement or gain. We must feed the flock, "not by constraint, but willingly; not for filthy lucre, but of a ready mind." St. Peter, who gave this direction to elders, whom he addressed in his Epistle, knew by his own experience, "being also an elder," that in the heart alone could be found the qualification for a true minister. He had been taught this lesson, not only by experience, but by the Lord himself, when he gave him his commission, "Feed my sheep." And why was that emphatic question, "Simon, son of Jona, lovest thou me?" thrice repeated? This was not for Peter's sake alone, but for our's; that none might presume to think himself a true minister of Christ, whose heart would not bear him witness, that for the sake of that Lord whom he serves, he would readily give up all that is dearest to him in the world.

And why will the Lord send none to feed his flock who do not love him? because they alone will truly love the sheep. They have a motive within them which constraineth them to unremitting cheerful diligence; a motive, of which those know not the power, who have not themselves been led to flee for life to that Saviour, who loved them and gave himself for them. But when once a man has come to the knowledge of his lost and miserable state, and hath found hope and comfort by reliance on his Redeemer, he will most gladly spend and be spent in his service. He perceives and rejoices in the love of God, in that he laid down his life for him, and now with hearty willing zeal acknowledges the

obligation that he ought to lay down his life for the brethren. He is bought with a price; he is not his own, and therefore henceforth lives not to himself, but to the Lord. If we then, my brethren, desire that to us ministers, the yoke of Christ should be easy, and his burden light, let us learn more of the burden of our own iniquities. If we can see clearly, from what a weight of wrath he hath redeemed us, we cannot reckon his commandments grievous.—P. 13—15.

Happy is it for our Church and nation, when the sons of our illustrious nobles are found labouring in sincerity and truth as ministers of the Gospel of Christ, for from them the doctrines and precepts of our holy faith are more readily received by the higher classes, and by their kindness and ministerial labours they easily gain the affections of their poorer brethren; and thus, by the influence of a common faith, all ranks are brought to love and respect one another;—bearing each other's burdens all are happy here, and joyfully expect their common salvation, when, through the merits of their crucified Redeemer, they shall have access by one Spirit unto their Father, the maker of them all.

MISCELLANEOUS.

FAITH AND WORKS.

It cannot justly be construed into a disrespect for learned men, if we presume occasionally to investigate the meaning of certain difficult parts of Scripture without an express reference to their previous arguments and conclusions. Any different, or at all original interpretation, will be more favourably received from an unknown person, as it were in forgetfulness of, than in opposition to them; and should nothing materially new be advanced, still a freshness and an interest may thus be imparted to topics which otherwise we should be apt in process of time to think less about than their importance requires. Omitting, therefore, to cite what others have laid down, in the way either of contradiction or approbation, it may be useful to examine the doctrine of St. James in comparison with the seemingly opposite one of St. Paul concerning the justification of mankind.

St. James (ch. 2.) sets forth that a man is justified by *works*, and not by faith only; St. Paul concludes that a man is justified by faith *without* the deeds of the law; and presently afterward affirms, "to him that worketh *not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness;"—modes of doctrine which must be made clear and consistent, by explaining the principal terms in which they are propounded, and finding at the least *one* which is used in different significations by these Apostles. Now, the principal terms employed are *justification*, *faith*, and *works*; the *last* of which will probably appear to be the equivocal term in the passages above cited.

Justification may be received to signify the bringing of men into that state in which a person of perfectly just character would naturally appear before his Creator; viz. a state of acceptance and approval.

No such (merely human) character existing since the fall ; men, before they can attain unto this state, must obtain *pardon* or *acquittal* for the past ; there must be a previous *making* of them just, as the word itself implies, when of themselves they are not so. Accordingly, justification conveys the idea at once of an *amnesty* and of such *favour* towards the objects of it as might be expected from the benevolence of God towards beings who had never offended Him. . He remembereth no more the sins and iniquities of the justified, but "casteth them all behind his back," that they may not any longer separate between the persons who have been guilty of them, and his love. Admitting which sense of the term, it will appear well nigh equivalent to salvation. A distinction may indeed be drawn between the two by describing the *latter* as alone final and irrevocable, the crown and consummation of the *former* conferred in the eternal world ; whereas the justified in their earthly state are never *absolutely* safe from the danger of falling away into perdition. Yet the terms justification and salvation appear, sometimes at least, if not always, to be used indifferently by the sacred writers with a view to the remission of sins that are past ; and touching the point of future safety, it is certainly difficult to imagine that a man can *for a time* be *really* justified *before God* by any qualification (whether faith or works, or both) which He, to whom the *future is present*, must all the while clearly foresee to be not of an abiding character. This perplexity however may be avoided for the present, as not directly pertaining to the matter in hand. Be it assumed (what scarcely any one will dispute) that a state of justification is, *while it continues*, a state of salvation likewise, and let the term *faith* next come under consideration.

What then shall we describe *faith* to be, but a hearty belief in God the Father, the original Maker of all things ; and in Jesus Christ his Son, delivered to death for our offences, and raised again for our justification ; and in the Holy Spirit, sent down by him, or at his intercession, to convert and sanctify his people ? It will very much simplify our subject to admit in *common* this, or some other like definition of faith : and considering that both Apostles assert the doctrine of justification *mainly* thereby, we have surely reason to suppose that they use the term in one common meaning. The *works* by which *also* (saith the one Apostle) and those without which (saith the other) a man is justified, are, if we regard the turn of the sentence, what probably differ in their nature. It is not easy to conceive more than *one* faith by which a man can make any *approach* towards justification under the Gospel ; but the faith mentioned by St. James is only said to be insufficient *of itself* without the addition of works : we should suppose it *right* then, a *true* faith, so far as it goes, and deficient or useless merely because stopping short of certain works essential by divine appointment to the perfection of it. St. James *primarily*, though to appearance less *exclusively* than St. Paul, asserts the necessity of faith. Had he written that a man is justified by faith and not by *works only*, it would have been inconsistent with the *pre-eminence* of faith ; but as the passage stands, he evidently had in view a faith which should be worthy to rank before works (even the works which he intended) albeit not effectual to justification *without* them. He agrees with his

brother Paul in ascribing the *highest* place to faith, and seems to differ from him simply by associating with it certain works concerning which we may now proceed to inquire.

Let therefore the works of the law, *excluded* by St. Paul, comprehend all the works which, had man continued *upright*, would have been due from him to God and his fellow-creatures,—works whereby *his own* righteousness might have been established, and doing which he should have lived in them as a being not obnoxious to condemnation;—let these (however enacted as a part of our duty also since the fall) be the works *without* which St. Paul concludes a man to be justified; and let the works *by* which, in *conjunction with faith*, St. James declares a man is justified, be those, and only those, which are prescribed to us *as guilty creatures*, who have nothing to confide in, save the mercy of God revealed to us by his incarnate Word—the works, *i. e.* or righteousness of faith.

The former part of the chapter from St. James coincides with this scheme of interpretation. His line of argument tends decidedly to exclude from justification the works which we have supposed to be excluded by St. Paul. Verses 8, 9, 10, 11, constitute the royal law (Thou shalt love thy neighbour as thyself) the cause of our *need* rather than the means to us of justification; and verses 14, 15, 16, 17, *expressly* shut out the works of clothing the naked and feeding the hungry, unless any prefer to contend that the reasonableness of a doctrine may be *exemplified by itself*. In these last-mentioned verses it is plainly the intention of the Apostle to expose the futility of an inoperative faith, by the futility of an inoperative benevolence. As benevolence without corresponding works is confessedly of no avail, such also (he infers) is faith without the works of faith—even dead, being *alone*. Further, respecting verse 18, where he writes, “a man may say, shew me thy faith without thy works, and I will shew thee my faith by my works,” however it should be granted that a *neglect* of *any* kind of good works argues a deficiency of faith, there are certainly many kinds (not excepting works of benevolence) which, so far from decidedly evincing the faith of those who perform them, are often set in *opposition to*, or as *substitutes* for faith by irreligious and mere worldly characters: and in verse 20, even the faith which might suffice for an *upright* creature in the One God of Nature is put as it were aside from the argument, since in *fallen* creatures it can only excite terror instead of leading to any good result. In order to come acceptably unto God, we must believe that he is a rewarder of them that diligently seek him, notwithstanding their natural corruption and guilt: otherwise to believe in him is merely to dread and hate him; the which faith we are again admonished is dead, because it can produce nothing save despair.*

* The reasoning in the foregoing paragraph seems to us open to observation. The Apostle James nowhere says that faith without the works of faith is dead, as if he considered certain works in particular the evidence of a right faith. We deny, too, the inference drawn from verses 14, 15, 16, and 17. The Apostle says, as a benevolent disposition is of no avail, without its appropriate works, so is a faith dead without works, *ὅτι μὴ ἔργα ἔχῃ*. Now we see no inconsistency in supposing that the same works, which are the evidence and proof of a benevolent disposition, may also

But the *instances* of justification by works, which are adduced in the following verses, render the matter yet more clear as above stated. Ye see (writes the Apostle) how that a man is justified by works, and not by faith only. In what then does he give us to see this? Why in Abraham offering up his son Isaac, and in Rahab receiving and contriving the escape of the Israelitish spies—works, both of them respecting *God alone*, and which, so far from appearing naturally good, cannot at all be defended against the imputations of unnatural cruelty and treason, except by the sanction of his revealed will. Surely in no other character than that of fallen creatures, knowing themselves to have merited condemnation, and hoping to lay hold on mercy only by an *implicit* submission to the divine instructions, could the persons referred to have acted as they did; the one having virtually slain his own offspring for a sacrifice, and the other having prepared a way for the desolation of her country. These works are any thing rather than commendable or to be approved in the judgment of the natural man, insomuch that even believers would condemn a person who should now imitate them, unless he could shew that the Lord had *specially* bidden him. They form too integral a part of faith to be brought at all into *competition* or *comparison* with it, except for their *mutual* defence and exaltation. None could ever point at these, and say with a spirit of unbelief or indifference,

He can't be wrong whose life is in the right:

more easily might they be adduced as examples of the evil effects of faith upon the feelings and interests of humanity; he can't be right (it would rather occur to the sceptic) whose life is thus evidently wrong. And nearly the same may be observed regarding those numerous specimens of faith made perfect by works contained in the 11th chapter to the Hebrews. What have we there presented to us besides *acts of faith* in the threats or promises of God, of a kind for which there could have been no occasion had man kept his *first* estate, and running counter not merely to the crimes and vices but to the affections and habits, and in certain points, to the natural reason of mankind.

These however (it may be alleged) are all more or less extraordinary cases. Still, therefore, we have to discern the works, by which if what hath been advanced be correct, the faith of believers is ordinarily made perfect.

To begin accordingly "*ab ovo*," (since our inquiry turns principally upon faith, though works be the term most frequently employed in pursuing it,) the faith which the New Testament prescribes, is faith in

be the evidence of a right faith. Doubtless there are some works which are peculiar to a Christian faith. In the first ages of the Church, amidst the fires of persecution, the confession of the faith was a most convincing proof of sincerity; the faith of a Christian of the present day is not tried by this test, but wherever there is the same *p incip'e*, the work, whatever it may be, is equally a work of faith. If the widows and fatherless be visited in their affliction, if a man keep himself unspotted from the world, for Christ's sake; yea, if he give but a cup of cold water in the name of a disciple, he works a work of faith. In short it is incorrect to distinguish *works*; faith is a universal principle, which ennobles, as it were, the most inconsiderable acts. "*Fides enim illa, cui tot et tanta tribuuntur in N. T. pro unica ac simplici virtute nequaquam sumenda est. Suo enim ambitu omnia Christianæ pietatis opera comprehendit.*"—Geo. Bulli S. T. P. *Opera omnia, Harmonia Apostolica*, p. 11. fol. ed. 1703.—ED.

Him who justifies the ungodly :—a point this of primary importance ; for “ to him that worketh not, (saith St. Paul) but believeth on him that justifieth the ungodly, his faith is counted for righteousness,” implying a *direct opposition* between faith in God under that character, and the hope of justification in *any* sense by works such as may be naturally approved amongst men. Thus believing, a man stands divested in his own esteem of all *native* righteousness preparatory to his investiture with the righteousness of God. He ceases from his former works, done at the impulse of flesh and blood, which now appear to him nothing worth, and presents himself *vacant* or in readiness to observe implicitly the lively oracles of Scripture. Yet is he not hereby *alone* justified without certain answerable works *significant* of such his state and disposition, the which, in order to distinguish them from works of native piety and morality, may be called works of *institution*. This phrase will readily be understood to mean works not originally commended to us by any inherent beauty or fitness, but only incumbent upon us because prescribed by divine authority ; —works to which, in the outset, we have no other motive or obligation than that God hath ordained them with a promise of his blessing to such as will thereby testify their faith in his Gospel. The first now of these we may reckon to be *an oral confession of the faith*. “ Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them : but the righteousness which is of faith speaketh on this wise ; if thou shalt *confess with thy mouth* the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved : for with the heart man believeth unto righteousness, and *with the mouth confession is made unto salvation*.” Here a confession with the mouth of Jesus Christ is contrasted by St. Paul with the righteousness of the law, and declared contributive, with a hearty belief in him as raised from the dead for our justification, to *save* the person by whom it shall be made. Likewise we may remember our Lord himself to have proclaimed, “ whosoever shall confess me before men, him will I also confess before my Father which is in heaven : ” —a promise equivalent to one of justification, for it is impossible to imagine that he will confess a man, and not at the same time present him faultless before his Father’s throne. The next work by which a Christian’s faith is made perfect, and which therefore helps to justify him, is *baptism* : —as our Lord also taught his Apostles, “ he that believeth and *is baptized* shall be saved ; ” and St. Peter subsequently affirmed “ the like figure whereunto (*i. e.* to the saving of Noah and his family by water) baptism doth now *save* us.” Then succeeds a *partaking in the body and blood of our Redeemer at his table*. This also upon his own authority may be set forth in the light of a *justifying* work—of a work conducive to life, and indispensable to the perfecting of faith ; “ Verily verily I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you : Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.” It is not overlooked that the appropriation of these, and other similar verses in the same chapter, to the sacrament of the Lord’s Supper, has been called in question ; but unless we can imagine the institution of that sacrament to have

been a mere after-thought, they must surely have been spoken with a view to it, and may accordingly be cited as applicable to the subject without limitation or reserve. By these acts, then, or works, viz. a confession of faith in Christ, and an observance of the Sacraments which he hath ordained; by these (to which we might add any postponement of things *not in themselves dishonest* to the paramount claims of his kingdom), is a man justified, according to St. James, and not by faith only. A few words by way of conclusion will suffice to vindicate and explain the excellence of this doctrine in its bearing upon the characters of mankind.

They who contend for good works in *general*, as *conditions* of justification, and they who reject them *altogether*, except as *fruits* and evidences thereof, will have their respective objections to the above. Yet the opinions of both have, to a certain extent, been upheld. Works, described as works of institution, or acts of faith, have been set forth most completely on the footing of conditions; while works of love (of piety *i. e.* and charity) have no less completely been excluded. Should both however unite in the accusation that a system of religious formality has been preferred above what ought to stand before it, such a charge may truly be denied. Works of love, by the clearest rules both of reason and scripture, must be separate from and subsequent to justification: we cannot, *while children of wrath*, love God or our neighbour for his sake. But being justified without these, we have peace with God; we love him because he *first* loved us, thence in due order become sensible of our obligations to love one another. Piety and charity, or rather the works connected with them, are thus constituted necessary evidences of faith *with its works*, in agreement with what is written by St. John; "We know that we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death:—if we love one another, God dwelleth in us, and his love is perfected in us." Also be it noted, that *by our hypothesis* the works for which we have been arguing are not merely formal or hypocritical, but seals (as it were) or visible signs of faith in the heart. It is not less unfair than common, in comparing works of faith with works of love, to forget or deny the principle of the former, and confidently to assume the sincerity of the latter. Whereas, let *both* be supposed *equally sound*, and works of faith, so far from deserving to be called heartless or unprofitable, will appear worthy to hold, in order at least, the first place. Considered as acts expressive of self-abasement, of implicit confidence in the revealed mercy, and of entire submission to the righteousness of God, they are the only beginning or foundation of perfection in fallen man. By the law of faith which they constitute, boasting is for ever excluded, and the justified sinner goeth forth in the strength of the Lord God, making mention of his righteousness only, and having respect unto all his commandments.*

C. J.

* Our readers will not be sorry to have before them the conclusion of Bishop Bull:—
 "Summa hæc est: rejicit à justificatione Apostolus Paulus opera; 1. ritualia, quæ lex ceremonialis præscripsit; 2. moralia, quæ natis hominum viribus in statu sive legis, sive meræ naturæ fiunt, ante et citra gratiam Evangelii; 3. Judaica, sive fulem illam

ROMAN CATHOLIC EMANCIPATION.

MR. EDITOR.—Nothing is more unaccountable, at least to the minds of plain men, than the changes of opinion which frequently take place in public and party men. The time was, and that time is by no means distant, when the most determined whig would not have dared to propose what is called Roman Catholic Emancipation, without, at the same time, demanding the most ample securities for the Protestant Establishment both in Church and State. The nation has suffered so much from the encroachments of popery, and the majority of the nation is so justly convinced of the encroaching spirit of papists, as to impart to our constitution a permanent jealousy of the court of Rome, and of all our fellow-subjects who bear allegiance to that court: and so perfectly just and constitutional is this jealousy, as to induce me to maintain, as an indubitable fact, that no set of men can conduct the government of this country safely and honourably without being actuated by this constitutional jealousy. I am no enemy to papists personally. Were I a legislator, I would enter into the discussion of their claims with the most perfect impartiality; but then I would endeavour to secure (what is by no means common, even among the leading disputants,) a little sober knowledge of the subject in discussion. If the result of such discussion, founded in perfect knowledge of the question in all its bearings, were to grant the whole or a part of the claims of our Romish fellow-subjects, I will venture to assert, that no man thus properly informed on the subject, would dare to propose this grant without the amplest securities. Nay, I am inclined to maintain, that the Roman Catholics themselves would not, in such circumstances, dare to demand their claims without first furnishing the amplest securities. The truth is, that certain noisy demagogues have rendered some of our statesmen, and a small portion of our population, their dupes, chiefly because those statesmen, and that small portion of the nation who agree with them, know very little, and care absolutely nothing, about religion in any form. The merits of the question are thus thrown into utter oblivion, and the object is to carry it by the incessant cry of ignorance and violence, which never fail ultimately to operate conviction on those weak minds whose opinions are uniformly guided by the sounds which most frequently reach their ears.

There is not a usurpation in human history which displays in every respect more revolting features than the usurpation of the see of Rome: and whilst our demagogues and our statesmen and others, who are their dupes, would dissemble, or are ignorant of the fact, it is fully acknowledged in all its details in Roman Catholic countries, in which

justitiam, quam docuerunt Judæorum Magistri; 4. denique universa a Christo Mediatore divulgata, quæque sub vi vel citra respectum ad fœdus gratiæ, Christi sanguine stabilitum, salutem sempiternam assequerentur. Neque ex hujusmodi operibus ulla adstruit Jacobus, ut ex tota ejus epistola manifestum est. E contra opera moralia, ex gratia Evangelii proferta, vi fœderis evangelici ad æternam hominis justificationem ac salutem efficaciter valere, atque omnino esse necessaria, non tantum non negat Paulus, sed et in eo fere totus est, ut evincat. Atque hoc unum illud est, quod contendit Jacobus. Harmonia Apostolica. Gen. Bulli S. T. P. Opera omnia, fol. p. 109. ed. 1703.—Ed.

the most effectual steps which circumstances permit have been long taken to resist and restrain it. It is remarkable, too, that when the court of Rome is efficiently resisted, its tyrannical pretensions are easily restrained; though, if there is any cessation of vigilance or vigour, they are instantly brought forward again in all their original force. The personal character of the Pope has a very slight influence on the policy of the court of Rome. Benedict XIV. was seriously disposed to introduce various useful reforms, both at home and with reference to his foreign relations. He was arrested in his generous course by the threat that he would be instantly cognosed, and placed for security in a strait waistcoat. Clement XIV. (Ganganelli) determined to get rid of those dangerous attendants on the papacy, who were chiefly of the predominant order of the Jesuits. He abolished the order, and if he had survived, he was determined to follow up this abolition by many other important and salutary reforms. He was immediately arrested in his generous course by poison, of which no man will entertain the slightest doubt, who will take the trouble to refer to the life of *Ricci, Bishop of Pistoia and Prato*, by *De Potter*, at *Brussels*, 1826, (2d edit.) and to the authorities therein referred to.

The Jesuits were abolished as a public and authorized order; but they, and the gross superstitions of which they were the authors and the abettors, continued their influence; and, in particular, they never ceased to dominate at Rome, and to direct in effect, by their secret influence, all the leading and characteristic movements of the court of Rome. The life of the Bishop of Pistoia furnishes some very important facts on this head which cannot be contested, because the original documents which support them are distinctly referred to. Besides the *Life*, I have, in Italian, (1796.) *Reflections in Defence of M. Scipio de Ricci and of his Synod of Pistoia on the Bull AUCTOREM FIDEI*, published against him by Pius VI. The work commences with preliminary reflections on the characteristic marks of true and false prophets. These are exposed on grounds distinctly scriptural. Having exhibited the marks which distinguish the true and false professors of religion, the author considers the case of the Jewish priesthood, sects and teachers during the period of our Lord's life and ministry; and after pointing out the presumption, the vices and the judicial blindness of the masters of the temple and leaders of the synagogue, he finds in every characteristic particular the same spirit, a similar conduct, and equal blindness in the leading counsellors and censors of the court of Rome, the same avarice, ambition and worldly-mindedness, the same opposition to every effort of reformation, and the same disposition to persecute and punish that purity of principle and practice which their vices and their prejudices render hateful to them. The author calls the sect which he exposes, as dominating in the court of Rome, *Molinists*. The name matters little. Whoever will take the trouble of inquiry, will certainly find that the Jesuit faction has never ceased to influence that secret council, which is in fact the master of Rome. The spirit survived the abolition of the order, and preserved its secret influence, where that influence is in fact most fatal.

All the world (says the Author of the *Reflections*) knows that a few years back the Bishop of Pistoia, anxious to reform his diocese, and to remove at least

in part that torrent of abuses and superstitions which disgrace and inundate the whole church, called a synod of his clergy, and in synod made various regulations with regard to dogmatic doctrines, to morality and to ecclesiastical discipline; reducing the doctrine to the Augustinian system, to the gospel and to tradition; and conforming the discipline, in part, to the practice of the primitive church, so far as the circumstances of the times would permit. An undertaking of so much zeal and courage, seemed entitled to the approbation of the chief pastor of the church: but inasmuch as in the said synod, the Roman usurpations were not respected and the Moluist inventions were reprov'd, instead of congratulations and encomiums, the synod and its supporters met from Rome with nothing but censures and proscriptions. If the Bishop of Pistoia, instead of labouring to reform his diocese, had devoted himself to enjoy the revenues of his church, and dissipate, in luxury, society and amusement, his patrimony with the affectation of *splendid* living, as is the case with so many of his brethren, without bestowing any attention on his flock, he would neither have been reprov'd nor molested by any one; but having made war on the mass of existing abuses, he has disturbed a nest of wasps, and excited the cry of so many who are interested in the abuses by him exposed. In short, his waspish enemies would have him in their rage to pass for a wolf devouring the flock, and not for a true shepherd. He is besides accused of inflexible obstinacy in his sentiments, &c. The compliment is exceedingly becoming and respectful towards a Bishop, whose chief fault consists in his being an Antimoluist in doctrine, and a supporter of the Gallican maxims on the matter of church discipline. *It is already many ages since the court of Rome resolutely set itself to vilify and trample under foot the venerable Episcopal character.*

The papal usurpations and superstitions have been maintained and propagated both at home and abroad, by the various armies of monks, or regulars, as they are called, who, exempted in their respective dioceses from episcopal jurisdiction, have universally impaired and impeded the just exercise of ecclesiastical discipline, and have directly paved the way for those anti-episcopal principles and sects which followed the Reformation. The regulars are essentially schismatics; they look to the Roman see as the only jurisdiction to which they owe submission and respect; and by authority from that see, they interfere at will with the duty of the parochial clergy, without regarding the rights of the local pastor, or the jurisdiction of his diocesan. In two Dominican nunneries, in the diocese of Pistoia and Prato, the most disgusting dissolution of morals prevailed, under the sanction of monks and confessors of the same order. The Bishop Ricci exposed those enormities, and laboured with a zeal becoming a Christian prelate to punish and restrain them. The facts were incontrovertible, and the proofs beyond the reach of cavil. The crime in the eyes of the court of Rome, however, consisted not in the dissolute morals and odious principles of the monks and nuns, but in the pious and Christian zeal of the bishop who exposed those impurities, that he might restrain them, and that he might effectually reform the societies which they had so essentially corrupted. All this bishop's efforts of reform were clearly within the limits of his duty, and no otherwise affected the church at large than as the activity and the purity of his zeal were a reproach to the careless bishops and lukewarm pastors of other districts. That Ricci should be persecuted by Pius VI. is not at all wonderful, inasmuch as that once lauded Pontiff was, in every sense of the terms, a poor and a contemptible creature. It is much more remarkable, that the good bishop was also persecuted by Pius VII. who, as

a man, a scholar and a Christian, was a vastly superior person to his predecessor. This is still more remarkable, when we reflect that Pius VII., when Bishop of Innmola, was intimately acquainted with his brother of Pistoia, and personally approved in effect his proceedings in his diocese. The minister of this severity, on the part of the new Pontiff, was the Cardinal Gonsalvi, who enjoyed the general reputation of being a man of more liberal views than papal secretaries of state generally are. This remarkable fact comes in aid of my general position, which is, that the personal character of the Pope, and, I may add, of the Pope's prime minister, affects not at all the practical tyranny of the court of Rome, which is moved by a power over which the Pope, personally, has very little control, and, in extreme cases, not the slightest.

De Potter's *Life of Ricci* is by no means well written, and the author is evidently an infidel, which is the frequent consequence amidst surrounding corruption and superstition. The three volumes, however, furnish very valuable materials on the state of the Church in Tuscany, and of the important reforms which were attempted by the Bishop of Pistoia, and supported by his sovereign, the Grand Duke Leopold. They merit particular attention, in that they expose, by undeniable facts, the unchanged and unchangeable spirit of the court of Rome, and indicate, at the same time, in what way that spirit may be restrained. Leopold's measures, and Ricci's reforms supported by him, excited unbounded indignation at Rome; but all opposition (except that of secret intrigue, which readily allied itself to faction artfully excited among the people,) was suppressed, while the sovereign authority stood in the firm attitude of independence, not to be controlled by the thunders of the Vatican. This was merely yielding to the necessity of circumstances; and the resolution of those spiritual tyrants remained firm, to resume their constrained power the moment that the sovereign authority should lessen its vigilance or lose its power. Leopold's advancement to the empire removed from Tuscany his personal vigilance, and his death soon after exposed his favourite Tuscany to the most painful reaction, and the excellent Bishop of Pistoia to the vindictive persecution of that court, which never forgets nor forgives, nor yields a principle nor a claim, except with the ultimate view of recovery by some favourable change of circumstances.

I am persuaded that an attentive perusal of Ricci's *Life*, and of the documents annexed to it, will convince every impartial reader that the claims of the Roman Catholics cannot be granted, with justice to the people, nor with safety to the constitution, without securities; and these securities, when they are arranged and granted, must be maintained with vigilance and vigour, or the insidious court of Rome, and her no less insidious satellites, regular and secular, will advance their original claims to the dominion which they held previous to the Reformation. I am no enemy to the Roman Catholics personally; but let us not resign the power which we possess, in law and in equity, of protecting ourselves; and let us not rashly yield to them the privileges which they claim, unless they yield to us the securities to which we are entitled. All civil and social privileges are subject to restraint, and are conferred with conditions, without attention to which we should

frequently interfere with the rights and privileges of our neighbours. If the Roman Catholics are sincerely disposed to respect the rights and privileges of their Protestant brethren, they will be eager to yield more, perhaps, than we should require. But if they look forward to the re-establishment of their own Church, we must resist their injustice at every hazard, and the rather, in that we shall unquestionably find it connected with a transfer of civil property, at least in Ireland, and probably also in Britain. There is nothing to fear, if we make ourselves masters of the subject in discussion, and if we continue vigilant and vigorous. But there is extreme danger in the factious cry of ignorance, aided as it is by the nervous timidity of some, and the utter indifference of others. That an attempt will be made to carry the question by surprise, is at least probable. The cry of faction has ceased for the time, evidently in the confident expectation. I sincerely wish to the Roman Catholics every thing good to which they are entitled; but before we ourselves yield up all or any of those privileges to which we are entitled, let us be well assured that justice requires the surrender, and that its expediency will be universally felt.

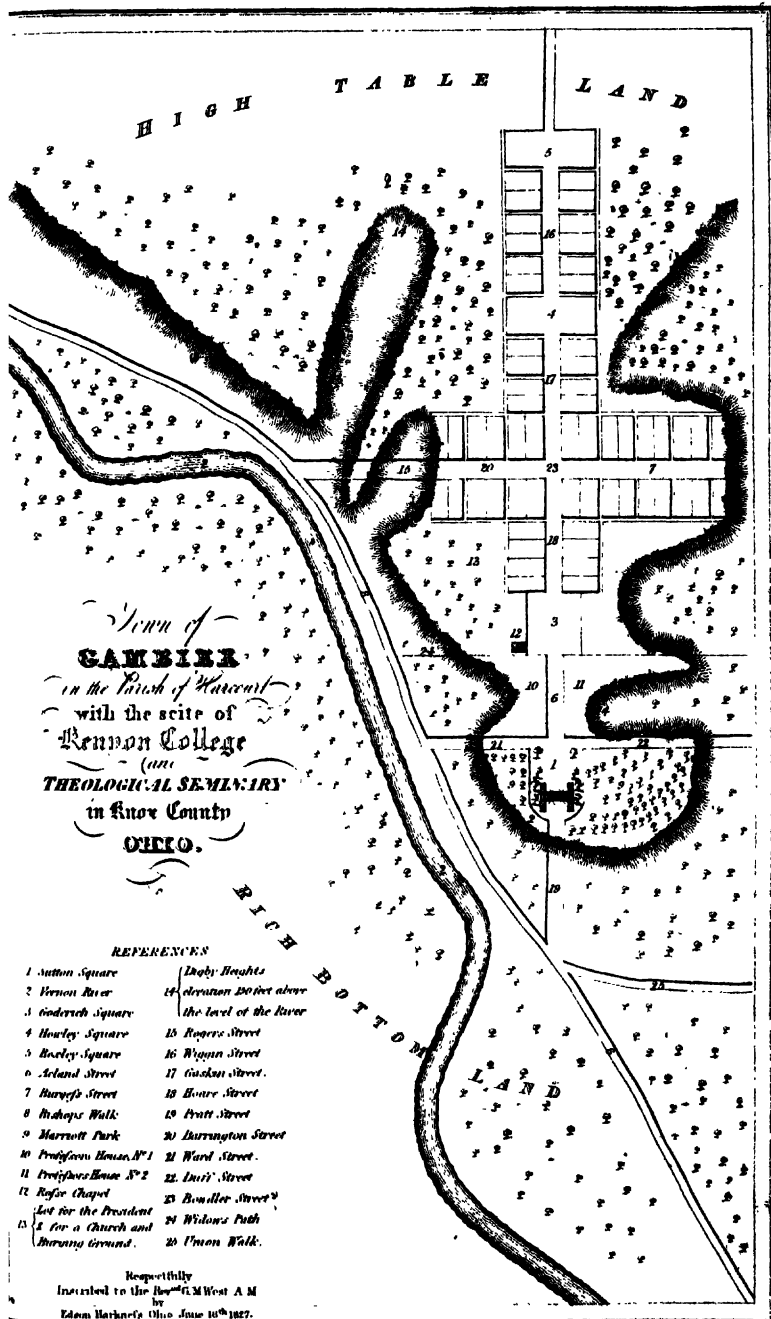
I am, Sir, your constant reader,

NOTA BENE.

EPISCOPAL CHURCH IN THE UNITED STATES.

MR. EDITOR.—IN resuming the task of presenting to your numerous readers some account of the American Episcopacy, I have been led, by the peculiar interest which the diocese of Ohio has excited in this country, to revert, in the first instance, to the circumstances of that diocese. The whole American Church presents (what must ever excite a strong sympathy in every Christian mind) the struggles and difficulties attendant upon the first planting of sacred institutions, though sanctioned, as those now alluded to are, by divine authority and apostolical usage. But difficulties, like wants, are relative, and small or great only by comparison. And in the western settlements, these were so overwhelming on the first organization of the diocese, that it is hardly too great a distinction bestowed on characteristic merit to say, that probably few bishops would have surmounted the discouragements with which the primitive and most devoted Chase has successfully contended. But exactly in proportion to the knowledge of these, which we owe to his appeal to the mother Church for aid, will now be our gratification in looking at the event, which has so signally crowned the endeavours of his British friends and supporters, carrying their prospects of future good far beyond what they contemplated, to the whole western continent. In 1823, the Rev. Amos Baldwin, a clergyman of the diocese of New York, in an Address to the Episcopal Churches of the Atlantic States (published in the *Philadelphia Recorder* of October in that year), thus alludes to this important subject:—

Churchmen have removed from all the Atlantic states into most parts of the western states. These are sighing in their new habitations for the pleasant things of Zion which they left, and mourning over the saddening prospects of their rising families; or have lost all sensibility on the one subject most important to them, as accountable and immortal creatures, and need to be



Town of
GAMBIER
in the Parish of Harcourt
 with the site of
Kenyon College
(and)
THEOLOGICAL SEMINARY
 in Knox County
OHIO.

REFERENCES

- | | |
|--------------------------|----------------------------|
| 1 Auction Square | 14 Dogby Heights |
| 2 Vernon River | 15 elevation 20 feet above |
| 3 Gieseler Square | the level of the river |
| 4 Howley Square | 16 Rogers Street |
| 5 Howley Square | 17 Wagon Street |
| 6 Island Street | 18 Gaspar Street |
| 7 Hurry's Street | 19 Bower Street |
| 8 Mahops Walk | 20 Pratt Street |
| 9 Marrott Park | 21 Harrington Street |
| 10 Professors House N° 1 | 22 Ward Street |
| 11 Professors House N° 2 | 23 Linn's Street |
| 12 Refs's Chapel | 24 Boulder Street |
| 13 Lot for the President | 25 Wilson's Path |
| 14 Lot for a Church and | 26 Union Walk |
| Burial Ground. | |

Respectfully
 Inscribed to the Rev^d G. M. West A. M.
 by
 Edwin Markens Ohio June 16th 1827.

*1. North side of the river and the Harcourt Sq.

awakened from their spiritual lethargy. There is a wide field in the west, which is rapidly extending on every side, inviting culture from our hands, and promising a rich harvest and abounding glory to Him whose blessing giveth the increase. There may be, there must be, toils and sacrifices in cultivating these new fields; but those who enter into them shall reap no little satisfaction here in witnessing the success of their labours, and glory hereafter in the presentation of the fruits of their toils before God in heaven.

But the inducing a few Clergymen to remove into the western states is not the principal object of this Address. The *planting* of a Church in any country must be by *foreign* ministers: but the *watering* of a Church therein—its preservation and increase—must be by the labours of *domestic* ministers; men who have been brought up and educated in the country where the Church exists. To this observation the most serious attention of the reader is solicited. Cast your eye over the history or present state of the Church, and you will see sufficient proofs of its truth. Make the attempt to induce a certain number of Clergymen to remove into the western states, and you will perceive the necessity of *there being provision made for the education of young men resident in those states*, for effecting the object in contemplation—the *extensive founding and lasting preservation of the Church there*.

In a subsequent part of the Address, Mr. B. says,

Were there no seminaries of general literature in the western states, a few gentlemen's sons would be sent to the eastern colleges; but how, in that case, would literature languish in the west! and how few young men of those states will be prepared for the sacred ministry, if no theological seminaries shall be formed there! I am fully aware of the magnitude of the contemplated object, (which I am free to avow has its origin in my own mind,) and of the probable difficulties of attaining it. But neither appal my mind.

Thus this intelligent clergyman wrote in 1823. In November of that year we saw Bishop Chase in England. His object then was a Theological Seminary for his own diocese of Ohio. And of such an institution Mr. B., in the same Address, says,

The Institution will be a perennial spring, sending out its pure fertilizing waters into every part of those lands, and making glad the cities of our God. And over how large and interesting a section of the American empire will the waters of that healing fountain flow! Look on the map of America, and compare the Western states—Transalpine America—with the rest of our rising empire. Observe the facilities of intercourse in the mighty rivers that wash the western parts of Pennsylvania, Virginia, the States of Ohio, Indiana, Illinois, Missouri, Tennessee, Mississippi, and Louisiana. Suppose a Theological Seminary established near Cincinnati, how great the facilities of visiting it from every part of the western states, and some of the southern! How many and great would be the blessings flowing from it to the numerous people living in those extensive and fertile regions! From Pittsburgh to the mouth of the Ohio is 800 miles; and the Mississippi is navigated from its mouth to the fall of St. Anthony, a distance of 2000 miles. From the Missouri also, the Arkansas, and other large rivers, on which our brethren are fixing their habitations, behold the numerous people, who will in every succeeding age receive inestimable benefits from the founding of a Theological Seminary in the west, and you will see that an institution there will be above all price.

All these advantages does this intelligent writer anticipate from the establishment of a seat of clerical learning only. What then must have been his joy, if he has lived to see not only the Theological Seminary first contemplated by the Bishop, but a general Literary Institution also on the same hallowed spot, in which the laity of the diocese may receive all the benefits of classical and scientific education, in union with sound religious principle! That the latter is cultivated with due and propor-

tionate attention, we have some evidence in the sentiments of the Right Rev. President of the College, expressed in a letter to Lord Kenyon :

When I consider the vast population in the west of our country,—a population every day increasing, and likely to increase even to the extent and denseness of the inhabitants of China ;—that all these may be influenced either to good or bad courses, either to Christianity or Heathenism, according to the nature and tendency of our public institutions of learning ;—I cannot but feel the awful responsibility of our present charge, and am incited devoutly to implore the special direction of the heavenly will, that all our inceptive steps may promote, instead of opposing, the kingdom of the Redeemer. If we now begin a College, as Bishop Horne and Jones, and such as they, would have it begun, on the basis of pure Christianity ; if we make it so that the Holy Scriptures shall hold the first station in the Temple of Science, and with their genial rays illumine the minds of all our pupils ; then we may hope that God will lift up the light of his countenance upon us, and make us “comely as Jerusalem, beautiful as Tirzah, and terrible to the enemies of truth as an army with banners.” It is not intended to extinguish the lamps of heathen literature, but to *outshine* them by the splendor of the *Sun of righteousness*.

The situation of the College is one of the best that can be conceived for carrying into successful operation the design of its founders. Knox County, in which it is placed, is very near the centre of the State, and is rapidly improving in every respect. From the site of the buildings, elevated about 200 feet above the surrounding land, a beautiful prospect is presented, extending several miles in every direction. No situation, it is said, in all the west, could be selected more free from the ordinary causes of disease, or affording better security for health ; and it is of easy access in every direction. One of the first considerations with every parent, in removing his sons from his own immediate and personal observation, in order to their education, should be to select a situation where their morals will be guarded by wholesome regulations. The plan of Kenyon College recommends itself in this respect. The following sentiments on the subject were suggested by Bishop Chase to his Convention, and have been adopted into the regulations of the Institution :

By placing our Seminary on lands which it possesses for some distance round, we shall have, and if we choose, we may exercise, a power as effectual as salutary, by right of soil, to prevent the evils which otherwise the best collegiate laws often cannot cure. Here this much desired mean of preventing such evils is now before you. Put your Seminary on your own domain ; be owners of the soil on which you dwell, and let the tenure of every lease and deed depend upon the expressed condition, that nothing detrimental to the morals and studies of youth be allowed on the premises. This condition, while it secures good men for the first settlers, will ensure them such for ever ; and, in so doing, will close up the greatest, widest, and most fatal avenues to vice.

Another part of the plan of the College cannot fail to secure for it a large share of public attention and approbation ; viz. the very reduced prices at which education can be obtained. This alone, in a new country, where the distinction of rich and poor are hardly perceived, and few are able to incur the cost of public education in any of the colleges already established, will secure for it an increased number of pupils. A candidate for orders is educated in the seminary at fifty dollars per annum, a member of the college at seventy, and a grammar-school pupil at sixty ; and this includes all expenses, except stationery, books, and clothing.

We glory in these reduced prices, (says the President in his Address to the Convention.) And though it is necessary that the boarding department be made to defray its own expenses, yet, conscientiously looking to the good of the public, especially of those worthy young men who are destitute of the means of obtaining advanced learning, the very nature of our plan, of having our institution in the country surrounded by our own domain, abounding in every necessary of life, gives us reason to expect that these prices can always be kept at their present unexampled and almost incredibly reduced rate.*

The documents which have reached England with respect to this most interesting Institution, would supply much more matter for your readers at this time: but we must not overlook other parts of the Union, from which

Very satisfactory evidence is afforded of the very natural tendency of the institutions of the Church, and of conscientious adherence to her primitive and evangelical order, to promote the interests of true gospel piety, and, with them, the glory of the Saviour, and the spiritual and eternal good of his people.—*New York Convention Journal for 1823.*

In the former part of this statement, some account was given of the inestimable institution of the General Theological Seminary in this diocese, which has received English aid of a pecuniary kind, and the permanent support of which is effectually secured by a legacy of nearly 80,000 dollars. The Church, in every part of the Union, is interested in the welfare of this institution; and the eastern states have hitherto wanted no other source of a successive supply of episcopal ministers. The learned and zealous Bishop has, since his return from this country, published two volumes of Sermons, from which many have derived great edification, distinguished, as they undoubtedly are, by abundant knowledge, sound judgment, and warm piety. A single sermon from the same author, comparing the two churches and the two countries, has not been equally acceptable, and most persons have wished it had not been brought before the public, especially in an English edition. We cannot be reasonably supposed to be open to the conviction, that the Federal Constitution in America, which only tolerates Christianity, is more favourable to its ultimate furtherance, or present welfare, or more in unison with the principles which we have imbibed from Scripture, than the English constitution which supports it, and provides for its ministers. And among the causes to which the Right Reverend author ascribes the assumed superiority of the American clergy, that of the certificate of qualifications for orders, is somewhat unfairly brought forward; at least, it should not be stated as that which has no parallel or equivalent in this church, in which the testimonial required by three beneficed clergymen is equally full and significant; and *this is overlooked* by the Bishop in his sermon. It may, perhaps, be lamented, that in each Church the document to be produced to the diocesan is a *prepared* one, and that the office of the certifier of character and principles is only that of *signing his own name*.

In the diocese of Connecticut, where England has also had the opportunity of contributing a library and philosophical apparatus towards an Episcopal College, the pious Bishop (T. C. Brownell, D. D.) has published an edition of the American Liturgy, entitled "The Family Prayer Book," of which the following testimony is given in an American Review:

The history which this work gives of the origin of the customs and observances of our Church, and the explanation of their design, the elucidation of the arguments by which its doctrines are supported, and, above all, the spirit of piety which runs through it, the constant exhibition of the truths of the Gospel, and the illustration of the tendency of the several parts of our Liturgy to promote a devout spirit and a holy life, render it exceedingly valuable to all who would maintain our excellent "form of doctrine," and would make it the means of promoting the "power of godliness" in their own hearts.

From the diocese of South Carolina, mentioned in the former statement, a very recent communication has been made to a venerable minister of our Church, who, fortunately for the interests of pure Christianity, as the result has proved, published an English edition of the Sermons of a distinguished American bishop. How gratefully this compliment to their very revered diocesan, and the disinterested remittance of all the profits to the Society for advancement of Christianity in South Carolina (who published the American edition,) is felt in that diocese, is strongly evidenced by the subjoined letter, the filial spirit of which, on the part of the American Church towards the Church of England, would increase and confirm, if it were possible, the corresponding one, which has long been cherished and exemplified, and that in a continually increasing degree; by the venerable and affectionate parent.

(TO THE REV. GEORGE GASKIN, D.D.)

United States of America, Charleston, South Carolina, July 22, 1827.

REV. AND DEAR SIR.—The Protestant Episcopal Society for the advancement of Christianity in South Carolina would be altogether unworthy of the station they hold, were they not deeply sensible of the debt of gratitude due to you by themselves, by the diocese of South Carolina, and indeed by the Episcopal Church throughout our union. The liberal and benevolent zeal displayed in projecting and completing the republication in England of the Sermons of Bishop Dehon, entitle you and the gentlemen concerned with you, to our most grateful acknowledgments. It is a satisfaction to know, that whilst you have conferred on the diocese of South Carolina this signal favour and honour, you have subserved, we trust, in a good degree, the dignity and interests of the Episcopal Church in England and America. Although we can venture to form no judgment of the extent to which the Church may have been benefited in your country, by the reprinting of Dehon's Sermons there, we may be permitted to view it as one step towards the repayment of that debt of gratitude, which the Protestant Episcopal Church of these United States owes to the Church of England, "for her first foundation, and a long continuance of nursing care and protection." How delightful is the reflection, that such a debt should be repaid in the spirit and in the manner, in which the educated son repays the watchfulness and solicitude, the faithfulness and love of his parents! If the Episcopal Church of this country may rejoice with a just and virtuous pride in her Dehon, and Hobart, and Brownell, she never can forget, that as she owes herself, so she owes these, her lights and ornaments, to the mother Church of the mother country. That the origin and nature of this relation may never be forgotten by the elder Church of the old world, or the younger Church of the new, is the humble trust, the faithful prayer, the fervent hope of the latter.

In conclusion, let me request your acceptance of our grateful acknowledgments, as expressed in the accompanying resolution.

Your's, with great respect, THOMAS S. GRIMKÉ,

*Corresponding Secretary of the Protestant Episcopal Society,
for advancement of Christianity, South Carolina.*

At a Meeting of the Trustees, 20th July, 1827 ;

Resolved—That the thanks of this Board be given to the Rev. Dr. Gaskin, and the gentlemen associated with him, by whose benevolence our Society has realized the sum of 321*l.* being the profit on the sale of Bishop Dehon's Sermons, which those gentlemen caused to be printed in England.

In North Carolina the prospects of the Church had been for a long time very discouraging ; but a very great improvement has been brought about, in all important respects, since the consecration of the present Bishop, John Stark Ravenscroft, D. D. from the State of Virginia, a prelate of distinguished zeal and piety.

In Pennsylvania, where the venerable Bishop White, who has considerably exceeded ninety years, still presides, an assistant bishop has been elected, with a view to his taking the office of sole bishop, whenever it shall be vacant, in the person of Mr. Onderdonk, from the diocese of New York, and late chaplain to Bishop Hobart.

In Massachusetts, where Christian institutions "have been long deeply seated in the habits and affections of the people," and where between the years 1679 and 1774, seventeen churches were founded, the effects of the revolution, which "left it to men, as individuals, to associate for the purpose of public worship as they would associate for any object merely of private and worldly interest," (Sermon by Dr. Jarvis, p. 9.) have been severely felt. Fifteen of the churches, however, have been preserved to this day, and nearly all of them are now filled with congregations ; and, this part of the Church being blessed, in an eminent degree, with the example of a pious and laborious Clergy, we may hope for a continually increasing harvest of good fruit from their labours. An interesting circumstance of royal British patronage towards the Church in America is preserved in the large Bible of one of the Boston churches, which was given by King George the Second, and is so inscribed by His Majesty's own hand.*

Most, if not all, of the dioceses have their separate missionary societies, as well as societies for the Promotion of Christian Knowledge, by distributing Bibles, Prayer-books, Homilies, Tracts, &c. Besides these, there has been organized "a Domestic and Foreign Missionary Society" of the whole Church, which is in correspondence with the Societies in London for Propagating the Gospel in Foreign Parts, and for Promoting Christian Knowledge, and also with the Church Missionary Society.

The preceding statement is merely the result, very imperfectly.

* The following is an extract from a letter of the Rev. G. M. West, A. M. chaplain to Bishop Chase :—

"Boston, May 11th, 1827.

"This day I went, in company with the Rev. Mr. Eaton, to visit Christ's Church, being the oldest Episcopal Church, in connexion with our pure and blessed Establishment in England, which stands on this *New World* ; and my feelings were such as I cannot describe, when, on solemnly approaching the holy table, I found on the venerable cover of a large Bible, and afterwards on the plate for the Holy Communion, viz. on two flaggons, the largest chalice, and the largest and smallest patens, 1st, the impress of the Royal Arms of England, and 2dly, these remarkable words, viz.

"The gift of His Majesty, King George the IInd. to Christ's Church, Boston, in New England, at the request of His Excellency Governor Belcher.' 1733."

given, of such communications as have come to the knowledge of one individual. No doubt much, very much more, might be stated from other parts of the Union, by which an equally favourable impression would be conveyed of the flourishing and prosperous state of the Episcopal Church.—I hope, Sir, that your pages will from time to time bring this branch of the true Apostolical vine to the notice of your readers. Enough has been said even in this short statement to lead us to rejoice in this pure graft from our own venerated Church, and to unite them in our prayers for the prosperity of Zion. May the members, and especially the ministers, of each adequately value the light which has been vouchsafed to them, and remembering the scriptural records of Churches, from which this inestimable and essential jewel has been taken, render themselves, by humble, grateful, and charitable zeal, less unworthy of its being continued and increased, in their own Church. So shall a loyal people, from generation to generation, rejoice in the blessing of a reformed episcopacy—shall loyally adhere to a Church which has never attempted to force the creed of any man, but has maintained, taught, and defended her own—has neither omitted, or compromised, any principle which Christ taught, or inspired the holy twelve,* his companions in life, attendants in death, and future assessors at the final judgment, to teach; and leaves to the Romish Church, from which she has emancipated herself, to fabricate novelties, though pretending, above all other branches of the Catholic Church, to unchangeableness; to the Socinians, the heavy charge of “denying” (in his divine nature and atoning character) “the Lord who bought them;” to the various discordant sects, which have had their origin since the era of the Reformation, the unscriptural* character of a ministry without divine commission, of ordinances without apostolical authority, or of no ordinances at all; and pursues in godly quietness the path of repentance, faith, and obedience, with Bishops and Presbyters rightly consecrated and ordained, and successive multitudes rightly baptized—a path taught and prescribed by the †Standard Book of the American as well as the English Church—well persuaded and thankfully assured, that, though it be “straight and narrow,” and (comparatively) “few there be that find it,” it is pointed out to erring man by the finger of God, and “leadeth unto life.” G. W. M.

APPROPRIATIONS AND IMPROPRIATIONS.

ECCLESIASTICAL benefices in the possession of spiritual corporations or persons, are called *appropriations*; when in the hands of *laymen*, they are properly denominated *impropropriations*: but these terms are now often confounded and used promiscuously: of the former, there are at present in England above 1000; of the latter, about 3845.—See *Mirehouse on Tythes*, p. 9.

* 1 Tim. iv. 14. 2 Tim. ii. 2. Tit. i. 5.

† Published in 1813, by His Majesty's Printers, Eyre and Strahan.

DR. BRETSCHNEIDER AND MR. ROSE.

MR. EDITOR.—It was far from my intention to weary your readers, you, or myself, with further notice of any replies by the German Rationalists to the statements I have made respecting them; but as you stated in a late number that Dr. Bretschneider has published an answer to me, involving charges of exaggeration, ignorance of facts and of history, &c., I must claim it of your justice to give me an opportunity of correcting the impression which such a statement may be calculated to produce. I cannot however but say, that if I considered the matter as a mere personal one, I should decline the trouble I am about to take. The defence of *opinions* on subjects of importance must often be a business of high interest; but the defence of statements of matters of fact appears to me of all wearisome things the most wearisome. To defend them, too, not against open contradiction, not against fair denial, but against special pleading, against verbal criticism, against mistake, perversion, and mistranslation, is a waste of time to which I would never submit for mere personal considerations. Any one who is conscious, however humble his talents or his knowledge may be, that he has been anxious to find out the truth, and careful to state it, may well leave his labours to their fate. In the end justice will be done to his honesty, and the errors, *quas aut incuria fudit, aut humana parum cavit natura*, will be attributed to their right source, by the only judges about whose verdict he can be solicitous.

The disinclination to undertake any defence of what I have said arising from these feelings, would certainly not be altered by the contents of Dr. B.'s pamphlet. You state that his friends are satisfied with it. I can add, with great truth, that I am most entirely so. I should not, perhaps, speak correctly if I said that it was unworthy even of the bad cause it undertakes to support, but I should be guilty of great injustice to the author, if I did not say that it is quite unworthy of him. I do not feel myself at liberty however to pass it over in silence, because, in the present case, the question is *not* a personal one. I have stated that, in the German Protestant Churches, there is nothing to restrain the ministers from pursuing, or from teaching, their own fancies as Christian doctrine; and that a very wide departure from what is ordinarily reckoned Christianity, has taken place in them. Others as well as myself have traced that departure to the absence of all controul over opinion, and have hence inferred the necessity of such controul to the well-being of a Church. If it be true, as Dr. B. would persuade us, that no such departure has taken place, this inference is without foundation. I am therefore anxious to shew that I have neither misled others, nor have been misled myself on this important subject; and I believe I shall find no difficulty in showing that Dr. B. has not sustained even one of the charges he has brought against me. When I heard of his work, I really flattered myself that I might gain some information from it; and that such casual errors on my part, as a foreigner undertaking to treat of so wide a subject in so small a space, can hardly escape, would be corrected. I can say, with great truth, that for such correction I should have been most thankful. But I have been miserably disappointed. Instead of the honest and frank

reply of a scholar and a gentleman, which I might fairly expect from Dr. Bretschneider, I am constrained to say, that the pamphlet is, from beginning to end, little more than a series of quibbles and evasions. Instead of meeting the question fairly, it catches at careless expressions, dwells on minor points, and quarrels about words.

The method, indeed, which Dr. B. adopts to procure a verdict against me, can never, I should imagine, answer his purpose. He commences with declaring, that a reply to my statements would involve a consideration of the history of the German Churches from the epoch of the Reformation---and that the purpose of such a reply will be answered if he can destroy my credit, by convicting me of partiality and incompetence. Now such a plan of attack might be very effectual against an adversary who rested his statements on his own judgment and his own knowledge. But the only merit and utility of my work is this---that it appeals to nothing but *the writings of the Rationalists*, and that it does not profess to rely on any personal observations. What good then can Dr. B. do to his cause, by proving me prejudiced and ignorant? *The littera Scripta manet*. I may be animated by the worst spirit, or I may be profoundly ignorant, but the proof of those propositions will not infuse Christianity into the pages of the Rationalist writers. I have appealed to volume and page; let Dr. B. show that the passages I refer to do not appear, or that they have not the meaning I ascribe to them. Four or five instances of such proceedings on my part would indeed establish such dishonesty or incompetence against me, as must close my lips for ever. Has Dr. B. been able to produce one?

But although I thus demur to my adversary's choice of ground, I do not refuse to meet him on it. Before I do so, however, I must show the reader the spirit in which he comes to the combat. In that part of the contest I willingly allow him all the superiority he desires. I shall be compelled, indeed, to speak more harshly than I wish, but I shall call him no names, and be guilty of no personalities. Previously to reading his pamphlet, I felt that respect for him which a reputation for learning always commands; and I sincerely regret that he has destroyed the sentiment, by showing that he does not possess those feelings of courtesy and decorum which are at least the *natural* fruit of literature and learning. The following specimens will sufficiently show the temper in which his work is written:

A true Englishman thinks there can be no justice, if judges and advocates do not appear in the courts in stiff coats, gowns, and in the great wigs of former days, though no one now clothes himself in so tasteless a manner; and that the constitution will go to wreck if the Lord Chancellor does not sit on a woollack. So Mr. Rose thinks that religion must go to wreck if theology should throw away the stiff clothing of symbolical doctrine-formulas, and the Liturgy should speak no longer in the language of the 16th century.

Again,*

We should allow Mr. Rose to pay as many compliments to his colleagues and his superiors at our cost as he pleases; and should not grudge him the pleasure of telling his friends, what they are all persuaded of before, that there is no country more perfect than England, and no church more excellent than the high Episcopal Church, with its Thirty-nine Articles and its tedious Liturgy.

All this speaks for itself, as do Dr. Bretschneider's courtesies to me,—my bigotry, folly, stupidity, &c. I am not surprised at his want of temper, because I know the situation of the Rationalists not to be a pleasant one. The hand of authority is now against them, at least in one great Protestant country in Germany :—their violence has produced a reaction—they are split among themselves—and they see that their adversaries are gaining strength, and getting into public favour. All these things make them angry. They do not like their worst features to be brought forward. Of some things they have learned to be actually ashamed—some they would at least disclaim—for some they would apologize—and endeavour, in all ways, to present themselves to their rulers and their countrymen in as fair a position as possible. Their fears and their jealousies are indeed indescribably ridiculous. It would hardly be believed, that Dr. Bretschneider, thrice in this short Pamphlet, deprecates the evil which may result to his party, from my humble work falling into the hands of German statesmen, ministers, and rulers! Under these circumstances I freely forgive Dr. B. his irritability and his want of courtesy, and proceed to notice his reasonings, such as they are.

The matter in dispute is this: I have described a very large body of divines in the German Protestant Churches, as having given up all the great doctrines of Christianity; of not considering it as a revelation in the proper sense of the word, but merely as an excellent moral system, which may be said to come from God, because all that is good comes from him; and of thinking that even that description is to be applied to such parts of Christianity only as recommend themselves to our reason. I have said that these opinions were very general, though not universal, but that they are now beginning to lose their credit. Instead of any denial, or any defence of these opinions, which would be the only available answer, Dr. B. brings forward his first charge of prejudice and exaggeration against me; and the words on which he founds it are some in which I have described Rationalism as 'a dreadful pest,'—'threatening the destruction of all that is dear, sacred and holy.'

I need hardly observe, that an advocate who had any reliance on the strength of his cause, would not, when he accused a whole volume of exaggeration, rest the proof of his charge on a single sentence. If the charge be just, he could not be at a loss for far more ample confirmation of it. However, if he likes to set his cause upon a cast, I have no objection to stand the hazard of the die.

That the words he has quoted were used wholly and entirely in reference to *Christianity*,—that the very page from which they are extracted proves this,—that in no one part of my work there is the smallest intention of accusing the Rationalists of either Atheism or immorality,—nay, that the very sum and substance of my accusation is, that in their doctrines there is a constant tendency to Deism, and in many cases a perfect identity with it, every candid reader will admit: every candid reader would, therefore, take these expressions in the sense in which they were clearly and evidently meant, and understand me as asserting, that the Rationalist doctrines threaten with destruction all that is dear, sacred, and holy in Christianity—that in the Rationalist system, in

a word, all the hopes which the Christian reposes in Jesus the eternal God, as the Redeemer of man alike from the power and the punishment of sin, are reduced to nothing. But such candour—(it would be more fitly called *honesty*)—is not a charge which I have to prefer against Dr. Bretschneider: he has here and elsewhere descended to an artifice unworthy of him. A charge which is preferred in one sense, and which in that sense is *just*, he tacitly assumes to be made in another in which it is *unjust*, which was not intended by me, but of which the words composing the accusation are by dint of torture susceptible. In this second sense he denies the charge with truth in the *letter*, but not in the *spirit*, because he evidently expects the unsuspicious reader to understand the denial as applying to that sense in which the charge was made. In the present case his logic has been obviously this:—In speaking of *Christianity*, I say that the Rationalists would destroy all that is sacred, dear, and holy:—that he cannot and does not deny; but he tacitly assumes that this proposition is *not confined* to Christianity, but *general*. Then he argues that a belief in God and a love for morality are things dear, sacred, and holy. But to these the Rationalist opinions threaten no evil,—therefore, my accusations must arise from mere prejudice and exaggeration. By this petty artifice, Dr. B. has given an apparent denial to my statement, while in fact he has taken no notice of it, and accuses me of dealing unjustly, by the use of such strong expressions, with even Bahrdt, whom he seems to consider as the weakest and worst of the writers I have noticed. Secure in the position which I have never attacked, viz. that the Rationalist writers believe in a God, and wish well to morality, his chivalry in defence of even those from whose opinions he dissents, knows no bounds. Although Wegscheider goes far, as he says, beyond him in Rationalism, he is quite willing to defend even him from the charge of wishing to destroy all that is sacred, dear, and holy, which charge, in the sense ascribed to it by Dr. B., be it observed, I never made. It would be sufficient to notice this, and pass over Dr. B.'s defence of Wegscheider, with which I have no concern; but that defence will throw some light on the matter in question, that is to say, the opinions of the Rationalists. And I am anxious, not like Dr. B. to avoid the general question, but to meet it. I shall therefore say a few words with respect to Wegscheider, to whose name I have so often, in my Sermons, referred. I did so for the reason stated in my Preface,—that his work contained a general view or summary of the opinions of his party, and references to their works. His private opinion was a matter of no consequence. The opinion of one man is no criterion of that of a Church, and therefore when I quoted him, I quoted him only because I found, from a comparison of his work with others, that he spoke briefly the sentiments of a large body of persons who agreed with him in opinion. A defence of Wegscheider in particular, was therefore quite a superfluous piece of gallantry on Dr. B.'s part; but as he chooses to make Wegscheider an especial party to the warfare, and wishes to prove, or rather to *appear* to prove me guilty of prejudice in saying that the opinions held by that writer lead to the destruction of all that is sacred, dear, and holy, I have no objection to shew that the charge, in the sense I intended it, though made against a body, is perfectly applicable to

Wegscheider in particular. Dr. B. tells us, that that divine not only believes in a God, his creation, providence, the free agency of man, the immortality of the soul, and future retribution, and has amply proved these points in his work ; but that with respect to the positive institutions of Christianity, he so expresses himself as to recognize " whatever articles of faith are necessary for a Christian life." What sense Dr. B. may chuse to attach to these words, which he prints in large letters, as if of great importance, I am not concerned to inquire ; but I assert, and will prove, that Wegscheider certainly rejects every thing that Christians deem dear, sacred, and holy, with one single exception. Dr. B. produces three passages from Wegscheider to prove his assertion, which would prove anything else just as well. But let us see what they do prove. Wegscheider, like many Deists, recognises the excellence of the Christian system of morality ; and, on the grounds which I just now stated, (viz. that all that is good comes from God,) calls it *divine truth*. On the same grounds he dignifies the Bible, as he might all that is true in Plato or Epictetus, with the name of the Word of God.* The first passage then which Dr. B. quotes, states, that " there is no doubt that the canon of the New Testament contains the most ancient and credible documents of the Christian religion, and the *divine truth* which it sanctions." In the next, which follows, as Dr. B. says, a denial that Jesus and the Evangelists had any immediate inspiration from God, and an admission of their claim to a mediate one, Wegscheider expresses his wish that " all the artificial conjectures and difficult and useless questions as to revelation and the inspiration of Scripture, which have been stirred in a *recent* age, being laid aside, the origin of Christianity and Scripture should be derived from God" (in the way above explained), " and that its contents, which are truly divine, should be recommended to men as if proceeding from God, and being his true word, and thus transferred to the advantage of daily life." Dr. B. says, that in these sentiments every super-naturalist will join ; — and I add, so will every reasonable Deist.

But still farther, in another passage Wegscheider states, that as the author of the Christian religion united great sanctity and piety to the purest precepts of virtue, and *thus accommodated himself most admirably to the divine will*, the help and favour of Providence assisted him *wonderfully*, and therefore the institution of Christianity is most justly accounted the work of God ; and with equal justice Jesus and his Apostles are accounted messengers and ministers of God. A most happy advocate the Rationalists have, doubtless, in Dr. Bretschneider. The question is, Do they believe that Christianity is a Divine revelation, and do they receive (among others) the doctrines of the Divinity of Christ, and the Atonement made for man's sin by his blood ?

* It is painful and disagreeable to accuse a large body of men of artifice ; but such an accusation against the Rationalists is susceptible of the fullest proof. They use the words which orthodox Christians use in a *different sense*, and thus frequently defend themselves by a disgraceful juggle. Thus, in one of the attacks on me in the Allgem. Kirchen-Zeitung, by a most violent Rationalist, who declaims against the dogmas of the Trinity, Atonement, &c. as mere human inventions, Christ is nevertheless said to be the Saviour of men, and to have redeemed the world. I shall not endeavour to settle in *what sense* the words are used ; it is sufficient for me that they are not used in the common one. Is not this quite below men of learning and character ?

Dr. Bretschneider does not even affect to say that they do. But, says he, one of the most violent of them allows that Christianity is an excellent moral dispensation,—that whatever is good comes from God, and therefore Christianity may be well said to come from him,—and that the New Testament contains a credible account of it;—nay, that as Jesus was a most excellent person, God favoured his plan, and so he and his Apostles may be justly called messengers of God! Could Wegscheider say less, without openly professing to oppose Christianity? Nay, even if he did openly oppose it, could he deny the excellence of its morality? What his real opinions are, I will now show; and I will first state his opinion as to the immortality of the soul. It is taken, be it remembered, from a book called, '*Institutiones Theologiæ Christianæ Dogmaticæ.*' After stating how the doctrine of a future life is presented in the Old and New Testaments, and as an ecclesiastical doctrine, he delivers his judgment on it in the following words:

To decide on these opinions, we must now see, under the guidance of sound reason, on what arguments the doctrine of the immortality of the soul can be built.

I. The first is the historical argument, from the consent of almost all nations and philosophers; but this only shows that human reason may be easily led to adopt the opinion.

II. We have philosophical arguments;

(1.) Theoretical, viz.

(a) Metaphysical ones, arising from the nature of the soul.

β. Teleological; deduced partly from the analogy of nature, in which we see nothing perish, but rather from death enter on a new life: and partly from an accurate consideration of human nature struggling on perpetually to a greater degree of perfection.

γ. Theological; arising from true ideas of God, the just, wise, and benignant Creator of the universe and of man.

(2.) Practical; having a reference to man's moral constitution, and especially his consciousness of a moral law, which demands a more perfect unity of virtue and happiness in another life.

If we examine these arguments, especially the theologic and moral ones, which have not only a probability like the others, but the highest evidence, we shall find that they agree with the purer* and more simple doctrines of Scripture on the subject, and teach that this life and the next are so connected, that the one will instantly succeed the other; and that the soul, with feeling and consciousness and a new organ, (as it were a more subtle body, for finite minds, without limit of space and a bodily nature, can hardly be conceived,) will survive after the death of the earthly body.

* He explains the meaning of this word elsewhere by saying, that there are two opinions on the immortality of the soul propounded in the New Testament. The one of which simply, and avoiding all the figments about Hades, teaches that we are at once to pass to a future life: the other accommodated to Jewish notions, and speaking of a resurrection of the body and of the good and evil, at the coming of Christ, which was taught to be near at hand (p. 555); and he afterwards (p. 571) tells us in so many words, that the resurrection of the body is a notion arising from the imperfect fancies of uncivilized men—that it is so joined with the *myths* in the New Testament, relating to the Messiah and his return to life, that it can only be explained and defended as they can; and that though taught in the New Testament, it must be allowed that either Jesus favoured the opinions of his countrymen, or rather that the Apostles put such a sentiment in his mouth as the Messiah, whose province they wrongly judged of from certain vulgar notions of the Jews and some allegorical and obscure sayings of his own! If I ever mistake Wegscheider's meaning, I trust, that his barbarous Latin will be my excuse. I can truly say that I endeavour to understand and represent it fairly.

What then! The Christian's hope of a future life rests, as it did before Christ came into the world, on metaphysical and teleological and moral proofs! He did not bring immortality to light by the Gospel! It is not now *more certain* than before his coming, that there is a house not made with hands beyond the grave!

Perhaps it would be unnecessary to add any more. But whatever is not actually brought forward, is always denied by my adversaries. And I therefore will farther state, that the doctrines of the Trinity, (p. 277), the Godhead of Christ, the personality of the Spirit, the justification of sinners by Christ's death, with all the consequences of that doctrine,—in one word, everything positive in Christianity, except the doctrine of Christ's resurrection, (to which, strange to say, a sort of assent is reluctantly given, and which Wegscheider considers as a proof of God's satisfaction with Christ's conduct, but not of a divine mission!)—are treated by him as perfect absurdities—the mere dreams of the Apostles, (as in the case of the atonement,) or the fancies of ecclesiastics. Nay, farther still, it is the express doctrine of this writer, in the very section from which Dr. B. takes his second extract, that all which the Apostles taught was only intended for people of their own day, though we may draw from it a knowledge of Christianity, which may be accommodated to *the illumination of a more cultivated age*.

He who so thinks may talk of a mediate inspiration and may not deny the excellence of Christianity, but he denies every thing that raises it above a human system,—every thing in short which gives comfort to man's mind, sensible of human weakness, and suffering under the sense of it,—every thing which Christians deem “sacred, dear, and holy.” Have I, in using those words, (and speaking as a Christian,) said too much? Have I any reason to fear the verdict of Christians on this point? But even if it were true that I had used stronger language than I ought, does that alter the case? Is it not still true that Wegscheider and numberless other Rationalists deny what Christians deem the most essential of Christian doctrines? What matters it, then, whether I have spoken properly or improperly? What would it avail the criminal on his trial, if, instead of answering the charge, he complained that the witness judged too harshly of its heinousness? And what can it avail the Rationalist to say that I am prejudiced or weak, if the charge I bring is true? The *fatalis arundo* will stick in the side it has pierced, though it may have been planted by an unskilful or a treacherous hand. And they should remember that the question concerns not me, but them.

This defence of Wegscheider is the single argument on which Dr. B. rests the charge of prejudice and party spirit which he has brought against me. It is not calculated, I think, to give one very high ideas of his powers as a controversialist, and the remarks with which he concludes it do not entitle him to a very exalted rank as a logician. After all, he argues, what is the mighty difference between the opinions of Messrs. Wegscheider and Rose? One husbandman thinks that the sun and rain which ripen his corn, are sent by the immediate volitions of the Deity, while the other attributes these blessings to the *general* but benignant laws of his Providence. It would be unjust to reckon one of these men to possess a proper sense of religion, and the other

to be deficient in it. Yet there is no other difference of opinion between Messrs. Wegscheider and Rose, as to the origin of Christianity; the one holds that Jesus was supernaturally enlightened, while the other attributes his knowledge of divine truth to the ordinary or mediate working of Providence! After this specimen of Dr. B.'s logic, my readers may judge with what peculiar justice he complains of bad reasoning in others. Does he really see no difference between the matter in dispute and his illustration of it? Does he really fail to perceive that in his illustration, *the facts of the case are confessedly* in the ordinary course of nature, while in the matter illustrated—(I beg pardon for the word)—the first point to settle is, whether they are so or not? Before his analogy will hold, he must *prove*, what he tacitly assumes, that the miracles are no miracles; and when he has done that, I shall be happy to argue this part of the subject with him.

(To be concluded in our next Number.)

LAW TRACT:—ON THE RIGHT OF THE ORDINARY TO DISPOSE OF CHANCEL SEATS.

THE very able manner in which this important subject has been discussed in our pages, perhaps renders any further observations unnecessary. We shall however as briefly as possible state our reasons for thinking that the Ordinary has a right to erect and dispose of seats in the chancel.

A church is considered in law the freehold of the rector or parson;* and it is clear he has the same estate in the body of the church as in the chancel.† But the rector is bound to repair the fabric of the latter only; his liability, therefore, cannot arise from his right of

property, for this is the same in both.* Now parishioners are personally liable to the repair of the body of the church in respect of their lands,† so the rector is liable to the repair of the chancel in respect of the possessions of the rectory.‡ Thus all the property in a

* It is a popular notion (sanctioned indeed by Blackstone) that the rector originally was bound to repair the whole church; but this, we believe, though enjoined by a canon, was never the law of England.

† By the canon law, parish churches are to be repaired by the parsons of the parish; but *the custom of this realm* [i. e. the common law] being that the parish churches are to be repaired by the parishioners or inhabitants of the parishes, this canon bound not the clergy." per Sir Edward Coke, 2 Inst. 653.

N. B. At the beginning of the above extract in our edition, *common law* is, by mistake, printed for *canon law*. Can this be the origin of the misconception?

‡ For the maintenance of the fabric, and the providance of necessaries, a parishioner is liable in respect of his lands, but for ornaments for the church, in respect of his personal estate. 17 Vin. abr. 580. This distinction, however, seems to have been doubted by Chief Justice Holt. See 1 Salk. 164.

‡ Jeffrey's case, 5 Rep. 66 b. and Walwyn v. Awberry, 2 Mod. 254: in this case it was said, that when the rectory is

* Co. Litt. 300 b. Hob. 69. Com. dig. tit. Eccl. Persons (C. 9.) It has been doubted whether a vicar has the freehold, in the lands of which the vicarage was endowed by the ordinary with the assent of the rector. Bro. abr. tit. Jurisutrum, pl. 2. And by 14 Edw. III. c. 17, vicars are empowered to use the same legal remedies with respect to the possessions annexed or given to their vicarages as rectors have. If, however, it be said in the case of a rector and vicar that the freehold of the church is in the vicar, there is no pretence for excepting the chancel. Induction gives him corporal possession of *the whole church*, and as this possession is for life, he may be said to have the freehold.

† 12 Rep. 105; 1 Salk. 165; and 1 Barn. & Ald. 507, per Holroyd Just.

parish is charged; and it seems clear that as the rector's obligation to repair arises not from his property in the chancel, so it can confer no peculiar interest in it; for the whole fabric is dedicated to the service of Almighty God.

Having thus ascertained the principle upon which the sums necessary for the repair of a church are raised, we may now inquire why the rector was charged with the conservation of the chancel, and the parishioners with that of the body of the edifice.

The chancel, it is highly probable, was allotted to the rector, simply because the services of the church were to be there performed; and in many cases, and before the Reformation, perhaps in all, nearly the whole of the chancel was wanted for this purpose.

Before the Reformation, the hours of the breviary were to be sung* or said in the chancel by a constitution of Archbishop Winchelsea; and these hours were to be sung or rehearsed, not by the vicar alone, but with the consent and assistance of all the clergymen belonging to the church. In many Chancels are to be seen the ancient seats or stalls used by the vicar and his brethren in performing these religious offices. 1 Burn 363, who quotes Johns. 243.

So in the canon law there is the following direction:

Ut Laici secus altare, quando sacra mysteria celebrantur, stare vel sedere inter clericos non presumant: sed pars illa, quæ cancellis ab altari dividitur, tantum psallentibus pateat clericis. Ad orandum vero et communicandum, laicis et feminis (sicut mos est) pateant sancta sanctorum. *Gibbs. Cod.* 199.

These passages explain some *dicta* in our books, as that

in lay hands, the tithes are not subject to a sequestration by the Ordinary to enforce the repairs: this, it is evident, does not deny the origin of the obligation to repair, being in respect of the possessions of the rector; in fact, it would merely shew that the power of the Ordinary to compel a lay rector to repair extends only to the person, as in the case of a parishioner. See also Serjeant Davie's case, 2 Rolle's Rep. 211. in which it was held that an impropiator is not rateable to the repair of the body of the church for lands parcel of the rectory, but he is for other lands of which he is the owner.

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The right of the parishioners is not to sit in the chancel, but to go thither when the Sacraments are administered. Per Atkins Just. 2 Mod. 258.

But they prove nothing in favour of the rector or repairer of the chancel; they shew rather that the officiating minister, whether rector or vicar, was entitled to the use of it.

Next, the body of the church is for the use of the parishioners, they are therefore charged with the repair of it. But be it observed, their right to the use of it arises not from their obligation to repair, so neither can it be argued that the parson's obligation to repair gives him the sole use of the chancel. The obligation to repair, we repeat, arises from property; the law ordains that the property of the parishioners shall be subject to the repair of one part, and the property of the rector to the repair of the remainder. This rule merely provides for the sustentation of the fabric; the freehold of the whole fabric is undoubtedly in the rector or vicar, but not absolutely, and for his own use, but *jure ecclesie*. Now to what purpose do the laws of the church assign the fabric so sustained? For the celebration of divine service; to this purpose the whole and every part is applicable. Under whose control and superintendence? Of the Ordinary. It is admitted on all hands, that if any right be acquired in the body of the church, it is derived from the Ordinary; either by a faculty, or by prescription which supposes a faculty.*

If any man hath a house in a town or parish, and claims that he, and those whose estate he hath in the house, hath had time out of mind a certain pew or seat in the church maintained by him and them, the Ordinary cannot remove him, (for prescription maketh certainty, the mother of quietness;) and if he doe, a prohibition lyeth against him.† But where there is no

* This part of the Ordinary's jurisdiction is acknowledged in a case in 8 Hen. VII. Bro. abr. tit. Chattels pl. 11.

† We may here remark, that Sir Edw. Coke always states, as the ground for a prohibition, that the pew is claimed as appendant to a house, and that it has been repaired by the owner of such house. Hussey and Leighton, 12 Rep. 106, and Co. Litt. 122 a. The passage on this subject

prescription, there the Ordinary that hath the cure and charge of souls may, for avoiding of contention in the church or chappell, and the more quiet and better service of God, and placing of men according to their qualities and degrees, take order for the placing of the parishioners in the church or chappell publique, which is dedicate and consecrate to the service of God. 3 Inst. 202.

Now on what ground is the Ordinary to be excluded from exercising his jurisdiction with respect to the chancel? Is it not part of the church, and used in the celebration of divine service? If, in former times, the appointed services of the church required the whole or the principal part of the chancel for the due performance thereof, and now so much is not required, to whom, on principle, should the ordering of the vacant space belong? Is it not to the Ordinary? But it is said, the ordering of the pews in the chancel belongs to the rector, because he is bound to repair them. The position on which this inference is grounded we deny; by the common law he certainly is not bound; and we doubt much the validity of a custom which would charge the rector with the repair of several pews in a chancel, not required for his family and servants, but occupied by parishioners; at least it should, in such a case, be shewn there is sufficient ground for presuming a valid agreement binding the rector. A rector may cut timber for all repairs for which he is bound to provide. Now Lord Hardwicke said,

A rector may cut down timber for the repairs of the parsonage or the chancel: he may cut down timber likewise for repairing any old pews that belong to the rectory. 2 Atk. 217.

It certainly cannot be inferred from this, that a rector is entitled to all the pews in the chancel, or that he is bound to repair all.

On principle, then, we should conclude that the chancel is subject to the jurisdiction of the Ordinary; and for this conclusion we find abundant authority in our books.

So early as Henry the Fourth's reign,

in 2 Bl. Comm. 429, is not penned with the learned commentator's usual accuracy.

we find evidence that parishioners sat in the chancel. In *Dame Wiche's case*,* it was holden, that if one use to sit in the chancel, and hath there a place, his carpet, livery, and cushion, the parson cannot claim them as oblations. In 7 Jas. I. it was resolved by the court,† that though the rector ought to have the chief seat in the chancel, because he ought to repair it, but that, by prescription, another parishioner might have it. In this case, the defendant claimed to sit *in dextra parte cancellæ*, in right of an ancient messuage, and the court did not intimate a doubt that such a right could not exist.

In Griffith *versus* Matthews,‡ Mr. Justice Grose said,

He had doubted whether the plaintiff could claim a prescriptive right to a pew in the chancel, but that he was convinced *there was no foundation for that doubt*.

And in the same case, Mr. Justice Buller said,

Possession from that time (1758) would have been sufficient evidence to have warranted the jury in presuming that a faculty (for a pew in the chancel) had been granted.

Again, in Clifford *versus* Wicks,§ Mr. Justice Bayley said,

The general rule is, that the rector is entitled to the principal pew in the chancel; but that the Ordinary may grant permission to other persons to have pews there.

Now, if a parishioner claims a pew by prescription, he must prove repairs, and he may so claim a pew in the chancel, therefore the rector is not bound to repair the pews in the chancel; for the Ordinary, we have seen, may grant a faculty to any parishioner to erect a pew there, and it could scarcely be contended that the rector is bound to repair it. All the instances we have stated, of parishioners claiming by prescription to sit in the chancel, prove the right of the Ordinary to dispose of seats there, for prescription *must have a legal origin—a faculty*. So the Nile, prescription's type, has a source, though no one can

* 9 Hen. IV. 14.

† Sir William Hall v. Ellis. Noy, 133.

‡ 5 T. R. 297.

§ 1 Barn. and Ald. 506.

produce evidence of its situation, or even existence.

Thus, then, the result which we arrived at, by considering first principles, we find amply confirmed by authority, viz. that the Ordinary has the power to dispose of seats in the chancel.

Here we might conclude, but we are anxious to say a few words on a case which might otherwise breed doubt and confusion in the mind of the young inquirer.

An individual may prescribe for the whole of an aisle, or of a chancel, and it is said, in some books, that this right arises from his maintaining and repairing it, and the seats therein. We doubt not this is the origin of the erroneous opinions which have so generally prevailed respecting the chancel. Lord S. it is argued is entitled to the whole of such an aisle or chancel, because he keeps it in repair; therefore the rector must be entitled to the whole of the chancel, because he maintains it. It is certainly true, that to sustain a prescription, whether for a single seat, or an aisle, or a chancel, repair must be proved; but this is not the origin of the right, it is only evidence of it.* Sir Edward Coke states the point with his usual accuracy.

If a Lord of the Manor, or other person, who hath a house and land in the parish, time out of mind, has a seat in an aisle of the same church, so that the aisle is sole and proper to his family, and they have maintained it at their own charges, if the Bishop would dispossess him, he shall have a prohibition, for it shall be intended that the party's ancestors, or those whose estate he hath, have erected and built the aisle WITH THE ASSENT OF THE PARSON, PATRON, AND ORDINARY, to the intent to have it only to himself.†

If an aisle or a chancel were built with such assent, by an individual not on the freehold of the rector, the freehold of such aisle or chancel would be in the individual. This is the only case in which the dictum reported to have fallen from Lord Tenterden can be correct, viz. "that a chancel may be the freehold of an individual."‡

It seems to have been thought that a non-parishioner may claim a pew in an aisle by prescription.* The case might certainly occur, of persons not residing in the parish building an aisle, with the consent of the parson, patron, and Ordinary, and thus their privilege might exist without prejudice to the undoubted right of the parishioners to the sole use of their parish church. It is apprehended, when a pew in an aisle or chancel is claimed, whether by a parishioner or a non-parishioner, it must be claimed *as appendant to a house*; it is quite impossible, for one moment, to suppose that such a right can be a personal or hereditary one; for if it were, the person in whom it vested might leave the kingdom, and suffer a whole aisle to remain unoccupied and to fall into decay. The Ordinary of course has the same jurisdiction over an aisle or a chancel as over the other part of the church, if no prescriptive rights exist.†

One observation more.—It may perhaps be inferred, from one part of the very able communication in our number for July last, on this subject, that when a pew is once allotted to an individual, it does not revert to the Ordinary till the grantee becomes disqualified to be the possessor. We believe the law to be, that except in the case of faculties and prescriptive rights, the churchwardens, as the officers of the Ordinary, and subject of course to his control, may so dispose of and arrange the sittings or pews as may conduce most to the accommodation of the existing congregation. Sir John Nicholl, in a case‡ where two pews had been converted into three, after observing that the use of the pews belongs to the parishioners, proceeded,

Cod. 221. But a seat or seats may be excepted by the patron on the foundation of the church. 17 Vin. ab. 573, pl. 12. Thus in St. Thomas' Chapel, Liverpool, there are freehold seats which were allotted to the original proprietors of the chapel. 7 Ves. 428.

* Davis v. Witts, Forrester's Exch.

Rep. 14.

† 1 Wils. 327.

‡ Parham v. Templar, 3 Phill. 523.

* 17 Vin. ab. 570.

† Corven's case, 13 Rep. 105.

‡ 5 Barn. & Ald. 361. See also Gib.

Pews are allotted to them by the churchwardens, subject to the control of the Ordinary. A seating of this kind by churchwardens does not give a permanent and exclusive right; it is not like a faculty, because it is liable to alterations as the circumstances of the parish may require. When church room is abundant, and the population is thin, persons of large property and large families may have large pews allotted to them, which afterwards may be taken away or diminished: if their families become reduced in number, or the church room from increase of population becomes more wanted. The churchwardens may remove persons originally placed in seats or their descendants; but if they do so capriciously, or without just ground, the Ordinary will controul and correct them. But the possessor has no exclusive right to the pew; an exclusive right can only be in virtue of a faculty, or by length of time which presumes a faculty.

We must now conclude our remarks, which have extended far beyond the limits we at first proposed; but we have been induced to afford so much space to the discussion of this subject, from a belief that much ignorance prevails throughout the country respecting the rights of individuals to pews, and as to the power of the ordinary to dispose of them; from a belief, too, that great benefit would result to the church if our ecclesiastical rulers referred more frequently to this part of their jurisdiction. In these times, when almost every district furnishes a case of parishioners without sufficient accommodation in their parish church, when the grants by parliament and the contributions of individuals are insufficient to supply the increasing wants, is it not important that nothing should be lost in our existing churches by injudicious arrangement, or an improper appro-

priation of the seats? That our bishops should personally inspect the churches for this purpose, of course is not intended; but much should be done by the archdeacon, and more by the churchwardens. These latter, indeed, may want information how to proceed; but this might be accomplished by a circular addressed to them by the Ordinary, containing a brief statement of the law respecting the disposal of seats and pews, and urging them to consider and report whether any alterations could be made to increase the number of sittings in the church under their care. This duty, it is obvious, should not be imposed upon the incumbent.

If this or some similar measure were adopted, it would at least remove the profound and baneful ignorance which every where exists on the subject. A short time ago, the owner of the rectory and advowson of Great Wilbraham, in the diocese of Ely, generously offered to put not only the chancel, but the whole church into complete repair, and to erect new pews. The parish was deprived of this advantage by the obstinacy of one pew-holder, who, though he possessed no faculty or prescriptive right, refused to allow his pew to be taken down and re-built. Unfortunately it does not seem to have occurred either to the rector or churchwardens to make an application to the bishop, which would of course have been attended to and the obstacle removed. And in a newspaper for July 20, 1827, now lying before us, among other "desirable estates," two pews in a parish church are advertised for sale, not as appendant to houses, but as separate and distinct lots!

W. C. W.

MONTHLY REGISTER.

NATIONAL SCHOOL SOCIETY.

NORFOLK AND NORWICH SOCIETY.
13th, 14th, and 15th Reports.

WE deem it not the least important part of our duty to watch over the progress of those Societies, whose object is to promote the education of the

poor in the principles of the Established Church. The Church of England may indeed boast that she long ago, outstripping the spirit of the age, enforced the duty of instructing the poorer classes of the community: this

she did when the majority of her members, still under the influence of the old leaven, the leaven of Popery, denied the propriety of educating the poor, and boldly affirmed, that as to them 'ignorance is bliss.' It is possible that, at the time to which we allude, there were many who could conscientiously hold such an opinion. The records of our holy faith were indeed then accessible to all who could read their native language, the sun of righteousness was not obscured, but his light was intercepted by the lofty towers of deeply-rooted prejudice, overshadowing not merely the plain, but the high places of the earth. But where shall we find an apology for such objections at the present day? and yet they exist. We still hear of the dangers to be apprehended from enlightening the poor, that they will become factious members of the state, and heretics in their faith! We are gravely told, 'a little knowledge is a dangerous thing.' The simple answer is, if a little knowledge be dangerous, ignorance is far more dangerous. But apply this poetical dogma to any class, or any species of knowledge, and its fallacy is apparent. Who will say that a cook with 'a little knowledge' of her art, is more likely to poison or disgust her employers, than one who is ignorant? Is a man who has no knowledge of anatomy less likely to blunder in performing an operation, than he who knows something of the art, though it be only 'a little'? And, to come to the very subject in question, can it be believed, that he who cannot read his Bible and Prayer-book, is more apt in understanding the services of the Church, more likely to profit by the exhortation of the minister, than he who can? In short, if the Bible is the source of light and blessing, if they who humbly and anxiously study its precepts for their guidance are the most fruitful in every good work, how can we deny to any one the power of daily instructing himself therein? Let then the friends of religious education stand boldly forward on the broad ground of reason and revelation, and unhesitatingly enforce the duty of instructing the poor. We have been led to make these observations by some expressions in the

reports mentioned above, and which indeed, are met with in almost every report of a like nature. We find it lamented "that some, *even amiable and benevolent persons*, are still to be found, who entertain apprehensions as to the prudence and safe policy of the plan." This we deem most pernicious trifling; it insinuates there is a doubt where none can honestly exist. We do not believe that a 'benevolent' person can conscientiously refuse to educate the poor. Such an opinion, when it proceeds not from a worse source, must arise from gross ignorance, an ignorance which is without excuse, for it is wilful.

We will now turn to the Norwich Reports, and they contain much that is deserving of notice.

1. With respect to their funds. Upon looking over the list of Subscribers, which is not very extensive, we are struck by the fact, that there is not one subscription under a guinea. This shews that the cause has not yet been introduced where it would be cordially received. We should like to see the half-guinea of the shopkeeper, the five shillings of the petty dealer, the two-and-sixpence of the industrious and thriving artizan, the mite of the widow. As usual, the clergy furnish three-fourths of the amount subscribed. The Committee, however, who appear to do their duty zealously and well, are anxious to remedy this.

On the recommendation of your Committee, two public appeals on behalf of the National Schools were made through the medium of the Norwich papers, and also a circular letter was addressed by the secretaries to several hundreds of the clergy and gentry of the county: neither of these modes of interesting the public was productive of much increase to your funds; on the contrary, the address by *circular* almost entirely failed.—Your Committee, therefore, are fully persuaded, that nothing but the *personal* interference of the friends and well-wishers to national education, will procure for the Society that *progressive addition* to its pecuniary means, which the increasing demands thereon so urgently require. And they would desire respectfully to impress it on the serious consideration of the members of our excellent church, to view the welfare of our national schools, as an affair of *individual* concern,—as a

matter involving in it, not only the moral and religious improvement of the children of our poor, but also the good order and well-being of the community at large.—P. 4.

We have had some experience in plans for influencing the public mind in the cause of charity, and we have seen *circulars* tried, but without success; let then the promoters of the good cause profit by experience, and no longer waste their funds and their labour in that way. Supposing the circular meets with an honest and a good heart; it is read and the cause is approved of; the reader determines to send his subscription to the treasurer but delays it: the circular is laid aside, and he in the round of his various occupations remembers the cause no more. A personal application is no doubt most efficacious; but then it is very important to give weight and authority to such application by the resolutions of a PUBLIC MEETING. There may be many good reasons why such a meeting should not be resorted to, but we are sure there are many more equally good why it should: and we are decidedly of opinion, that in so populous and opulent a city as Norwich, the cause of the religious education of the poor should be *publicly* advocated. The clergy, we know, in some cases, have a dislike to personally soliciting the subscriptions of their parishioners; they feel as if they were asking a favour for themselves; and no doubt the offering of a vulgar mind is oftentimes given in that spirit. As to tradesmen we have heard it observed, "If I should ask Mr. A. the clothier, to subscribe half-a-guinea to the Schools, he would expect me, in return, to buy goods of him." No; this proceeds, we will venture to assert, in a great degree, from a defect in the clergyman's method. Assured of the goodness of his cause, let him first boldly and earnestly enforce the duty upon Christian principles of contributing to convey to the poorer brethren those blessings which his flock so generally enjoy: then let him ask a proof of the sincerity of their love,—their love to Him, who though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich. If this course be faithfully adopted, we are con-

vinced the appeal of the minister will no longer be received as selfish and interested. We will also notice, that the subscriptions should, if possible, be annually collected by members of the Committee or the Secretaries: this plan is adopted in some societies, and the benevolent collectors are amply repaid for the trouble. Besides saving the poundage, they find the advantage of being at hand on such occasions to encourage the lukewarm supporter, and to make the caviller ashamed of his doubts.

2. The Norwich Society adopts the plan of making the children pay so much per week towards the maintenance of the School. This measure has been so frequently advocated by us in our pages, that we need not say we most highly approve of it; and we are glad we can now recommend it to our readers, upon the authority of the Norwich Committee.

Many of the schools are under an arrangement that the parents of the children should pay twopence per week towards the expense of their instruction; and such has been the success, which has attended this experiment, that the schools have had not only a punctual and more uniform attendance of the children, but a larger number of each sex has been admitted than THAT, for which the rooms were originally built. And during the period of the commercial depression, which recently visited this, with other towns in the kingdom; the superintendants of the schools report that they had very few defaulters among the number of their weekly payments, and that the parents of the children appear to take a pride in thus contributing towards their education.

This plan having proved so successful, your committee are now putting it into execution in some other quarters of the city with every prospect of ultimate accomplishment; and in thus stating its practicability, they cannot but seriously urge its adoption on the consideration of all persons, who may hereafter desire to establish daily schools in their own parishes.

The great advantage of this plan is, that while it lightens very materially the weight of the annual expenditure of a school, it also ensures a more punctual attendance of the children; it disposes the parents more justly to appreciate the blessings of education to their offspring, and gives them a personal interest in their good or bad

progress: one of the great obstacles or barriers to the successful management of a school, being found to centre in the irregular attendance of the pupils; and which, on this plan of the parents paying a weekly sum, is effectually remedied.—Pp. 6, 7.

3. Another part of the Norwich Society system is excellent,—‘An annual inspection and examination of the Schools by the Clergy and inhabitants of each district.’ The advantages that must result from this are so evident, that we will not detain our readers in making any observations; we must, however, notice, that a manual of instructions for visitors of schools, drawn up by that excellent man, the late Rev. W. Whitear, whose melancholy death we recorded in our number for January, has been published by the Society. This manual we have not been so fortunate as to see; but knowing the experience and good sense of its lamented author, we can safely recommend it to all those who are desirous of rendering themselves efficient and useful in the important task of examining the Schools in their neighbourhood.

We heartily thank the Norwich Committee for the satisfaction and information we have derived from the perusal of their excellent Reports. May their zealous and well-directed labours be crowned with ample success! May they see springing up around them a happy and religious people! We cannot better conclude the few observations we have ventured to make in a deep concern for the welfare of the cause, than in the words of the 15th Report.

After observing that the poor are extremely anxious for the right instruction of their offspring, the Report proceeds:

In urging these claims, as powerful incentives to increased exertion, your Committee feel that they are only asking the members of the Church of England to take a proper interest in the welfare of their

country in church and state;—to regard the prosperity of our excellent establishment, not merely as a matter of political interest, but as the guarantee of our best hopes, and involving in it the personal security of ourselves and families. Surely, if we love our church, we cannot but be warmly interested in the welfare of those of her children, whom she can claim as her legitimate offspring; and if we love our country, we must be equally concerned for the moral and religious condition of its rising poor. It has been justly observed on this subject, that “they are the *heirs* of our duties as well as our *privileges*,” and we should therefore earnestly labour to impress their infant minds with an abiding and grateful sense of the *one*, that they may rightly estimate the importance of the *other*.

Let not then, the fears of the timid and the cautious,—the cold calculating policy of the prejudiced, and the sceptical doubts of interested or designing persons, deter us from pressing forward, with increased zeal and energy, in the benign work of instructing the young and the ignorant in the duties which they owe to God and their neighbour, and in dispensing to them the benefits of education, founded on sound religion,—being the only education which “*edifieth*” but doth not “*puff up*.” Truly may it be said on this subject, in the language of a distinguished writer of the present day, that “there cannot be a readier method of pouring a glory over the face of our land, than *that* of spreading the wisdom of life, and the wisdom of principle, throughout the people who live in it.” Therefore let every member of our Church of England establishment join hand and heart in this great national work, of furnishing its lawful children with a due proportion of useful and religious knowledge, and in disciplining them for that higher and more important end, for which they were created,—even an eternal state of existence. Being confident, that if this be done in humble reliance on the Divine blessing and aid, God will eventually “bring forth judgment unto victory,” and on the triumphs of the word of his own testimony, will he usher in the “glory of the latter days.” Pp. 17, 18.

LITERARY REPORT.

A second edition of Mr. Rose's *State of Protestantism in Germany*, with some additions, will shortly appear.—Also, the *Divine Commission to the Priesthood*, with its consequent duties and requirements, in

a series of Sermons preached before the University of Cambridge, in April, 1826, by the same author.

Publishing by subscription, in 1 vol. 8vo, (and dedicated, by permission, to the Lord

Bishop of Chester), Ecclesiastical Annals, from the commencement of Scripture History to the 16th Century; being a compressed translation (with notes) of the *Introducio ad Historiam et Antiquitates Sacras* of Professor Spanheim, and containing a succinct Notice of the Principal

Events, and the State of the Church, in each Century. To which will be added, the Elements of Chronology, the Geography of Palestine and Chronological Tables. By the Rev. G. Wright, Perpetual Curate of Nunmonkton, Yorkshire.

TABLE OF CANDLELIGHT FOR OCTOBER.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.	
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.
1	5	— 31	6	— 9	11	5	— 47	5	— 47	22	6	— 6	5	— 24
2	5	— 32	6	— 6	12	5	— 49	5	— 45	23	6	— 8	5	— 22
3	5	— 34	6	— 4	13	5	— 50	5	— 42	24	6	— 9	5	— 20
4	5	— 36	6	— 2	14	5	— 52	5	— 40	25	6	— 10	5	— 18
5	5	— 38	6	— 0	15	5	— 53	5	— 38	26	6	— 11	5	— 17
6	5	— 39	5	— 57	16	5	— 55	5	— 37	27	6	— 12	5	— 15
7	5	— 41	5	— 55	17	5	— 57	5	— 35	28	6	— 13	5	— 13
8	5	— 43	5	— 53	18	5	— 58	5	— 32	29	6	— 14	5	— 11
9	5	— 45	5	— 51	19	6	— 0	5	— 30	30	6	— 17	5	— 9
10	5	— 46	5	— 49	20	6	— 2	5	— 28	31	6	— 20	5	— 8
					21	6	— 4	5	— 26					

LIST OF NEW PUBLICATIONS.

TROLLOPE's Homer's Iliad, 2 vols. 8vo. 1l. 4s. boards.—FAULKNER's Rambling Notes, 8vo. 12s. bds.—BREIDOW's Elements of Universal History, 12mo. 5s. bds.—MAXWELL's Scripture History, 12mo. 6s. hf. bd.—KITCHENER's Traveller's Oracle, 2 vols. fcp. 15s. bds.—KELTY's Religious Thoughts, 12mo. 7s. bds.—TWIGGER's Illustrations of Christianity, 12mo. 4s. 6d. bds.—TANLYN on Friendly Societies, 12mo. 5s. bds.—SYER's Treatise on Insanity, 8vo. 12s. bds.—KING HENRY VIII.'s Household Book, 8vo. 1l. 1s. bds.—WIGRAM's Sermon before the Trinity House, 4to. 2s.—BISHOP MARSH's Charge,

8vo. 1s. 6d.—LONSDALE's Consecration Sermon, 8vo. 1s. 6d.—SPENCER's Visitation Sermon, 8vo. 1s. 6d.—BISHOP BLOMFIELD's Sermon at Northampton, 8vo. 1s.—British Critic, No. VI. 6s.—HUG's Introduction to the New Testament, by Dr. Wait, 2 vols. 8vo. 1l. 12s. OLLIVANT's Sermon at the Consecration of St. David's College, 8vo. 1s. 6d.—HUYSEN's Examination of Porson's fourth Letter to Travis, 8vo. 3s. 6d.—DANIEL WILSON's Sermon, at the Oxford Assizes, 8vo. 1s. 6d.—FERRIS's Sermon before the Duke and Duchess of Clarence, 8vo. 1s. 6d.

POLITICAL RETROSPECT.

STATE OF THE COUNTRY.—The general state of the country offers a pleasing contrast to what it was at the close of the harvest last year; at that time the prospects before the nation, were those of a scarcity of provisions, accompanied by a great depression in every species of manufacture, and, consequently, of great misery and starvation among all the labouring classes: appearances which were but too truly realized. The reverse of these is now presented to us. The harvest has proved one of the most abundant that has been produced for several years; the quality of the wheat is good, and it has, in most places, been got in under very propitious circumstances. Oats and potatoes, those great articles of consumption amongst

our poor, especially in the northern districts, are in very plentiful crops and of a superior quality. The commerce of the nation is likewise considerably improved. Already in the present year more than eight hundred vessels have delivered their cargoes in the port of London, above the number that entered in the corresponding periods of 1826. We regret, however, to add, that rather unfavourable accounts have been received from the Greenland fisheries. Manufactures of all kinds are in very brisk demand; the districts where they are carried on wear a cheerful and busy aspect, and there is a promising appearance to the lower orders, both of an abundant supply of the necessities of life, and the means of obtaining them through-

out the whole of the ensuing winter; indeed, the country seems to be nearly recovered from the state of distress under which it has been labouring for the last two years.

Parliament is expected to meet in the month of November. The system of retrenchment which the new government is pledged to adopt, and a plan of which was left by the late Mr. Canning, is the reason announced for thus early assembling the legislature. The ministers, anxious that this system should be carried into effect as early as possible, are desirous that a finance committee should be immediately appointed, and commence its operations without loss of time. His Majesty has appointed Mr. Herries to the office of Chancellor of the Exchequer.

FRANCE.—The king of France has inspected personally a magnificent review of his troops at St. Omer's, and by courtesy remitted for the time being, the duty on the horses of British officers who might visit his kingdom for the purpose of attending this fine spectacle. This has been the ostensible motive for his undertaking a journey so far from his capital; the real one was his desire to pay his devotions to the Virgin at a particular shrine dedicated to her in a small village near that town.

PENINSULA.—The affairs of this portion of Europe continue in the same deplorable situation as when our last number went to the press.

In Portugal the continued and rapid change of ministers has almost accomplished the wish, said to be secretly entertained by the Infanta Regent, of driving from the service of the state every person of ability who was attached to the new constitution. When Saldanha became prime minister, he anticipated this measure, and replaced the coadjutors of his predecessor, by colleagues in whose resources and popularity he thought to find the means of strengthening himself against the repetition of similar measures. Amongst these were the Marquess of Palmella and the Bishop of Algarve; the former was absent; but Saldanha undertook to conduct the duties of his office (that of foreign affairs) till his arrival. The vigorous measures adopted by this administration were so agreeable to the general feelings of

the public, that they quickly excited the alarm of the apostolical party, whose influence supported by a Camarilla, or female cabinet council of the Regent, effected his removal. This step was facilitated by the refusal of the Marquess de Palmella to accept the foreign bureau, and followed by the dismissal of the Bishop of Algarve. The expression of general feeling on this occasion was most decided. Public bodies, both civil and military, joined to petition for his restoration, circumstances which only led to more violent acts of hostility to the constitution. Amongst these, the virtual suppression of the public journals favourable to freedom, and by a finesse as novel as it has been effectual, forms one of the most remarkable. In spite of the liberty guaranteed by the charter, the Regent has maintained a census upon the press, and to every periodical publication a particular censor has been established: those appointed to the offensive journals have been removed, and no others having been nominated, the works were effectually suppressed. In the mean time, the change of ministers has been continued. Noronha, a young and inexperienced man, who was appointed to succeed Saldanha, has been superseded by the Condé da Ponte, who, probably ere this, has given place to another. Amongst the petitioners on the removal of Saldanha were the inhabitants of Oporto, and some military bodies in Estremadura. The Condé de Sampaio, the Governor of the latter province, has been removed for not having prevented the petition; and General Stubbs, an Englishman who was governor of Oporto, having had the imprudence to sign the petition from that place, has been deprived of his command, and ordered to Lisbon for trial before a court-martial.

This has given an opportunity for a fresh display of public feeling. The departure of General Stubbs from Oporto, and his arrival at Lisbon, were alike distinguished by testimonies of general esteem and approbation; whilst the entrance of his successor, the Condé de Villa Flor, into the former place, was accompanied by as evident marks of coldness, not to say dislike and aversion.

Under these circumstances, a desire

for the arrival of Don Pedro has been very ardently expressed, but we know of no fact that can in any degree authorize us to believe that he will leave the Brazils where his presence is so much wanted.

The disorders in Spain, and especially in the province of Catalonia, have increased, and been productive of such acts as give the most decided evidence of the weakness and unpopularity of the government. We have seen an estimate, which appears to have been made by a person well informed of the state of that district, that the insurgents exceed fifteen thousand men well armed and appointed, and commanded by two chiefs (Java del Estongs, and Carnagal), of great ability and eloquence, and who know how to employ the latter talent with as much effect as the leaders of the parliamentary forces in the civil wars of this country. The last advices assure us that these insurgents were rapidly increasing by desertions from the king's troops, who not unfrequently pass over in bodies of sixty or eighty each, carrying their arms with them; and when the garrison of Bergs was compelled by the want of necessities to evacuate that place and retire to Barcelona, as they approached the villages in their line of march, the tocsin was every where sounded, they were saluted with the fire of musquetry from the peasants, and harassed by every device, whilst they neither dared to halt nor send out a party to forage during the whole retreat.

The latest advices from Lisbon, received whilst we were writing the above, announce the dismissal of the Condé de Santarem, attended by circumstances of the most abrupt and arbitrary nature, and the general expectation of the removal of the Condé da Ponte, and that Saldanha had been invited to resume the reins of government. We do not vouch for the truth of these last particulars, as the Court Gazette had not announced them, but they were current at the time the packet sailed. Two British men-of-war had arrived and cast anchor in the Tagus.

GREECE.—The affairs of the Greeks wear a better and improving aspect. The promised interference of the great European powers has contributed to

revive their hopes and courage; and the enterprising spirit of Lord Cochrane has been beneficially employed and felt along the coast and among the islands of Greece. The cannonade referred to in our last proved to be an action with a small Turkish squadron, of which a frigate and a sloop were captured by his Lordship. Ibrahim Pacha has been obliged to retire on Modon and Coron, and remains there completely inactive, apparently waiting for dispatches from his father, the Viceroy of Egypt. In his retirement he is constantly watched and harassed by several small Greek corps, who occupy the surrounding defiles, and are continually cutting off small parties who may accidentally straggle from the camp, or may be sent out on necessary duty. Being in want of provisions, he deputed two European officers to purchase a supply at Zante, and sent some Egyptian ships of war to convoy them to the mainland: this flotilla Lord Cochrane has also attacked and destroyed.

The Russian army on the banks of the Pruth exceeds 100,000 fighting men. It is strongly reported that the Emperor of Russia has expressed his wish that his brother, Constantine, should take upon him the command of this army; a measure which would probably be attended with several advantages. Since his residence at Warsaw, his conduct has been such as to render him very popular among the military serving in Poland; and the known circumstances of his having been named Constantine by his grandmother, with the intent that he should occupy the throne of Constantinople, and that he was suckled by a Greek nurse, that from his infancy he might be united to that nation, are likely to create a strong impulse on the minds of a superstitious people, accustomed to regard with veneration every plan of a sovereign whose reign was so brilliant and so glorious.

The Sultan refused to accept the ultimatum offered to him by the allied powers on the 30th of July, and notice of it was officially communicated to their ambassadors on the following day. Dispatches were immediately forwarded by the Russian Envoy to the army encamped on the banks of the Pruth, which it is expected will

directly cross that river and enter Turkey.

The Sultan, on his part, is employed in calling all his resources into activity. Military preparations on the most extensive scale are carrying forward in all parts of his dominions. The Egyptian fleet, consisting of one hundred sail, was expected to be in readiness to put to sea early in last month; four thousand troops, well armed and appointed, will be embarked on board these ships, with considerable sums of money for the use of Ibrahim Pacha's army. Several large corps, organized after the European fashion, have been marched into Moldavia, in order to oppose the invasion contemplating by the Russians in that quarter of the empire, and the Porte is exerting its powers to the utmost, resolved to make the severest struggles rather than part with any of its ancient conquests.

CERIGO.—The troubles on the mainland have caused many Greek families to retire to this island. The active and judicious means employed by Colonel M^r Plain, the commander, for the improvement of the island, particularly its roads and agriculture, has afforded them many advantages; but none of these have been more valuable than his attempt to introduce among them the British system of education. One thousand of the emigrants have been constantly train-

ing, and with the greatest success, to enable them hereafter to diffuse the same mode of teaching throughout the Levant.

SOUTH AMERICA.—The treaty between the Emperor of the Brazils and the Republic of Buenos Ayres, of which we announced in our last number that the preliminaries had been signed, has not yet been ratified. We do not know that a copy of it has yet been brought to Europe; but the agent of Lloyd's reports, that the impediment arises from the difficulty of disposing of the Banda Oriental. Each power is desirous of securing this province for itself, and consequently unwilling to relinquish it to its rival.

Bolivar is still at Carthage, preparing for an expedition against Bogota, and the country southward of it, where the parties hostile to him are in full force. His enemies charge him with a design of making himself despotic master of the state: the charge which in every age of every republic has been invariably urged against its best citizens. The whole life of Bolivar is the best refutation of the accusation urged against him: the man who has had every opportunity of assuming such power, but has never done it, nay, who has been repeatedly offered the supreme authority by his fellow-citizens and rejected it, is not likely to seek it when circumstances render such an attempt not only difficult, but desperate.

ECCLESIASTICAL INTELLIGENCE.

RECTORY OF COTTENHAM.—The advowson of this rectory has been generally supposed to belong solely to the Bishop of Ely. On the late vacancy, it was given up by the Bishop to the Crown, and the Rev. Dr. Davy, Master of Caius College, Cambridge, was presented to it. We are, however, informed that this turn is claimed by the Rev. Mr. Finch, of Shelford, who intends to prosecute his right.

ST. DAVID'S COLLEGE.—The Chapel of this College was consecrated by the excellent Bishop of the diocese, on the 23d of August last; but as we hope to give, in an early number, a detailed account of this Institution, with an engraving of it, we shall defer until that period, the interesting particulars respecting the consecration.

NEW CHURCHES.

CHAPEL HILL.—The new Church recently erected at Chapel, near Tattershall, has been consecrated by the Lord Bishop of Lincoln, and opened for divine service.

MANGOTSFIELD.—Exertions have been made to afford additional accommodation to the extensive parish of Mangotsfield, in the diocese of Bristol, either by rebuilding the parish church on a new site, or by erecting a chapel of ease at Down-end. The latter plan has been preferred by the parishioners in vestry, and is now brought forward with a

petition for public support, which, it is expected, will not fail of success, on the ground of the extent and extreme poverty of the population.

STURMINSTER.—The Parish Church of Sturminster, in Dorsetshire, has recently been rebuilt. The whole cost, amounting to about ten thousand pounds, has been defrayed by the Rev. T. L. Fox, Nephew to Lord Rivers.

DEWSBURY.—Two new Churches have been consecrated by his Grace the Archbishop of York—St. John's, Dewsbury Moor, and St. Peter's, Earlsheaton, both in the parish of Dewsbury, in the West Riding of York.

ORDINATIONS.

<i>Bath and Wells</i> . June 24	<i>Exeter</i> July 15	<i>Winchester</i> June 17
<i>Chester</i> July 22	<i>Gloucester</i> July 8	<i>Worcester</i> July 25
<i>Chichester</i> July 25	<i>Lincoln</i> Sep. 23	<i>York</i> July 22
	<i>St. David's</i> Sep. 2	

DEACONS.

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Diocese.</i>
Andrews, George	M. A.	Trinity Coll.	Oxford	Exeter
Athawes, John	M. A.	Trinity Coll.	Cambridge	Lincoln
Baker, Francis Edward	B. A.	St. Alban Hall	Oxford	Chichester
Barry, William	B. A.	Trinity Coll.	Cambridge	York
Beath, Henry	B. A.	St. John's Coll.	Cambridge	Winchester
Biley, Edward	B. A.	Clare Hall	Cambridge	Bath & Wells
Blackley, Gerge Baker	Lit.	—	—	York
Braithwaite, William	B. A.	St. John's Coll.	Cambridge	Lincoln
Brookes, Thomas Morris	B. A.	Queen's Coll.	Cambridge	Chichester
Campbell, Archibald	B. A.	Jesus Coll.	Cambridge	Lincoln
Cave, Wilmot Cave Browne	Lit.	—	—	York
Clay, Robert Broughton		Sidney Coll.	Cambridge	Chester
Clements, Dalston	B. A.	Queen's Coll.	Cambridge	Exeter
Cottingham, James	B. A.	Clare Hall	Cambridge	Chester
Cotton, Charles	B. A.	Pembroke Coll.	Cambridge	Lincoln
Cox, John	B. A.	St. Mary Hall	Oxford	Lincoln
Deans, Joseph	B. A.	Christ Coll.	Cambridge	Lincoln
Dykes, Joseph Ballantine	M. A.	Queen's Coll.	Oxford	Chester
Evans, John	B. A.	Pembroke Coll.	Cambridge	Winchester
Evans, Thomas	Lit.	—	—	St. David's.
Fletcher, Charles	Lit.	—	—	York
Fox, John	Lit.	—	—	York
Fuller, Henry	B. A.	St. Alban Hall	Oxford	Chichester
Gurney, John Hampden	M. A.	Trinity Coll.	Cambridge	Lincoln
Gwyther, John	B. A.	St. John's Coll.	Cambridge	Worcester
Hartley, William	Lit.	—	—	Chester
Haughton, John		Pembroke Coll.	Cambridge	Chester
Hepper, George	B. A.	St. John's Coll.	Cambridge	York
Hesketh, Charles	B. A.	Trinity Coll.	Oxford	Chester
Hill, Thomas	B. A.	—	—	Worcester
Hodgson, George Marmaduke	Lit.	—	—	York
Hopwood, William	B. A.	Trinity Coll.	Cambridge	Exeter
Hughes, David	Lit.	—	—	St. David's
Hughes, Richard	Lit.	—	—	St. David's
Hull, Henry William	B. A.	Oriel Coll.	Oxford	Exeter
Jenkins, George Thomas Picton	B. A.	Pembroke Coll.	Oxford	Gloucester
Jerram, James	B. A.	Wadham Coll.	Oxford	Winchester
Jollands, Charles	B. A.	St. John's Coll.	Cambridge	Chichester
Knight, Charles Bridges	B. A.	Trinity Coll.	Cambridge	Winchester
Lampen, John	B. A.	Exeter Coll.	Oxford	Exeter
Lawson, Gerrard George	Lit.	—	—	Chester
Leighton, Edward Trafford	M. A.	Brasenose Coll.	Oxford	Chester
Livesay, George William	B. A.	Clare Hall	Cambridge	Winchester
Lloyd, John Griffiths	B. A.	Christ's Coll.	Cambridge	Lincoln
Luard, Octavius	B. A.	St. John's Coll.	Cambridge	Lincoln
Luney, Richard	B. A.	Magdalen Hall	Oxford	Exeter

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Diocese.</i>
Manley, Henry	Lit.	—	—	York
Marsden, Benjamin	Lit.	—	—	St. David's
Marsden, Thomas	Lit.	—	—	St. David's
Maxwell, Joseph	Lit.	—	—	York
Maude, Ralph	B. A.	Brasenose Coll.	Oxford	York
Moore, Arthur	B. A.	University Coll.	Oxford	Gloucester
Morgan, Theophilus	Lit.	—	—	York
Murray, Charles	B. A.	St. Peter's Coll.	Cambridge	Lincoln
Napper, Campion	Lit.	—	—	York
Newbery, Thomas	B. A.	Queen's Coll.	Cambridge	York
Nichols, William Luke	B. A.	Queen's Coll.	Oxford	Bath & Wells
North, Charles William	B. A.	St. John's Coll.	Cambridge	Chichester
Parke, George	Lit.	—	—	Chester
Peatfield, John	Lit.	—	—	York
Peters, Henry	Lit.	—	—	York
Phelps, John Walter	S.C.L.	Jesus Coll.	Cambridge	Bath & Wells
Pickwick, Charles	B. A.	Worcester Coll.	Oxford	Bath & Wells
Rawlins, Richard	B. A.	Magdalen Hall	Oxford	Worcester
Richards, Edward Bridges	B. A.	Jesus Coll.	Oxford	Winchester
Salter, Henry George	B. A.	Jesus Coll.	Cambridge	Exeter
Scholefield, George	Lit.	—	—	York
Scott, Charles	B. A.	St. John's Coll.	Cambridge	Bath & Wells
Scott, William	B. A.	St. Peter's Coll.	Cambridge	Chichester
Smith, John Jennings	B. A.	Catharine Hall	Cambridge	Gloucester
Stainton, William Job Charlton	B. A.	Magdalen Coll.	Oxford	York
Towleson, John	B. A.	Magdalen Hall	Oxford	Bath & Wells
Warde, William	B. A.	Worcester Coll.	Oxford	York
Wason, John James	M. A.	Brasenose Coll.	Oxford	Exeter
Wilkinson, John	Lit.	—	—	York
Wilkinson, Robert	Lit.	—	—	Chester
Willan, Francis Miles	B. A.	Christ Coll.	Cambridge	Lincoln
Williams, James Propert	Lit.	—	—	St. David's
Wilson, John	B. A.	Catharine Hall	Cambridge	Lincoln
Woodhouse, Edward	B. A.	Peirbroke Coll.	Oxford	Winchester
Yule, John	B. A.	Jesus Coll.	Cambridge	Exeter

PRIESTS.

Ackroyd, Jonathan	Lit.	—	—	York
Allan, George	M. A.	King's Coll.	Aberdeen	York
Baillhache, Frederick	Lit.	—	—	Winchester
Bell, George	Lit.	—	—	York
Bell, Thomas	B. A.	Queen's Coll.	Cambridge	Chester
Beun, Henry	Lit.	—	—	York
Benson, John Peter	B. A.	Exeter Coll.	Oxford	Exeter
Bewes, Thomas Archer	B. A.	Exeter Coll.	Oxford	Exeter
Bewsher, James	Lit.	—	—	York
Birtwhistle, John Burton	B. A.	Lincoln Coll.	Oxford	York
Blackburne, Gilbert Rodbard	B. A.	Magdalen Coll.	Cambridge	York
Bond, Essex Henry	B. A.	Queen's Coll.	Oxford	Winchester
Boraston, Gregory Birch	B. A.	Fell. Queen's Coll.	Oxford	Bath & Wells
Bower, George Henry	B. A.	Trinity Coll.	Cambridge	York
Bree, Robert Stapylton	Lit.	—	—	York
Breton, Edward Rose	B. A.	Queen's Coll.	Oxford	Winchester
Brown, Silvanus	B. A.	Pembroke Coll.	Oxford	Exeter
Buckby, Richard	B. A.	Trinity Coll.	Dublin	Lincoln
Buckwell, William	Lit.	—	—	York
Butler, Stephen	B. A.	Worcester Coll.	Oxford	Winchester
Chapman, Roger	Lit.	—	—	York
Clarke, John	Lit.	—	—	Chester
Cockerton, Robert Blackburn	Lit.	—	—	Chester
Colborne, John	B. A.	Wadham Coll.	Oxford	Gloucester
Coleridge, Derwent	B. A.	St. John's Coll.	Cambridge	Exeter
Coleridge, Edwin Ellis	B. A.	Trinity Coll.	Oxford	Exeter

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Diocesc.</i>
Costobadie, Hugh Palliser	—	St. John's Coll.	Cambridge	Chester
Cox, Edward	B. A.	Trinity Coll.	Cambridge	Exeter
Dix, Edward	B. A.	Exeter Coll.	Oxford	Exeter
Dunn, John	B. A.	St. John's Coll.	Cambridge	Exeter
Dyer, James Hardwicke	M. A.	Fell. Trin. Coll.	Oxford	Gloucester
Dymsek, William George	B. A.	Exeter Coll.	Oxford	Bath & Wells
Evans, J. Saville Robert	B. A.	Queen's Coll.	Oxford	Chester
Falle, Edward	B. A.	Pembroke Coll.	Oxford	Winchester
Farnley, John	B. A.	Trinity Coll.	Cambridge	Chichester
Fawell, Robert	Lit.	—	—	York
Fell, Edward	Lit.	—	—	York
Fielden, Henry Randle	B. A.	St. John's Coll.	Cambridge	Chester
Getley, Matthew	B. A.	Lincoln Coll.	Oxford	Worcester
Gibson, Nicholas William	B. A.	Trinity Coll.	Cambridge	Chester
Gilderdale, John	B. A.	Catharine Hall	Cambridge	York
Gladstone, John	M. A.	Brasenose Coll.	Oxford	Chester
Gregory, Charles	B. A.	Wadham Coll.	Oxford	Exeter
Griffiths, Rees	Lit.	—	—	St. David's
Harris, William	Lit.	—	—	Chester
Harrison, George	B. A.	Lincoln Coll.	Oxford	Lincoln
Harrison, Henry Robert	B. A.	Lincoln Coll.	Oxford	York
Hayes, Thomas	B. A.	St. John's Coll.	Cambridge	Chester
Healy, John	B. A.	Caius Coll.	Cambridge	Lincoln
Helps, William	Lit.	—	—	York
Horsfall, Richard	Lit.	—	—	York
Hull, John	M. A.	Brasenose Coll.	Oxford	Chester
James, David	Lit.	—	—	St. David's
Kemplay, Richard Wilson	B. A.	Queen's Coll.	Oxford	Winchester
Lewis, Richard	B. A.	Magdalen Hall	Oxford	Exeter
Littler, John	M. A.	St. Peter's Coll.	Cambridge	Chichester
Lloyd, Thomas	B. A.	Jesus Coll.	Cambridge	St. David's
Long, Charles Maitland	B. A.	Trinity Coll.	Cambridge	Lincoln
Margarets, Henry	M. A.	St. John's Coll.	Cambridge	Lincoln
Maude, Henry Roxby	S. C. L.	Trinity Hall	Cambridge	Chester
Michell, William	L.L. B.	Trinity Hall	Cambridge	Bath & Wells
Middleton, Frederick Græme	M. A.	Magdalen Coll.	Oxford	Chichester
Millan, Arthur	B. A.	Trinity Coll.	Dublin	Exeter
Monkhouse, Henry	B. A.	St. John's Coll.	Cambridge	York
Morgan, James	M. A.	—	—	St. David's
Morgan, Walter Morgan	Lit.	—	—	Worcester
Morris, Richard	B. A.	—	—	Worcester
Newton, Thomas	B. A.	Fell. St. John's	Cambridge	Bath & Wells
Oglesby, Richard	Lit.	—	—	York
Pace, Arthur	B. A.	Clare Hall	Cambridge	Exeter
Parker, John	Lit.	—	—	York
Parker, Joseph Timothy	B. A.	Queen's Coll.	Oxford	Winchester
Pedder, John	B. A.	St. John's Coll.	Cambridge	Chester
Procter, Henry William	B. A.	Christ Coll.	Cambridge	Winchester
Rawes, John	B. A.	Corpus Christi	Cambridge	Bath & Wells
Rawlings, James	B. A.	Queen's Coll.	Cambridge	Exeter
Rees, Thomas	Lit.	—	—	St. David's
Remington, Thomas	B. A.	Trinity Coll.	Cambridge	Chester
Richardson, John	Lit.	—	—	York
Robinson, Rowland	Lit.	—	—	Chester
Rodmell, John	M. A.	Trinity Coll.	Cambridge	York
Sergison, William	M. A.	Brasenose Coll.	Oxford	Chichester
Shaw, William H. Edward Dalzel ..	B. A.	St. Peter's Coll.	Cambridge	Bath & Wells
Shepherd, Robert	Lit.	—	—	York
Simpson, Joseph	B. A.	Queen's Coll.	Oxford	Chester
Somerset, Villars Plantagenet Henry	B. A.	Christ Church	Oxford	Exeter
Swainson, John	Lit.	—	—	York
Sydenham, John Philip	B. A.	Exeter Coll.	Oxford	Exeter
Thompson, Robert	B. A.	Trinity Coll.	Cambridge	Chester
Thresher, Philip	B. A.	University Coll.	Oxford	Winchester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Diocese.</i>
Thurlow, Charles Augustus	B. A.	Balliol Coll.	Oxford	Chichester
Todd, Horatio	B. A.	Queen's Coll.	Oxford	Exeter
Trevenen, Thomas John	B. A.	Exeter Coll.	Oxford	Exeter
Wallington, Charles	B. A.	Christ Coll.	Cambridge	Gloucester
Ward, Henry Davis	B. A.	Trinity Coll.	Cambridge	Lincoln
Ward, James Duff	M. A.	Trinity Coll.	Oxford	Winchester
Watkins, Daniel	Lit.	—	—	St. David's
Wells, George	B. A.	Magdalen Coll.	Oxford	Chichester
Whitelock, Richard	B. A.	Lincoln Coll.	Oxford	Lincoln
Williams, John	Lit.	—	—	St. David's
Wilson, John Alexander	M. A.	Queen's Coll.	Oxford	Chester
Wray, John Francis	B. A.	Emmanuel Coll.	Cambridge	Lincoln
Wright, Robert John William	B. A.	Trinity Coll.	Oxford	Winchester
Wynyard, Montague Geo. Lascelles	B. A.	Christ Coll.	Cambridge	York
Yorke, Henry Reginald	B. A.	St. John's Coll.	Cambridge	Lincoln
Young, Thomas	Lit.	—	—	Exeter

Number ordained since Midsummer..... 187
 Number ordained in the three preceding quarters 701

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	<i>Priests.</i>	<i>Deacons.</i>
In the 1st quarter.....	123.....	127
-- 2d	92.....	89
-- 3d	120.....	150
-- 4th.....	106.....	81
	441	447

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LIST OF PREFERMENTS.

The KING has been pleased to recommend to the Dean and Chapter of CARLISLE, to elect the Hon. and Rev. HUGH PERCY, D. D. Lord Bishop of ROCHESTER, to the See of CARLISLE, void by the death of the Right Rev. SAMUEL GOODENOUGH, D. D. the late Bishop.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Abbott, T. Jessup .	Loddon, V.	Norfolk	Norwich	Bishop of Ely
Armstrong, John .	Westhoe, South Shields, P. C.	Durham	Durham	Dn. & Ch. of Durham
Blake, Wm. Jex .	Hauthois Magna, R.	Norfolk	Norwich	{ Sir J. W. Lubbock, Bart.
Cherry, H. C. . . .	Burghfield, R.	Berks	Salisbury	Mrs. John Cherry
Colville, A. A. . . .	Midsummer Norton, V.	Somerset	{ Bath & Wells	{ Dean and Chapter of Christ Church
Cornwall, Alan G.	{ Newington Bagpath, V. with Woolpen Ch.	{ Gloucest.	Gloucester.	R. Kingscote, Esq.
Dallas, Alexander .	Yardley, V.	Herts	Lincoln	Dn. & Ch. of St. Pauls
Eyre, James E. .	North Dalton, P. C.	York	York	James Walker, Esq.
Fielding, George	{ St. Andrew Auckland, P. C. with Bishop's Auckland Ch.	{ Durham	Durham	Bishop of Durham
Hough, George .	{ St. Peter's Church, Earlsheaton, Dewsbury	{ York	York	{ Rev. J. Buckworth, as V. of Dewsbury
Howe, M.	St. Pancras, Chichester, R.	Sussex	Chichester.	Rev. G. Bliss
James, Edward ..	Prebend of St. Cross	Cath. Ch.	Llandaff	Bishop of Llandaff
Jones, Thomas ..	Charlbury, V.	Oxford	Oxford	{ President & Scholars of St. John's Coll. Oxford
Llewellyn, John ..	Prebend of 2d Cursal	Cath. Ch.	St. Davids	Bishop of St. Davids
Luxmoore, John ..	Berewick, V.	Montgom.	St. Asaph	Bishop of St. Asaph
Markham, D. F. .	Prebend of Windsor	—	—	The King
Mingaye, George .	Domestic Chaplain to his	Grace the Duke of Rutland	—	—
Simons, John	Dymock, V.	Gloucester.	Gloucester.	A. Thompson, Esq.
Shirley, James ..	Antingham, St. Mary, R.	Norfolk	Norwich	Lord Suffield

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Thoresby, T. ..	{ St. Harmond's, V. and Llanwrthwl, V.	Radnor Brecon }	St. Davids	Bishop of St. Davids
Watson, Hon. H. to hold by disp.	{ Kettering, R. with Carlton, R.	Northam.	Peterb.	The King
Willes, Edward .	{ Ampney Crucis, V. and Stratton, R.	Gloucester.	Gloucester.	{ Lord Chancellor, Miss Masters
Wyatt, M.	St. Giles, Durham, P. C.	Durham	Durham	Marq. Londonderry

CLERGYMEN DECEASED.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Age.</i>	<i>Patron.</i>
Allorby, John ..	P. C. of Cartmell Fell	Lancash.	73	Lord G. Cavendish
Armistead, Thos.	{ V. of Cockerham, and V. of Backford	Lancash. Cheshire	—	F. Charteris, Esq. Bishop of Chester
Broughton, P. S. .	R. of East Bridgeford	Notts	83	P. Broughton, Esq.
Chapman, Thomas	Lect. of St. Philip's, Birm.	Warwick	40	
Haultain, F. D. D.	{ V. of East Ham, and R. of Weybridge	Essex Surrey }	80	{ Bishop of London Lord Chancellor
Jones, Morgan ..	C. of Llandovery	Cardmarth.	80	
Lawrence, George	{ Lect. of Allhallows, Thames-street	Middlesex		
Mercer, Thomas..	Hackleton	Northam.	41	
Moore, Robert ..	{ R. of Cley, and P. C. of Waybourne	Norfolk	41	{ J. Tomlinson, Esq. Lord Walpole
Nash, J. T. D. D.	{ R. of St. Thomas, Haver- fordwest, and Prebend of St. Cross	Pembroke Llandaff }	—	{ The King Bishop of Llandaff
Pieters, John	V. of Down		42	
Powell, Charles .	{ R. of Llanfoyst, and V. of Llanvapley	Monmouth	45	Earl of Abergavenny
Powell, Evan ..	{ V. of St. Harmond's, and V. of Llanwrthwl	Radnor Brecon }		Bishop of St. Davids
Walker, William .	{ R. of St. Pancras, Chich. V. of Wyke Rumbold	Sussex	83	{ Rev. G. Bliss, Dean of Chichester

UNIVERSITY INTELLIGENCE.

OXFORD.

The Trustees of the endowed Episcopal Chapel at Chalford, Gloucestershire, have appointed the Rev. C. J. Hutton, B.A. late of Magdalen Hall, Minister of the said Chapel.

CLERGYMAN MARRIED.

Rev. Francis Stonehewer Newbold, M. A. Fellow and Tutor of Brasenose College, to Mary, eldest daughter of Dr. Coltman, of Hagnaby Priory, Lincolnshire.

CAMBRIDGE.

Mr. Capel Loft, Scholar of King's College, has been admitted a Fellow of that Society.

CLERGYMAN MARRIED.

Rev. James Scholefield, M. A. Fellow of Trinity College and Regius Professor of Greek, to Harriet, daughter of the late Samuel Chase, Esq. of Luton.

NOTICES TO CORRESPONDENTS.

PREFERMENTS.—We are always glad to receive a correct statement of the name of the person preferred, name of benefice, and of the patron.

We entirely agree with "a Churchman," as to the importance of the subject on which he writes; we hope to refer to it soon.—We thank "Alpha," but regret that we cannot find room for his communication; he will find it at our publisher's.—We must entreat the indulgence of several valued correspondents for another month.

THE CHRISTIAN REMEMBRANCE.

NOVEMBER, 1827.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Hymns, written and adapted to the Weekly Church Service of the Year.* By the Right Rev. REGINALD HEBER, D. D. late Lord Bishop of Calcutta. London. Murray, 1827.

How fondly we cling to the slightest memorials of those we have loved and honoured! Our late numbers have been fully occupied with the recollections of Heber,—his amiable virtues, his christian character, his commanding talents, his untired zeal, his useful life, and his deeply deplored untimely death. Heber! “clarum et venerabile nomen!” we are rejoiced to have again the opportunity of adorning our pages with thy beautiful labours; and if thy “Hymns” be not fitted for the service of the Church,—if they be not on a par with thy Palestine,—they are *thine*, illustrious martyr,—they breathe piety, unaffected beautiful piety,—they are in admirable keeping with the whole tenor of thy valuable life,—they are *thine*, lamented Heber, and we hail them with gratitude and admiration.

Did we need additional testimony to the certainty of a future state—did we want corroborative evidence that the ways of God are inscrutable and “past finding out,”—that it is not for man to “search out the Almighty to perfection,” we have it in those mysterious dealings with the children of men, those afflicting privations with which he has of late bowed down their hearts, in His sudden removal from earth of those whose days were passed in the furtherance of the *Gospel*,—whose best ambition was to sow the seeds of Christianity in soils hitherto unproductive; and in daily “adding to the faith” those that would be saved,—preaching Christ crucified in the wilderness and his salvation to “the ends of the world.” Could any exercise of duty exempt man from an early grave—we might suppose a life passed in “converting sinners” and “saving souls” would be permitted to continue—that labours so important would be prospered—that the days of such a Christian would be prolonged for the benefit of man, and the glory of his Redeemer. But no—in the days of early Christianity, worth was no protection from the grasp of death. In the very hour when success

seemed to promise a triumph, and a termination to their toils, the Apostles themselves were cut off; and as in the times of those proto-martyrs, so in these of Middleton and Heber. Exalted talents,—devoted zeal,—unshrinking self-denial,—unceasing toil,—anxious and laborious watchfulness,—public preaching and public teaching,—and private efforts of persevering research to qualify for apostolic duties,—and prayer in the temple and in the closet,—earnest, ardent, heart-sent prayer,—all these have not availed to arrest the fatal stroke. We acknowledge the mysterious work—we see the hand of Omnipotence—and awed into adoring silence, we await an explanatory hereafter. We must be forgiven this renewed lamentation over departed worth. A few more years, and under (we had well nigh said) the superhuman efforts of either of these great and good men, India might have become a christian land. But they are gone! nor can we sufficiently admire the zeal and courage which have animated a third adventurer to undertake this distant crusade; to risk an invidious comparison with his predecessor,—if he fail to do as much,—to court a certain death if he succeed. It is a tremendous responsibility, and one which we think ought to have been spared him; but the State in its wisdom has ordained what the Church in its compassion would have remedied.

The Hymns, to which we must now bring our attention, were written for and adapted to the Weekly Church Service of the Year. They are published by the widow of the excellent Heber, addressed to the Archbishop of Canterbury, as the composition and selection (save in three or four instances) of the late Bishop of Calcutta. "They were arranged," the Preface tells us, "with a hope that they might be deemed worthy of general adoption into our Churches, and it was his intention to publish them soon after his arrival in India; but the arduous duties of his situation," (this we can readily believe) "left him little time, during the short life there allotted to him, for any employment not immediately connected with his diocese."

The author of "Palestine" would not have published the Hymns under review with any hope of adding to his high poetical reputation. Had he lived, they would never have come in this form before the public. Their publication would have been solely to aid his immense undertaking in India, and doubtless would have had the desired effect. They come not, therefore, properly within the province of criticism. "They are given to the world" by his widow, "from an anxious desire that none of his labours in the service of Christianity should be lost." They thus acquire a value in the world's estimation, which they might not have enjoyed without it. We, for our parts, are grateful to the Editor, and receive them in the same spirit in which they are published.

We will extract the most striking of the Hymns, without seeking to

discover "spots in the sun." Many of them are very beautiful, and fully equal to the hymns of Addison, Sir Walter Scott, Professor Millman, and others, whose contributions adorn the volume before us. This would appear no mean praise; but we are not prepared to assert that the effusions of the living poets, or the selections from those of earlier time, are very splendid specimens of their talents for devotional verse. Lord Byron, it will be remembered, was less satisfied with his *Hebrew Melodies* than all his other publications, and the public pronounced his opinion good. Sacred composition asks the heart as well as the mind of the Poet: the language of prayer or praise should be energetic, not inflated; and simple without tameness.

The following are Heber's, and we think very favourable specimens:

EPIPHANY.—NO. II.

Brightest and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Cold on his cradle the dew-drops are shining,
Low lies his head with the beasts of the stall,
Angels adore him in slumber reclining,
Maker and Monarch and Saviour of all!

Say, shall we yield him, in costly devotion,
Odours of Edom and offerings divine?
Gems of the mountain and pearls of the ocean,
Myrrh from the forest or gold from the mine?

Vainly we offer each ample oblation;
Vainly with gifts would his favour secure:
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Pp. 25, 26.

Another, in the same metre,

When through the torn sail the wild tempest is streaming,
When o'er the dark wave the red lightning is gleaming,
Nor hope lends a ray the poor seaman to cherish,
We fly to our Maker—"Help, Lord! or we perish!"

Oh Jesus! once toss'd on the breast or the billow,
Aroused by the shriek of despair from thy pillow,
Now, seated in glory, the mariner cherish,
Who cries in his danger—"Help, Lord! or we perish!"

And oh, when the whirlwind of passion is raging,
When hell in our heart his wild warfare is waging,
Arise in thy strength thy redeemed to cherish,
Rebuke the destroyer—"Help, Lord! or we perish!" P. 39.

In pages 46 and 47, the Hymns are extremely simple and pretty; in the first the metaphor is very pleasingly carried through the verse. We have not space to quote them.

The Hymn for the Fourth Sunday in Lent is entitled, from its beautiful simplicity, to a place here.

Oh King of earth and air and sea!
The hungry ravens cry to Thee;
To Thee the scaly tribes that sweep
The bosom of the boundless deep;

To Thee the lions roaring call,
The common Father, kind to all!
Then grant Thy servants, Lord! we pray,
Our daily bread from day to day!

The fishes may for food complain;
The ravens spread their wings in vain;
The roaring lions lack and pine;
But, God! Thou carest still for thine!

Thy bounteous hand with food can bless
The bleak and lonely wilderness;
And thou hast taught us, Lord! to pray
For daily bread from day to day!

And oh, when through the wilds we
roam

That part us from our heavenly home;
When, lost in danger, want, and woe,
Our faithless tears begin to flow:

Do Thou Thy gracious comfort give,
By which alone the soul may live;
And grant Thy servants, Lord! we pray,
The bread of life from day to day!

* Pp. 55, 56.

In the following there is much of the spirit of "Palestine:" it would seem that he was more at his ease in the metre of that celebrated poem, than in any other. We give it at length.

GOOD FRIDAY.

Oh more than merciful! whose bounty gave
Thy guiltless self to glut the greedy grave!
Whose heart was rent to pay Thy people's price;
The great High-priest at once and sacrifice;
Help, Saviour, by Thy cross and crimson stain,
Nor let Thy glorious blood be spilt in vain!

When sin with flowery garland hides her dart,
When tyrant force would daunt the sinking heart,
When fleshly lust assails, or worldly care,
Or the soul flutters in the Fowler's snare,—
Help, Saviour, by Thy cross and crimson stain,
Nor let Thy glorious blood be spilt in vain!

And, chiefest then, when Nature yields the strife,
And mortal darkness wraps the gate of life;
When the poor spirit, from the tomb set free,
Sinks at Thy feet and lifts its hope to Thee,—
Help, Saviour, by Thy cross and crimson stain,
Nor let Thy glorious blood be spilt in vain!

P. 66.

That on the "Joy in Heaven," in page 90, has a great deal of force and poetry in it; but we pass it over, for we must insert the following, before a Collection made for the Society for the Propagation of the Gospel:

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain!

Where, though the spicy breezes
Blow soft o'er Java's isle,
Though every prospect pleases,
And only man is vile:

In vain with lavish kindness
The gifts of God are strewn,
The Heathen, in his blindness,
Bows down to wood and stone!

Can we, whose souls are lighted
With Wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! oh, Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learn'd Messiah's name!

Waft waft ye winds his story, And you ye waters roll, Till like a sea of glory, It spreads from pole to pole;	Till o'er our ransom'd Nature, The Lamb for sinners slain, Redeemer, King, Creator, In bliss returns to reign!	P. 140.
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Though we conceive the metre of the following to be unfavourable to church music, and in other respects perhaps unsuited to the Church, we cannot forbear from quoting it :

SEVENTH SUNDAY AFTER TRINITY.

When Spring unlocks the flowers to paint the laughing soil ;
When Summer's balmy showers refresh the mower's toil ;
When Winter binds in frosty chains the fallow and the flood,
In God the earth rejoiceth still, and owns his Maker good.
The birds that wake the morning, and those that love the shade :
The winds that sweep the mountain or lull the drowsy glade ;
The Sun that from his amber bower rejoiceth on his way,
The Moon and Stars, their Master's name in silent pomp display.
Shall Man, the lord of nature, expectant of the sky,
Shall Man, alone unthankful, his little praise deny ?
No, let the year forsake his course, the seasons cease to be,
Thee, Master, must we always love, and Saviour, honour Thee.
The flowers of Spring may wither, the hope of Summer fade,
The Autumn droop in Winter, the birds forsake the shade ;
The winds be lull'd—the Sun and Moon forget their old decree,
But we in Nature's latest hour, O Lord ! will cling to Thee. Pp. 96, 27.

We had almost forgotten the Hymn for the Fifteenth Sunday after Trinity (p. 111), which must be given to our readers.

Lo the lilies of the field, How their leaves instruction yield ! Hark to Nature's lesson given By the blessed birds of heaven ; Every bush and tufted tree Warbles sweet philosophy : " Mortal, fly from doubt and sorrow : God provideth for the morrow ! " Say, with richer crimson glows The kingly mantle than the rose ? Say, have kings more wholesome fare Than we, poor citizens of air ?	Barns nor hoarded grain have we, Yet we carol merrily. Mortal, fly from doubt and sorrow ! God provideth for the morrow ! " One there lives whose Guardian eye Guides our humble destiny ; One there lives who, Lord of all, Keeps our feathers lest they fall : Pass we blithely, then, the time, Fearless of the snare and lime, Free from doubt and faithless sorrow : God provideth for the morrow !"	Pp. 111, 112.
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In these devotional services, as in the Sermons which we have noticed in a former number, we plainly see a great mind bending to its lighter work,—varying its means of hallowed instruction, that its lessons may be followed with better success. He labours to be intelligible.—It seems to have been the business of his life to concentrate his powers into this one object, to amend and bring to salvation those committed to his trust. In his estimation, talents were valuable only as they tended to promote the good of mankind : and as Religion is man's greatest good, and Christianity the only perfect religion, so were all his energies directed to the establishment of Christianity in the hearts of others. No one knew its value better than Heber.

fruits of his religion were seen in his well-governed temper, in his placid and ever cheerful deportment, in his patience, his perseverance, in his boundless benevolence, and in those labours of love which finally brought him to his grave. So unassuming were this good man's virtues, that it is a question whether we should ever have heard of them, had he not been called forth from the shade, to shine and labour and perish in the sun. His parish was his earthly treasure—there was his heart; and in the discharge of his duties upon earth, it was evident he had his eye fixed upon a more enduring treasure in heaven. Yet had he all the requisites to adorn a higher station, as the circumstances of his after-life abundantly testify. Alas! it seems but yesterday that he was in the Theatre at Oxford, reciting the best prize-poem that was ever delivered there. The "eloquent air breathed, burned" with the name of Heber. We doubt whether any other than a scriptural subject would have so inspired him. Yet from this land of promise, this theatre of his early fame, where he had heard thousands as he spake,

Clap the glad hand, and lift th' exulting voice, (*Palestine*)

did he withdraw to the care of a country village, happier in the affections of its lowly inhabitants, than in the homage which his superior knowledge would have secured him from an admiring world. Beyond the care of this parish he had not a wish;—this was the boundary of his ambition. Yet he left it, at the imperious call of duty, for other and distant climes, where the service of his Divine Master seemed to demand his presence,—where he fondly hoped

The sultry sands would tenfold harvest yield,
And a new Eden deck the thorny field.

P. 86.

He was so *great* a man, that no one could have been found so well qualified for the mission: yet was he so *good* a man, that more of recollection of his endearing virtues than his mental powers mingles with our affliction for his loss.

It has been said by some, that the proudest day of Heber's distinguished life was that on which he delivered his memorable reply to the Farewell Address at the meeting of the Society in Bartlett's Buildings, immediately prior to his leaving his native land, never to visit it again. It was, indeed, a soul-stirring scene. To stand forth on that interesting occasion,—amid the most renowned of our clergy and laity, prelates and statesmen,—men no less distinguished for their commanding talents than their many virtues, whose public reputation was equalled only by their private worth,—amid that brilliant assemblage of the titled and the talented, the great and the good who fill the "high places" of our nation,—to stand forth the "observed of all observers," and command by his eloquence the admiration of *such* hearers,—to move even to tears the many who were met to bid

their affectionate farewell, and speed with their warmest wishes the devoted Heber;—to leave behind him the impression, that even Middleton's loss was *not* irreparable,—that a new Elisha had caught the mantle of Elijah,—that India might yet hope her salvation, and England yet glory in the merciful, the saving deed;—this, we cannot but admit, was a day to be long and well remembered by the newly-appointed Bishop. But to a mind constituted as was that of Heber, his greatest day of triumph was not then. The love of fame was not his ruling passion; “it came uncalled for, if it came at all.” His was not the ambition to chain the listening ear by his eloquence, to court the admiration of the world by the display of his superior powers. His was the eloquence of the heart; deeply convinced of the serious and responsible character of his appointment; bearing in his breast a strong and prevailing wish so to acquit himself as to equal the high expectations of his patrons, and justify their choice; above all, determined, *at all risks*, to “do the work of God.” With these convictions at his heart, as he felt, he spake. Gifted as he was, and feeling as he did, he could not *but* be eloquent. But the homage of an enlightened assembly, gratifying as it evidently was, was not his best ambition. We should rather say, that when, in later day, the first difficulties had been overcome—the chief prejudices mastered; when toils unparalleled were recompensed by dawning conviction; when Christians multiplied in proportion to his christian efforts; when his astonished hearer heard the new religion preached in “the very tongue in which he was born;” when he could trace the recollection of his far, his beloved England, in the growing faith of her distant dependency,—in the sudden rising of her temples and schools,—in the assembling of her sons for worship, pure and simple as her own,—in the gathering of the converted to her eastern fount, of the confirmed to her eastern altar; when children began to lisp their Redeemer's praise in “accents not their own;” then, we should say, was this good man's day of triumph. And oh! that such a man, so “blessed in his deed,” could have been longer spared to earth! But we will forbear all further comment on his brief and beautiful career. Yet do we love to haunt the almost consecrated ground—the spot where lie sepulchred the remains of what we so greatly honoured—and with a lingering look, we reluctantly bid the scene farewell.

ART. II.—*Notes on the Cambridgeshire Churches.* Longman and Co. London. Stevenson, Cambridge. 1827.

THE public are, we understand, indebted to Mr. Boissier, Fellow Commoner of Magdalene College, Cambridge, for this work; and we cannot but congratulate the intelligent Author on this honourable proof

that his leisure is usefully employed. To the Notes are prefixed some introductory remarks, in which the styles of architecture are defined and described by an extract from Mr. Rickman's admirable "Essay upon English Architecture." In adopting Mr. Rickman's terms to distinguish the different styles of Church Architecture, chiefly with reference to the tracery of windows, the Author declines entering into any argument on their strict propriety. We cannot however abstain from remarking, that in our opinion, no exception could be made to the terms *Curvilinear* and *Rectilinear* in describing the styles to which Mr. R. has given the appellations of *Decorated* and *Perpendicular*; and we are inclined to think that if these terms had occurred to Mr. R. he would have employed them in his Treatise. We may also hint that the patronage which the public have bestowed, and worthily bestowed, upon Mr. R.'s work, should induce him to renew his plates in the next edition. These definitions are illustrated by well-executed engravings of different specimens existing in the town and county of Cambridge. Our Author justly notices Ely Cathedral as "a perfect school of Architecture;" he observes,

The Perpendicular chapels of the Bishops are elaborate in the extreme. It is said that they contain 3000 niches, each with its statue, and that no two niches are to be found alike; if they were cleared of the whitewash which encumbers them and which clogs their exquisitely delicate mouldings, they would present a series of perpendicular niches certainly unequalled in England. So much has been done to this cathedral of late as to afford a reasonable ground of hope, that ere long the beautiful Purbeck shafts will be cleared of the yellow ochre which coats and defiles them, and that the earth will be cleared away from the walls on the north side, where at present it is injuring both walls and pavement. A deep drain is much wanted round the walls of this cathedral, and, as there is a rapid fall to the south, it might be most readily effected. Near the cathedral is the beautiful Decorated chapel of Prior Crauden, and among the prebendal houses a series of arches with fine Norman mouldings. Pp. 4, 5.

He shews where the best specimens of the different styles may be found.

King's College Chapel, he observes, as a Perpendicular building, if it yields to any in the kingdom, yields only to St. George's Chapel, Windsor; it has one advantage, it remains unaltered and entire, unpatched, unmodernized, uninjured; the idle story of its roof was never needed to excite admiration of its beauty, nor to create astonishment at its boldness; it is admirably and scientifically constructed, but there is neither mystery nor such very great difficulty about it. That in such a building, such an organ screen, such stalls, and such tabernacle work should have been suffered to have been erected, is a matter of equal astonishment and regret. Pp. 5, 6.

We must extract what is said respecting "Stoups" and "Water-drains:"

But few of the Stoups are remaining; there is one entire in Jesus College chapel; a very curious one in the porch at Horseheath; another at Harlton; and a very handsome Perpendicular one in the porch at West Wrattling; there is one also at each porch at Coton, but these are mere unornamented niches with broken basins; others are noticed in the Description of the Churches.

The Water-drains, or Piscinas, are very numerous; the best are in Jesus College chapel, in the chancels of Cherry Hinton, Foulmire, Little Abington, Burrough Green, and Soham.

The stoups (or the holy water basins) and the water-drains are so frequently mistaken for each other, that it may be pardonable to explain that the stoup is invariably found in the porch, or on the right hand, in a niche immediately upon entering into the body of the church. The water-drain, on the contrary, is only met with in the chancel near the communion table, or at the east end of the aisles, where an altar was frequently placed in Catholic times. There has been considerable discussion as to the uses they were applied to in the Catholic Church; they have no regular outlet, but communicate immediately with the earth beneath the foundation; the quantity, therefore, poured down them could not be great, and the contrivance was evidently adopted to preserve the liquid, whatever it was, from profanation; they most probably received the rinsings of the sacramental vessels.—Pp. 6, 7.

After these remarks, follow some observations on the present state of the Churches. If we here find somewhat of petulance and angry feeling, there is great acuteness and good sense; and much may be urged in excuse of one who has inspected our village sanctuaries, and witnessed their miserable condition, and too often, their dilapidation and decay. The immediate causes of this are thus pointed out:

The great cause of evil, which has already ruined some hundreds of churches, and which is at this moment undermining thousands, is the bank of earth that is raised against the outer walls, in many cases four or five feet above the pavement. Sometimes this is occasioned by a rise in the level of the churchyard, bodies having been interred faster than bodies can decay; and when this is the case, for want of room elsewhere, graves are frequently opened close to the walls;—but, in general, the sexton is the great purveyor; all the old mats and hassocks, the sweepings of the church and churchyard walks, spare earth from the graves, all the rubbish which the plasterers and bricklayers so frequently make, are almost invariably thrown against some part of the building; and if a drain is made, the earth taken from it is generally carefully conveyed there. From these united causes, and in the course of ages, the bank is formed; and, to render it as destructive as possible, the spouts are allowed to empty themselves upon it. It is unnecessary to observe, that the walls must be damp; and where they have long continued so, both stones and mortar being equally rotten, the foundation decays, and then follows a brief for the building of a new church. The dampness without occasions the growth of the moss within the building, and the means which the churchwardens have used through a succession of generations to destroy it show how little some persons can think rightly, and how long they can act perversely;—instead of removing the earth, the sole cause of the mischief, they adopted the expedient of smothering the moss with whitewash or yellow ochre, which, instead of remedying the evil, but added to it; it supplied the very soil which the moss delighted in, and consequently, after every successive coat, it flourished the more luxuriantly. Some parishes, evidently tired out and weary of the fruitless contest, have maliciously determined, if they could not destroy their enemy, at least to render him invisible; and this they have in a great measure effected by lamp black. By these successive coats of plaster, which have been profusely used to all parts of the church, many ornamental parts, much exquisite sculpture, much that is curious and much that is beautiful, are hidden from men's eyes, or so obscurely seen as only not to be invisible. The same cause that soaks the walls, also rots the pavement. It will be frequently found broken into innumerable pieces, with the moss, or it may be a few fungi, growing from the chinks and from the sills of the seats. In some cases the water oozes so freely through the lower part of the walls and the pavement, as to require frequent

mopping; and in one instance in this county, the water is occasionally carried out by bowls and pails. If, in addition to these circumstances, we add that the earth beneath the pavement is saturated with human bodies, some idea may be formed of the effluvia and foul and damp air that must be collected from Sunday to Sunday, in churches where the doors and windows are seldom opened during the week.—P. 8—10.

The *remedies* next follow; and to these we earnestly direct the attention of *all* our readers, for there are few who may not exercise some influence, and do something towards a reform.

What is really necessary to remedy these evils is so simple, and at the same time so efficacious, that it is surprising the means should ever have been omitted, and still more so, that at this time they should not be universally adopted;—to remove the earth as far as possible from the walls, and a foot or more below the top of the foundation; to run an open and falling brick drain round the church, half a foot lower than the pavement, and an underground drain out of the churchyard; to expose the walls as much as possible to the sun and air; to fix latticed doors with locks to the porches—and these doors should be shaped to the arches, that the old doors might be kept constantly open, summer and winter; and to apply ventilating windows to the aisles or clerestory; are very simple measures, very little expensive, and, in fact, all that are necessary. Many of the churches were formerly roofed with lead; but lead being valuable, and the churchwardens ever anxious to save their money, the lead has in some places been stripped off and sold, when the repairs of a nave or aisle, perhaps, could no longer be deferred. Lead forms a most excellent roof only when it is most closely watched; it is very apt to crack, and has hitherto been too much trusted to.—P. 10.

The venerated authors of the Homilies of our Church thought it necessary even in their day to admonish the people,—if they had any reverence to the service of God, any common honesty, any consciences in keeping of necessary and godly ordinances, *to keep their Churches in good repair*,—and though the reproving voice be now but seldom heard, it is not the less needed. But if it be the duty of the people, of every one, to be careful in this matter, it cannot be denied that it is peculiarly the office of the Bishop and his Archdeacons to provide that this duty be not neglected. The Churchwardens are indeed the immediate guardians of the temporalities of their Church, but their distinctive character in this respect, seems to be, the ministerial officers of the Ordinary. We have seen something of village churchwardens, and we cannot but ascribe the evil of which we complain, the wretched state of our Churches, principally to the fact that too much, nay, almost every thing, has been resigned to such very ill-directed control. We have seen the worst spirit and the grossest ignorance combined in these officers; we have witnessed the triumphant manner in which the most reasonable requests of an incumbent have been defeated in a vestry; and when the incumbent is non-resident, we know that the needful petitions of the curate are often disregarded. Mr. Boissier *imagines* a diocese where the Churches have not been visited by the Bishop or Archdeacon within the memory of man, and hints that there *have been* such; but we are compelled to go further and say, there *are* such.

Being thus deserted, the Church is left to the sole care of the churchwardens,

Whose care has been that they should be as little expensive to the parish as possible; who, when an aisle, or a chancel, or a porch, have needed repair, have demolished it altogether;—and where estates that were bequeathed to the churches, to keep them in repair, or to ornament them, have been suffered to be held by some person or other for many years together without rent; or to be seized upon by some grasping family; or the funds applied to the relief of the poor's rates, or to pay the clerk's salary: the church, meanwhile, suffering from dilapidation;—and where the instruction of the people has been so little regarded, and the interests of religion and of the church so little attended to, that a minister has been suffered, unadmonished and unrebuked, to preside for twenty years together over a large and populous parish, doing the duty perhaps twelve times a-year, and without once, during those twenty years, administering the sacrament. Now if office and its duties had been synonymous terms, had the churches been visited annually, or even septennially, or had the least attention been paid to their interests, such iniquities could not have been practised; no such injustice could have been tolerated: but when the archdeacons abandoned their duty, and the office of rural dean became obsolete, peculation, ruin, and desolation stalked abroad among the churches, and corruption and decay withered all around them. The archdeacons of that day certainly encouraged abuses by their negligence; and from their indifference, an important office became a sinecure; from their supineness they discouraged the friends of the church, and encouraged its enemies; they injured deeply and permanently the establishment which they were pledged to protect; they heaped up needless toil, and trouble, and vexation, on their more worthy successors; and it is to be hoped that the ignominy so liberally awarded to them, will be their sole recompense for their dereliction of duty, and abandonment of principle. Forcible is the address of the prophet to such men: "And what will ye do in the day of visitation, and in the desolation which shall come from far?" "To whom will ye flee for help? and where will ye leave your glory?" Undoubtedly a better race are rising up, men of principle, of talents and energies, who are willing and able to serve and to save the churches entrusted to their charge; but still it is doubtful if we are yet freed from the presence of those who have wrought the churches so much ill; at least their baneful influence is still felt over the greater part of the kingdom; their path has been like that of the destroying angel over a guilty land, marked with corruption, and ruin, and desolation; it would be a charity to let oblivion pass over their memories, but it is scarcely possible; for generations must pass away before the evils they have caused can be repaired, and talents and powers of no common kind must be exerted, and labour and toil endured, to stem the torrent of devastation which they have let loose upon the country. It is principally from their neglect that the church is at this moment attacked on all sides by such numerous sectaries, many of whom are too powerful to be disregarded, and too well organized to be despised. Some of these have talented leaders, zealous and devoted to the cause of their party, ever anxious to add to its interests; ever watchful and ever eager to take advantage of the neglect or indifference of the regular clergy. It is not that errors have been discovered in the doctrines of our church, that so many have seceded from our communion, and gone over to the adversary; but that from damp and neglect, the established places of worship have become unfit and unsafe for Christians to meet in; the churches are cold, comfortless, unhealthy; the haunts of colds, catarrhs, and rheumatism; the receptacle frequently for filth, and the abode of toads and reptiles. Congregations are not courted, as of old, to the precincts of the church; they are deterred from entering it by the dread of the fevers and consumption that they know lurk within it; they are driven into dissenting places of worship by every circumstance short of actual violence; it is a forced, and not a voluntary absence, for numbers return to its walls whenever,

by any fortunate circumstance, it is safe to enter them. Still an evil is done, that is not easily remedied; the people may return, but it is frequently with shaken faith, and unsettled principles; and although they may have heard with unwilling ears, the ministers of the church defamed, and its doctrines reviled, yet it may require many years of laborious exertion in the minister to re-establish his influence with his parishioners.

It has been objected, that it is *unfair* to attribute to the archdeacons solely the desolation of the churches, when the disgrace and blame ought equally to be attached to the whole body of the clergy; and so much is admitted, that the clergy, as a body, have been until of late unaccountably ignorant of church architecture, and have appeared very little to value its importance, and have permitted all kinds of absurdities to be erected in their churches, and have, apparently, implicitly confided in the village carpenter, and acquiesced in all his caprices, and adopted all his plans, as if there had been no such thing as taste, nor any such science as architecture; and have suffered the churchwardens and their ignorant tools, almost at their will and pleasure, to mutilate, and disfigure, and destroy: so, at least, many of the churches testify. But there is, and there has been many a clergyman who would have withstood these profanations, had he had a chance of seeing once in his life the archdeacon in his village, or could he have hoped that his representations to him would have been of any avail. On matters of taste, indeed, it is useless to contest with churchwardens, and many clergymen refuse to do so; and would rather that any or all the ornamental parts of the church should be removed, than the peace and quiet of the parish should be disturbed. It has also been objected, that it is *unjust* to allude in the slightest degree to the late or to the present archdeacons, because the laws have descended to them tattered and torn, or have become obsolete from disuse, or cannot be enforced. The Diocese of Lincoln is a triumphant argument to such objections: there the warmest friends to the established church, and the most ardent admirers of church architecture, will be equally gratified and delighted; wherever the Archdeacons of Bedford, of Stow, and of Lincoln, bear rule (and perhaps in the other parts of the diocese also), there the churches will be found to be drained, cleaned and purified, to have again become places of Christian worship, and to be frequented as such. All the reptiles and diseases that had so long harboured in every nook have been rooted out, and to all appearance have fled for refuge into some of the neighbouring counties. So complete a triumph over prejudice and prescriptive idleness was not however gained without a struggle; but it is gained; and while the idle and the timid stand aghast with astonishment and dismay at the courage which attempted reform, and at the principle which prompted it, "the friends of the temporal and eternal interests of their fellow-creatures" applaud, and mark with admiration and gratitude, the spirited efforts and persevering endeavours of those high-gifted minds who have laboured so successfully in the Church's cause. P. 12—15.

In addition to the Archdeacons of Bedford, Stow and Lincoln, doubtless many might be enumerated who are doing their duty faithfully and well; and we will mention the Archdeacon of Buckingham, and the Official of the Dean and Chapter of Durham. But it is not merely the restoration of the fabric; many are the good effects which result from the superintendence of our ecclesiastical rulers; or, as Mr. B. expresses it, "where the duties of high office are known and practised, there Religion crects her standard and displays her banner." This introduces us to a most interesting subject,—the influence and advantages of Episcopacy,—but we must abstain, for it would require far more space and time than we can at present command.

We will now give parts of the "Notes" on some of the Churches which are stated to want repair; and when these are perused by the reader, let him not reflect upon the Archdeacon of the district, but let him consider whether there are not Churches in his own neighbourhood which might be described in the same terms: if so, let not the hint be lost.

CAXTON.—This church appears to have been for a long time sadly neglected. The only road to it is up a deep and dirty lane; its buttresses are in a ruinous condition; and the earth is heaped up against the walls three or four feet entirely around it. P. 35.

LITTLE GRANSDEN.—This church has an estate at Caxton to keep it in repair; it sadly wants it,—the earth is heaped up full three feet above the pavement, causing damp and cold within; and the roof is in bad condition. P. 36.

DOWNHAM.—The belfry window and some other parts about it are curious; it is fast hastening to decay, from the injudicious and unworkmanlike manner in which the beams for the support of the bells are inserted into the walls. More towers have been brought to the ground by the ignorance and mischievous meddling of the village carpenters, than by all other causes combined. P. 65.

ELME.—The battlements and turrets have been very lately added; and with an inconsistency not at all singular because not uncommon, while the upper part of the tower has been thus carefully repaired, no regard is paid to the lower part of the walls, which are gradually rotting under the damp earth that is heaped against them. The bells are better hung than bells usually are; but the timber-work for the very miserable spire has been so unscientifically constructed, as materially to injure the upper part of the tower, rendering it necessary to prop the arches of the belfry windows with beams. P. 67.

We might notice also FOXTON, DODDINGTON, and some others, but enough, we trust, has been said to awaken the attention of the public to this subject.

We extract the following, because we know that its subject is not merely interesting to a few, but that it attracts the attention of many who visit the University of Cambridge.

Jesus College chapel is the chancel of a cross church, of which the nave and transepts are Perpendicular, though some Norman arches were retained in the north transept. The tower is Early English; the tooth moulding running round the four fine lofty tower arches: above these arches are some very valuable Early English portions, which will probably soon be laid open. In the nave is an entire stoup in a square head—its roof delicately groined: but the great attraction of this chapel is the four Early English windows on the north and south sides: their mouldings are rich and deep and beautiful; but the full effect is not given to the windows, as the lower part of the shafts has been built up, and the proportions of the windows in consequence greatly injured. The water-drain, with intersecting arches and the tooth moulding, is the finest Early English water-drain in the county. The east window is Perpendicular, and has been lately filled with painted glass. P. 19.

This chapel was originally the conventual church of the Nunnery of St. Rhadegund, and was built, probably in the reign of Henry II., upon land expressly given for the purpose by Malcolm IV. King of Scotland.

The nave, it will be observed on inspection, has been abridged;

this was done, we apprehend, above a century ago : the west end was added to the Master's lodge, and other parts converted into rooms for students. The east window was perhaps inserted by Alcock, Bishop of Ely, at whose expense, under the sanction of his Sovereign Henry VII., the Nunnery was converted into a College. It is only right to state, (and *we* perform this duty with peculiar pleasure,) that the College is solely indebted to the taste and liberality of its late most efficient tutor, William Hustler Esq. Registrar of the University, for the painted glass with which the east window has been lately embellished.

To conclude.—Though Mr. Boissier has examined the Churches in but a small district, his general observations are so able, that we are convinced his little work will not only be extremely popular, but useful. Heartily, indeed, do we wish that a person equally competent and industrious could be found in every county to detail the state of the Churches : by such a *speculum* the labours of the intelligent and active superior would be manifested, and the neglect of the unfaithful steward condemned. It would, too, be a telescope by which the EYE of Episcopacy, instead of looking on with a languid and vacant gaze, might pry into every corner of the land.

ART. III.—*A Sermon preached in the Chapel of the Honourable the East India Company's College, Haileybury, at the close of Term. By the Rev. Professor WALTER. Rivingtons, pp. 23.*

THE policy of England in regard to her colonies has undergone a happy change. A century ago, and our fathers beheld the Society for the Propagation of the Gospel labouring, alone and amidst discouragements, to keep alive the flame of religion in the hearts of thousands, who had left their native shores to return to them no more. It is *our* privilege to behold a Clergy (not so numerous as is required), but still a regular Clergy, established in our colonies,—to hear a demand from the wisest and the best men for additional labourers to be sent into the distant vineyard,—to find the urgency of the case acknowledged by *the powers that be*, and to behold “in either hemisphere episcopacy raise her mitred head.” It has been our lot to know that the latter days of Heber were cheered by the thoughts of these things, though still he lamented our inadequate provision to accomplish the work of the Lord.

The contrast of what we are and what we were, in these respects, demands unfeigned thankfulness. And no less grateful is the task of acknowledging the wisdom of other counsels which cannot fail to co-operate with the more direct means employed for diffusing the light of

Christianity throughout the East. We allude to the regular course of education to which the candidates for eastern honours have for many years been subjected, the effect of which we conceive to be very manifest in the present day. It was the lament of Swartz, and of every zealous missionary of his day, that the chief obstacle to the progress of the Gospel was found in the lives of Christians. There is reason to hope that this impediment to the propagation of the Gospel is in a great measure removed. The character of British India is changed: and if individual instances of *the faith held in unrighteousness* exist there, in a larger proportion than they do in this country, yet they are reprobated; religion is respected and upheld; the spiritual aspect of things is improved, and, we trust, is still further improving.

To impute all this to any one cause would surely betray ignorance of human nature; but to withhold all praise from those who have been labouring "to send forth into every department of the Indian civil service, men who by their *lives*, at least, should do the work of evangelists," would be unpardonable injustice. We have in former pages noticed the excellent proofs of talent and piety given by * one of these labourers; and we now rejoice in an occasion of bringing another of them before the public, though it be only to notice a single sermon. It is obvious that early separation from friends, the first opening of the responsibilities of life, and the time which a voyage to India affords for meditation, are opportunities for improvement of no ordinary kind. Professor Walter has endeavoured to avail himself of this "convenient season," and to place a few words of exhortation in the hands of his young friends which might be profitable to them in the most momentous period of life. He has executed his task in a manner than which we know nothing more happy, more ingenious, or more worthy a Christian and a minister of Christ. He has brought the history of Joseph to bear with much truth and earnestness of application upon the circumstances of those for whom he felt responsibility, and has introduced a most comprehensive and interesting view of their duties as men and Christians. We fear that our extracts will not convey any just ideas of the talent and vigour which pervade the whole discourse. It will amply repay any one the trouble of a perusal. The preacher commences with an account of Joseph's sagacious measures to ascertain the temper of his brethren. His anxiety on the subject of his father, his skill in dealing with his brethren, and his determination in respect to Benjamin, afford occasion for much happy application. The following may be taken as instances:

Without passing through his previous sorrows, you may hope for a career resembling his in its happiest features. You are summoned to be the instruments of a government, which must seek for strength by deserving the appro-

* Review of Le Bas' Sermons.—See Christian Remembrancer, Vol. VIII. pp. 655, 713.

bation of its subjects; and which, therefore, expects its officers to save the weak from oppression, and like Joseph, to protect, by politic arrangements, an improvident population from famine. . . . And if, in that distant land, some one in your presence, a stranger to your deep interest in the name he utters, should speak of your father, from some recent knowledge of him; and of his having been, like Joseph's, exposed to trials endangering the exhaustion of his failing strength, with what swellings of heart will you also ask, *Is my father well? The old man of whom you spake. Is he yet alive?*

Do these thoughts occasion a painful anxiety? Learn from this story how to make an absent father happy. Pp. 9, 10.

And after some illustration :

Do these things; and I know not who shall forbid your gratifying a father's heart, by saying, in Joseph's words, to some friend returning home, *Ye shall tell my father of all my glory here, and of all that ye have seen.* P. 12.

We know not that it would be easy to enforce patriotism in a more impressive style, or to introduce the excellent summary of Christianity, which closes the discourse, with greater skill than in the following passage :

You must remember, that you are the sons of Britain. And that peculiarly forcible expression, our *mother* country, binds up within it every ardent, every kindly affection. . . .

And this feeling should make you consider in every part of your conduct, how it will affect the character of your country? Its heart-stirring influence should make all, and every one, ready to sacrifice the most valued private objects, to earn for our nation this glorious homage; that *when the ear of the Indian hears a Briton, it shall bless him; and when the eye sees him, it shall give witness to him; as the deliverer of the poor that crieth—whilst he breaks the jaws of wickedness, and plucketh the spoil out of her teeth.*

But as the domestic affections may lead to injustice, the love of our country is still more likely to hide, from the patriot's self, the guilt of ambition; unless this feeling also be chastened by the constant remembrance that there is another still, and a weightier claim for filial obedience and love—a claim which, if it was really felt, as well as confessed, would correct and sanctify every motive of action—that there is an Almighty and All-righteous Being who deigns to name Himself our Father.

They in whom pride is strong, and affection weak, are apt to look forward to their independence of an earthly parent's bounty, as removing his claim to influence their conduct. But there is no escape, for those who could wish it, from dependance on our heavenly Father's bounty. Pp. 15, 16.

Mr. Walter has made acknowledgments to Mr. Benson's Hulsean Lectures. The use to which he has himself put the history of Joseph, is in some respects a partial one, and he has referred them to that writer for a comprehensive view of the whole. We can assure his young friends that they will never regret availing themselves of this introduction to so luminous and judicious an author. They would find him a most valuable companion on their voyage.

MISCELLANEOUS.

DR. BRETSCHNEIDER AND MR. ROSE.

(Concluded from p. 644.)

HAVING dispatched the charge of *partiality*, Dr. Brétschneider next comes (pp. 12, 13,) to the head of *ignorance* and *confined views*; and two pages and a half are devoted to accusing me of believing that nothing is right except the thirty-nine articles, and of never having subjected my belief to any examination, nay, of thinking that religious belief ought not to be subjected to any. This latter charge rests on my having said that a minister of the Church 'must not think his own thoughts, but teach what the Church teaches.' The charge is rung on these words till one is quite weary. Whether Dr. B. misunderstands them wilfully or not, I know not; although their meaning is so plain, from the context, that I can hardly acquit him of wilful perversion. The case in a few words is this. The Rationalists do not think it dishonest to become ministers of a Church holding definite opinions, and to disbelieve and deny all its doctrines. I do. While I am a Minister of a given Church, holding given doctrines, I cannot in common honesty consider myself at liberty to teach any others. If I do, I violate my trust. But, say they, what will you do, if you come to *disbelieve* those doctrines? Surely there can be little difficulty in finding an answer to that question. I must either renounce the situation I hold, as I cannot discharge the conditions on which it was given to me, or I must renounce all pretensions to the character of an honest man. It is a most false and unjust charge to say that I wish to suppress inquiry into the evidences or the doctrines of Christianity. I have too deep a conviction of the truth of what the Church teaches, not to desire that full activity should prevail in every department of theological research. I do not indeed desire that men should begin with *assuming* the falsehood of much which is taught in the Church, and then exert all their ingenuity in getting rid of it. Let their inquiries be candid, and then let them be as wide as possible. If any one is led by those researches to disbelieve the doctrines of the Church, let him leave it, and not go on, like the Rationalists, to live under its shelter and deride its doctrines. If he will not voluntarily act like an honest man, let him be compelled to do so.

But, says Dr. B. (p. 15), "Mr. Rose confesses the great preeminence of the Germans in other branches of study, and yet he is foolish enough to expect that in theology they should stand still. Nay, he ascribes all their errors to their carrying their inquiries *too far*, as if any research could be too deep, &c. &c." The passage on which Dr. B. founds his last assertion is as follows in the original. The errors of most of the Germans "are owing to the perplexity arising from too deep consideration, from an unwillingness to rest on *obvious* causes, &c." The Translator of my Sermons has most dishonestly rendered the word *obvious* by *oberflächlich*, which signifies *superficial*; and has thus made me say that the Germans are unwilling 'to rest on superficial causes.' I say dishonestly, because the word *superficial* occurs *only* four lines lower, and is rendered also by *oberflächlich*; and I say *dishonestly*,

because I have already, in your journal (for Nov. 1826,) convicted this Translator of shameless dishonesty. Whether Dr. B. reads English or not, I cannot decide. He does not always quote the exact words of the translation; but still I am unwilling to consider him in the same light as my dishonest Translator. Yet he too, who has of course taken advantage, page after page, of my (apparently) saying that the Germans are unwilling to rest in *superficial* causes, has in those pages also taken *unfair* advantage of another expression in the same passage. I may perhaps allow that the phrase *too deep consideration* might be altered, so as to express my obvious meaning better; but Dr. B. could not fail to see *why* it was used. A Quarterly Reviewer had remarked, that Niebuhr had *not considered* certain points; and in reply to his remark I said, "German errors do not arise in general from *want of consideration*, but from *too deep consideration*, and from not resting on *obvious* causes." Whether that account of the Germans is *true*, I leave to others to judge; but it is at least *intelligible*, and it describes a state of mind not only intelligible, but constantly found in individuals. Enough however of this. Let Dr. B. enjoy all the advantage he can from mistranslation of my words and perversion of my meaning: this will not alter the case, nor does it serve as a defence of his opinions.—I go on to observe that his statement, as to the necessary influence of progress in *other* sciences on the state of theology, involves the whole matter in dispute. No one can doubt that progress in learning and real knowledge will throw much light on many dark places in theological study; but the question is *still* as it was, Does Christianity come *directly* from God; and if it does, are we to expect progress in that as in other things? Has God taught us what we are to believe, or are we to go on finding this out ourselves? If we are, Christianity is of course not a revelation. Now this is the view of the Rationalists, who will not allow the existence of a revelation, and so treat Christianity like a human science. When they have *proved* that this view is just, no objection can be offered to their proceedings,—but let them do that first. But, says my antagonist, (p. 16), "Mr. Rose really wishes to put a forcible stop to this progress of theology, and speaks of the absolute necessity of some check and restraint over the human mind in every religious society, and especially over its ministers." Then follow three pages of the inquisitor, and Galileo*, and civil punishments, and the certainty that neither the Reformation nor Christianity itself could ever have existed if my principles had been acted on. Let me console Dr. B. by assuring him, that by *check and restraint* I mean neither whips, nor racks, the fire, the sword, nor the dungeon; but simply, as I have stated elsewhere in the Sermons, and as he knows I have stated, *this one check*, that the Church should be able to say to those who disbelieve her doctrines, what they ought to say to themselves,

* It is curious that one of the organs of Liberalism in this country (the London Magazine) has proved very clearly this year, what most persons knew before, that Galileo was not persecuted at all. But what could induce a *Liberal* Journal to take the side of such odious animals as Priests, even if they happen to be in the right? The wonder may perhaps be diminished, when we remember that the persons defended are not Protestant, but Popish Priests, who at present are in an unnatural condition with the Liberals.

'Quit the ministry of a Church, the doctrines of which you hold to be false; be honest to the Church, to the people, and to yourself.' Such restraint, I take it, would not have operated unfavourably towards the Reformation, nor to any other *honest* cause.

Dr. B. then (p. 20) triumphs over me in three pages more for what he considers as a most extraordinary contradiction in two of my statements. In one place I have said that perhaps I should hardly have deemed it wise to bring forward such a mass of mischievous and evil opinions, had not a great part of them already been spread abroad in this country by Rosenmüller and Kühnöl. Just below I have said that I have not felt it necessary to offer anything in *refutation* of the Rationalist opinions, for that in nine instances out of ten their opinions have been expressed a thousand times in Deistical writers, and as often refuted.

Supposing this to be a contradiction, let me ask once more, What good does Dr. B. get to his cause by proving it so? There are distinct charges made against his friends for their opinions, and the very pages of the work which contain those opinions are given. He should either prove that the citations are wrong, or that the opinions are right. To prove that I have written carelessly can do him and them no possible good. But in good truth, is there either carelessness or contradiction in what I have said? In the *very next* sentence to that which he has quoted, the solution of this mighty enigma is given, as it has been half a dozen times before in the work. "The novelty of the Rationalists' opinions is the fact of their being now expressed by persons calling themselves believers, and holding high situations in a Christian Church." This is what I meant—simply, that is to say, that I might perhaps have hardly deemed it wise to bring forward as the opinions of men, in profession pious *Christians*, and holding high stations as Christian Teachers in Universities and Churches, positions fit only for infidels, but well adapted for the spirit of a *low* and *liberal* age. This is in fact so obvious, that nothing but prejudice could have perverted it.

Dr. B. in this part of his argument, (p. 22,) asks, though rather out of place, what possible good the restraint over opinion in our Church, of which I boast, has done? Is it not the fact, says he, that the Church of England is diminishing constantly, while Unitarian, Methodist, Quaker, and Independent communities daily increase? I *might* answer, that it is *not* the fact that the Church is now losing its numbers;—but supposing it were, I should still have an answer to Dr. B.'s question. Doubtless it is true that *separation* from the Church has taken place. Now such separation certainly could not happen in Germany: how should it? From what is a man to separate there? He may hear in the German Protestant Churches, even according to Dr. Bretschneider's own confessions, pure Naturalism, a sort of belief in Christianity, Socinianism, here and there orthodox doctrines, and even Mysticism. I teach Rationalist doctrines; my next neighbour preaches Supernaturalist opinions. He who does not like one, may easily go to the other, without quitting the Church. Indeed in quitting the Church what would he quit? Could he say, or could any one tell him? Why should a man give up, as not suiting him, what has been and may be put in any

shape he pleases? With us, on the contrary, the Church teaches definite opinions, be they right or wrong. Dr. Wegscheider could not in the English Church laugh at revelation; nor could Dr. Bretschneider ask in an English pulpit, who can find the words Trinity or Atonement in the New Testament? This then is the effect of the control over opinions in the Church of England. Countless thousands of Christians, who believe (right or wrong is not the question) certain doctrines, and consider them as pure and genuine Christianity, know that in the Church they shall hear those doctrines, and not be subject, as they would be in Germany, either to hear a variety of Christian, semi-Christian and demi-semi-Christian doctrines, or to hear no Christian doctrine at all; to hear practical theology reduced to mere expediency, on which certainly no difference of opinion can take place, and so to lose every thing which consoles and cheers the mortal, the frail and the penitent. This, I say, is the good which the control in the Church of England has done.

But next, (p. 22) Dr. B. decides that I am incapable of writing on the subject I have undertaken, because it is clear I do not know the difference between *religion* and *theology*, as I have spoken of the 'Protestant Religion in Germany,' when I should have said 'Protestant Theology.' I am not, I fear, as nice as I ought to be in the choice of words; but with due deference to Dr. B. I shall still beg to use such words as express my meaning, even though he should not understand them. I did *not* mean the *Theology* when I said the *Religion*. I meant to give an account of the state of Protestantism altogether, of the Church, the Theology, &c. &c. of the Protestants. And whether the word *Religion* is the best which could be chosen, I know not; but it is commonly used in the sense I have assigned to it. The next attack (p. 23) is on my ignorance of the relation of Reason and Revelation, and on my complaints that nothing is recognized which the Rationalists do not consider as agreeable with reason. Mr. Rose, says Dr. B., must allow that a man must examine to know whether Christianity is true, as he cannot know previous to examination which of the positive religions in the world he ought to respect. This is assuredly true, and I have said so; but Dr. B.'s complaint is, that I wish the examination to apply to the external and not the internal nature of the religion. This is true *only in part*. "Must I not," says Dr. B. "if any thing is offered to me as coming from God, inquire if it is worthy of him? Would Mr. Rose receive the doctrine that God does not govern the world, even if supported by any number of miracles?"—What is to be said of such a reasoner,—what answer to be given him? *Could* a falsehood be supported by a miracle? Dr. B. must have strange ideas of miracles, and of the omnipotence of God, if he thinks so. I presume that there is nothing very strange in my opinion that miracles are proofs, if they exist, of the truth of Christianity, and that therefore it is first of all advisable to ascertain whether there are any miraculous manifestations of divine power in favour of Christianity. The Rationalists reason differently. They desire us first to examine the doctrines of Christianity, and see whether they are such as recommend themselves to reason: if not, to reject them at once, or keep only such as do so: and as to the

miracles, as they would be of no use at all events, the moderate Rationalists take little or no account of them; the others exert all their learning and talents to explain them away. Dr. Bretschneider (p. 24) says indeed, in the regular phrase of the Socinian, that the Rationalists reject nothing but what is *contrary to reason*, not what is *beyond* it, and asserts that that principle is recognized by many writers among them. Words are easily used, but I appeal to their practice, and am quite contented to take the decision of any one at all acquainted with their works.

But Dr. B. thinks (p. 25) that I confound reason with self-will, (the mistake, let him be assured, is not on *my* side,) and complains bitterly of my saying that the German Churches "boast of it as their very highest privilege, and the very essence of a Protestant Church, that its opinions should constantly change;" and of my citing, in proof of this position, the words of Schröckh, who says that "our divines recognize the necessity of inquiring, correcting, and ameliorating their belief as often as any new views require it." Now this, says Dr. B., is a great perversion of Schröckh's meaning; for he is not speaking of Religion or Christianity itself, or the divine contents of the Bible, but of the theological system of the Church. And Church doctrines, he says, are in all Churches only a public exposition on the part of a certain number of Christians, how they understand the biblical doctrines, and what they hold to be such. This, I confess, is beyond me, if intended as a proof that I have quoted unfairly, or misunderstood Schröckh. I certainly understood that by the word *belief*, he meant the view of the biblical doctrines entertained and professed by the divines of whom he spoke, and I have quoted his words under that impression; but if Dr. B. prefers his own exposition, let us take it by all means. "The German divines then," according to that exposition, "recognize the necessity of inquiring, correcting, and ameliorating their *view of biblical doctrines* as often as any new notions require it." This is exactly what I accused them of doing. To-day they may believe in the Trinity, to-morrow they may be Arians, the third day Socinians, in each case professing to rely on the Bible. Is this desirable or not? Can this be right or not? But farther, says Dr. B., this is no new matter, for the Reformers claimed the same right, and expressly said, that they looked on symbolical writings only as historical testimonies how the teachers of the Church at particular times understood and explained Scripture. And to prove this he gives (p. 28) a very long quotation from the Formula Concordiæ, saying,—what does the reader think?—"that Creeds, &c. have not the *auctoritas judicis* which is due to Scripture alone, but only give a testimony for our religion, and explain it, and show how at each period the Scripture, in controverted points, was understood and explained by the then Doctors of the Church"! In good truth, Dr. Bretschneider is a marvellous logician! This, he maintains, is a claim on the part of the Reformers to exactly the same right as Schröckh claims for modern divines, viz. that of inquiring into the theological system of the Church. The Reformers say, for example, 'The Nicene Creed recognizes the Divinity of our Lord. We do not believe this point of faith on the authority of the Nicene Creed, but on that of Scripture; but we appeal

to the Nicene Creed to show that its authors understood Scripture as we do.' And this, it seems, means that it is very right and reasonable to adopt Luther's Catechism to-day, and the Racovian to-morrow! I confess I am unable to comprehend this ratiocination: and what follows does no great credit to my Critic's understanding. "Mr. Rose," says he, (p. 29) "confounds Church systems of doctrine and Biblical doctrines, which are very different things. Let Mr. Rose shew us a single place in the Old or New Testament where the words Trinity,* persons in the Godhead, Atonement, Predestination, Original Sin, &c., or a single place where it is said, The Son is the second person in the Trinity, the Spirit the third, the Father the first, &c., or, The Son has atoned for sins, or, Man has through Adam's fall lost the use of his reason and free-will. All these things are only the Church system on particular expressions of Scripture, and explanations how the Church expounds the Bible, and what consequences it draws from certain expressions." Be it so. And what does Dr. B.'s logic prove? Simply that certain technical expressions, used for convenience sake, are not found in the Bible, and that doctrines, some of which are to be found in every page of the New Testament, are not put there in a certain form, approved by Dr. Bretschneider! His confusion indeed on the matter of *belief* in points of faith is beyond description. He thinks that if a technical word is used to describe certain assertions supposed to be in Scripture, and he can show that the technical word is not used in Scripture, the doctrine which it represents cannot be there; and that if I sum up the scattered statements of Scripture in two or three clear but formal propositions, these propositions are mere Church doctrines. Of course I may or may not be right in my view of the doctrine of Scripture; but to prove me wrong it is not sufficient to show that my technical word or my proposition is not in Scripture, but that they are *erroneous* substitutes for what is.

However, Dr. B. (p. 31) soon leaves this part of the subject, to show that I do not understand the origin of the English Church, because I say that our Reformers did not pretend to discover new views, but to return to the old ones held by the Apostles and early Fathers of the Church. I have forgotten, he says, that the English Church was reformed because Henry VIII. wished to get rid of his wife! Poor Dr. Bretschneider! and, poor Rationalists!—But the appeal to the Fathers is a mortal sin in his eyes; and he accuses (p. 32) not me only, but the whole Church of England in early times, of considering the Fathers of the first century as a sort of second Bible; and he is quite sure that I have neither read the Fathers, nor can I know anything about them, when I thus appeal to them; for—mark, reader, this fresh specimen of Dr. Bretschneider's logic, and his delicate compliment to me,—they are full of absurd opinions and errors! And he very wisely devotes four or five pages to show that Barnabas says that Christ chose the worst men for his disciples;—that Hermas

* If the German Rationalists supply the English Socinians with a little learning, the Unitarians, it seems, repay them with a few arguments in defence of their common views. This argument is a favourite piece of folly on the part of the Unitarians. I remember a cobbler of that persuasion at Brighton sticking up a placard in his window, offering a reward to any one who would find the word Trinity in the Bible.

promises revelations to those that fast;—that the Fathers of the three first centuries adopted the allegorical style of interpretation, and other absurdities, &c.—and then triumphantly asks, Does Mr. Rose agree with the Fathers in all these follies? His ingenious argument amounts to this:—You recommend our referring to the Fathers as witnesses to matters of fact. The Fathers talk a great deal of nonsense. If you had read them and known this, you would not have so referred to them. Therefore you have never read them! What is one to say, I must again ask, to such a reasoner? Simply, I think, to beg that he will try at least to understand the passage which he has quoted from the Formula Concordiæ, and in which the German Reformers state in what light they use early creeds and writings—namely, as *witnesses*. If I were to dispute with Dr. Bretschneider, for example, on the Divinity of our Lord, and he denied my interpretation of Scripture, is it not competent to me to say, ‘the early Christian writers understood Scripture as I do,’ without becoming responsible for their blunders? Are these Dr. Bretschneider’s notions of the study of history?—He concludes his section on the Fathers with a gross misconception of my meaning. Having recommended an appeal to the writings of the early Fathers as *witnesses*, I say,

This then is the state of things on the hypothesis of a Divine Revelation; truth was as clearly revealed at the outset of Christianity, as it ever was intended to be known; its record is in Scripture; and if doubt as to the meaning of Scripture with respect to doctrine occurs, we can appeal to witnesses competent from the time when they lived, and the knowledge they must have enjoyed to remove those doubts entirely. Where then is earthly philosophy? It is excluded. There is no scope under such a system for its discoveries, &c.

This, Dr. Bretschneider (*not* the Translator) makes (p. 39) into a statement, that “in the first Church there was no room for philosophy;” and then goes on to shew that all the early Fathers attempted to apply the philosophy of the day to Christianity! He ought at least to be contented with my Translator’s dishonesty, and not to add perversions of his own.

In the course of my work, I have stated that Semler and many of the Rationalists expunge large portions of Scripture from the canon, to which Dr. B. answers, (p. 40) that the same was done in the early centuries. I never complained of Semler for ejecting any portion of Scripture from the canon, but *for doing so on bad grounds*. Unless *he thought a writing useful*, he said it could not be divine, and then he wished it ejected. What answer to this is it to say, that in the beginning of the fifth century, certain of the Epistles and the Revelation were reckoned of dubious authenticity?

• It will hardly be believed that Dr. Bretschneider, who *does* profess to have read the Fathers, gives the result of his study as follows:—“The Fathers of the three first centuries knew nothing of the doctrine of the Trinity, of original sin, of men’s inability to do what is right, of the satisfaction of Christ! They had no *developed idea* of the reconciling efficacy of the death of Christ, and considered baptism as the sacrament in which only *previous sins* were forgiven, while man *himself* was to atone for *subsequent ones*, held various opinions as to the origin of evil, and had an infinity of superstitions as to demons, angels, the millennium, &c. Such are the witnesses to whom Mr. Rose appeals as the best interpreters of a Divine Revelation, and of the meaning of the Bible.” Such are the views of a person defending a party which professes to read without prejudice, and to judge with impartiality.

Next, (p. 41,) because I do not think the Rationalists' idea of correcting and perfecting Christianity a very wise one, I am told that there was something very similar in the three first centuries when a great difference was made between the faith of the intellectual and that of the vulgar! When I complain that the Rationalists reject miracles, I am told (p. 42) that Luther talked of them as only fit for the ignorant and vulgar, as apples and pears are for children; and that Quenstedt, Calov, and others,* whom I praise, said that miracles require only *fides humana*, while the true miracles, the inward workings of Christianity on the heart, require a *fides divina*! When I complain of the indifference to religion in Germany, (which Dr. B. does not deny,—indeed he could not, as he wrote a book on the subject himself,—but which he says is dying away,) I am told that Origen complains of the same thing in his own times; whence, by some singular process of reasoning, Dr. B. concludes that the present indifference in Germany does not proceed from the Rationalist doctrines, and that I am therefore very much in the wrong, and the Rationalists very much in the right! After settling this much to his own satisfaction, (I may add with great truth, and to mine also,) he proceeds to prove (p. 45 and following), that not only am I foolish and ignorant in the general, but especially ignorant of German theology. To speak seriously, I had hoped from a person like Dr. B. some corrections, in this part of his work, of such errors as very probably might have found their way into a work like mine. I should readily have received, nay, I should have been thankful for such corrections. I was aware that I had taken all the means in my power to gain information, and all possible diligence to represent every thing fairly, but still, as I have said before, a foreigner is always liable to fall into errors in going into so extensive a subject. Let us see then what Dr. B. charges as the extent of mine. First, he says, that I have thrown all the opinions differing from the orthodox ones together, when in fact there are four distinct sets of such opinions. Now the fact is, that I carefully and distinctly state (p. 70), that I do not seek to do more than indicate the general tendency of the sentiments of the Rationalists, and that the *full extent* of the opinions I complain of is not held by *all* the divines of whom I speak! By what right then does Dr. B. bring this unjust accusation against me? I might ask, with equal truth, whether there is any real foundation for his formal classification,—whether almost all the Rationalists (I except perhaps one or two fanatics) did not set out from the same *principles*, and travel along the same road, the only difference between them being that some went a little farther and some stooped short.

* Dr. B. obviously does gross injustice to these persons, when he says, from these declarations, that they thought the miracles only intended for the contemporaries of Christ. They neither said nor thought so. Their distinction as to the two kinds of faith is perfectly intelligible. No one ever thought the miracles more than external proofs of the truth. They are not the practical amenders of the heart, nor as such intended to be the *highest* objects of faith. With respect to Luther, every allowance is to be made for careless expressions in his works. A warm temper, haste, persecution, and slander, will excuse many improprieties of phrase. I have not Luther's works at hand, so as to know whether he is fairly represented in this quotation.

Wegscheider, in speaking of Rationalism and Rationalists, § 9, 10, 11, 12, makes no formal division, but, like myself, treats the Rationalists as guided by one principle, but "*vario modo recedentes*" from Supernaturalism. And in a MS. account of the Neologist school, lately put into my hands, drawn up by a Socinian of considerable abilities and learning, (resident for some time at Göttingen) the following observation occurs:—"All did not go equally far: there was a distinction made of Rationalists, and Naturalists, which appear however to me degrees only of the same thing." However, I am quite willing to give my readers the benefit of Dr. B.'s classification, begging them to observe that he *omits* all notice of the most prominent writers in his classes, and begging them also to observe the statements made as to the condition of German theology since 1750, by one of the Rationalizing divines.

The *first* class (p. 48), says Dr. B. considered Revelation as a superstition, and Jesus either as an enthusiast or a deceiver. To this class belong Wunsch and Paalzow, but *no divine*. I have myself said (p. 80), that *few* writers attacked our Saviour's character; but, be it remembered, that I have cited books, where he was treated at all events as an enthusiast, and that Bahrdt himself, originally a divine, goes farther still.

The second class does not allow that there was any *divine* operation as to Christianity in *any* way, and refers the origin of Christianity to mere natural causes. They make the life of Christ a romance, and him a member of secret associations, and consider the Scriptures as only human writings, in which the word of God is not to be found. To this class belong Bahrdt, Reimarus, and Venturini, (the two last *not* divines) and perhaps Brennecke.

The third class comprises the persons usually called Rationalists. They acknowledge, in Christianity, an institution divine, beneficent, and for the good of the world, and Jesus as a messenger of God, and they think that in Scripture is found a true and eternal word of God,—only they deny *any supernatural and miraculous* working of God, and make the object of Christianity to be the introduction of religion into the world, its preservation and extension, and they distinguish between what is essential and non-essential in Christianity, between what is local and temporal, and what is universal. That is to say, they allow that there is good in Christianity—that all that is good comes from God—and therefore that Christianity comes from God; but miracles, inspiration, every thing *immediately* coming from God, they wholly disbelieve. Among this class, Mr. B. reckons Kant, Steinbart, Krug, as philosophers; and as divines, W. A. Teller, Löffler, Thiess, Henke, J. E. C. Schmidt, De Wette, Paulus, Wegscheider, and Röhr.

Last of all comes the fourth class, which goes a little higher, and (as Dr. B. says) considers the Bible and Christianity as a divine revelation in a higher sense than the Rationalists; assumes a revealing operation of God distinguishable from his common Providence, carefully distinguishes the periods of this divine direction, founds the Divinity of Christianity more on its internal evidence than on miracles, but espe-

cially separates Church-belief* from the doctrines of Scripture, reforms it according to the sentiments of the Divine Word, and requires that Reason should try Revelation, and that Revelation should contain nothing *against*, though it may well have much *above* reason. Döderlein, Morus, Reinhard, and Ammon, Schott, Niemeyer, Bretschneider and others do, belong to this class.—Such is Dr. Bretschneider's view of things in Germany. First let me observe again, not only that I have stated the existence of differences generally, but that I have in some cases actually pointed out what Dr. B. has done. For example, I have stated that Döderlein (though not always quite consistent) held higher notions as to Scripture than many others. But passing this over, let me ask whether Dr. B.'s statement in any degree shakes mine. Nay, let me ask whether his statement is in any degree a fair one. The impression he wishes to convey is, that only a *few* of the theological writers in Germany have been violent, while the larger class has held the mild opinions which he professes to hold himself. To both these points I have a little to say. Let any one refer, not to my work, but to Winer's *Handbuch*, to Enslin's *Bibliotheca*, or I might say to any tolerable German Catalogue; let him remark who are the most voluminous among the theological writers, and then let him ask how it is that in Dr. B.'s studied and formal enumeration nine-tenths of these are omitted. What Dr. B.'s motives for omitting them might be, I have no right to say; but this I will state without fear of contradiction, that had he noticed them he must have altered his statements. What could Dr. B. say—to select a few out of many—of Bauer, and Dathe, and Vater, and Gabler, and Augusti, and Eckermann, and Tieftrunk, and the early writings of Kaiser, De Wette, and others? If he will meet me on this ground, if he will prove that the authors I have referred to, and many others whom I have passed over, are not *violent Rationalists*, he will indeed benefit his cause. But on this material point he is silent, wholly silent. He insinuates that I have exaggerated the numbers, and distorted the opinions of the Rationalists, and then he drops all mention of the majority of these writers, of the most voluminous and the most violent. But, farther than this, he is anxious to have it believed that his own opinions, which he states are the prevalent ones, are of a different order from those of Wegscheider and the more violent writers. Why does he not tell us what his opinions are? He classes himself with Ammon; and it is not very difficult to tell what that writer's opinions *were*.† Let any person refer, for

* This perpetual confusion is most extraordinary. Church-belief, as Dr. B. calls it, is a setting forth of Scripture doctrines, as the composer of the form believes them to exist in Scripture. They may be rightly or wrongly set forth, but they still profess to be a mere *setting forth* of Scripture doctrines. Dr. B. says, he and his party adhere to Scripture. If they are asked, Do you then believe that Christ is said to be God in Scripture? he must answer either yes or no; and, as soon as he has done so, he too is a setter forth of Scripture doctrines.

† What they *are*, it may not be easy to determine. I certainly think, as I stated, that he has altered his tone in his later writings; so said the writer I referred to, in the *Archives du Christianisme*, and so says another, even more strongly, in the *Number for November, 1824*;—nor should I fear to undertake the proof of my position. But I understand that Ammon denies the existence of any alteration in his views. There cannot then be any thing unjust in referring to any of his writings.

example, to the citations I have made from his writings, and say what they think of his Christianity. Let them, while they have Dr. B.'s declaration, that Ammon, like himself, considers Scripture as a revelation in a higher sense than other Rationalists do, fresh in their mind, read the following additional extract from Ammon's Preface to the 5th Edition of Ernesti's Institutio :

It is easy to understand that pious and good men, who refer all events to God, would write especially of the commencement of a new religion, so as to have the will, works, and decrees of the Deity perpetually before them; an observation, the truth of which every page of the New Testament attests. In explaining these narrations, it is the duty of an interpreter not only to translate the words of the writer, but to give the clear sense of what he says, to refer effects to their causes, confine events by proper laws,* and by this strong mark distinguish traditions from narrations, and dreams from facts. It is not sufficient to remark, on Matt. iii. 17, that a voice was sent from heaven at the baptism of Jesus. "Adde potius e loco parallelo, Joh. xii. 29. *βροντὴν γεγενῆσθαι*, &c. de liquido, cui suam quivis sententiam, seu oraculo divino, substernere solebat." So, on Acts ix. 4, where it is said that Paul talked with Jesus from the clouds, a good interpreter will appeal to a place of clearly similar meaning, xxii. 17, where it is plainly said, "that the Apostle, being in an ecstasy, spoke with Jesus." If this right is denied us in explaining Scripture, why do we try to explain it? why not suffer every one in reading Scripture to be wise or foolish as he will? why do we not leave it to any one to fill it with figments, allegories, and other fanatical opinions?

Need I add any more on this point?

But Dr. B. follows these remarks with another of great truth in itself, but not applicable here. He says that it is not fair to judge of an age by the opinions that pass through it, but by those which it finally adopts and adheres to. And he adds (p. 51), that there are four classes of opinions which have been presented to the German public. (1.) Suppositions and hypotheses of learned men, attacked as soon as published, and since forgotten: for example, those of the writer of *Horus*, Bahrdt, Venturini, Reimar, Eck, Brennecke, &c. with many of Semler. (2.) Hypotheses which gained for a time a good deal of applause and currency, but were still much opposed, and are either now given up, or only held by few: as, for example, the *moral* interpretation of Scripture, (he means Kant's,) the explaining it in a modern sense, the theory of accommodation in its greater extent, the natural explanation of miracles, &c. (3.) Views which have gained reception, but only with the smaller part of theologians: as the peculiar system of *Rationalism*, as set forth by Röhr and Wegscheider; and (4.) Views such as are held by himself, (and described above,) and, as he says, by the greater part of the *Clergy and Laity*. These alone have, according to Bretschneider, found any resting-place in public opinion, and of these, therefore, alone ought I to have spoken. Now this inference I deny altogether. For the last thirty or forty years, by his own confession, all sorts of wild and absurd opinions have been openly taught by very many writers of credit, and in the German Protestant Churches some of them are still retained; while in other quarters, a less violent but still most material declination from the ancient belief of the Lutheran and Calvinist

* The Latin words are *eventa legibus idoneis alligat*, which may be, *confine events to proper laws*; but Ammon's Latin is fearfully bad, as well as Wegscheider's.

Churches has prevailed. That there may be a tendency in both parties to relinquish the more obnoxious part of their opinions,—that is to say, that a fresh change of views may have taken place, I am not concerned to deny. Now it is all this precisely which I have stated; it is this which appeared to me to present a most striking and instructive lesson to us. What indeed can be more striking than to see the Ministers of a Church, Professors of Divinity, &c. &c., throwing about, as if in sport, opinions, either subversive entirely of Christianity, or reducing it to mere Socinianism, and setting at defiance the Church to which they belong? Why it is unfair and improper to state what has been thus going on, I am at a loss to understand. It may be perfectly true that the most violent opinions are declining. What is violent seldom lasts; and I have too firm a reliance on God's providential care for his Church, to believe that he will not find a remedy for this mischief. But it is not the less true that the mischief *has* existed, and it is not the less advisable to inquire into its cause, and profit by the lesson which the inquiry gives.

Last of all, Dr. B. (p. 54) attacks the sources from which he is pleased to think I have derived my information. I happened in my Preface to mention as *convenient* books, a slight sketch by Tittman, a work of Bahrdt's, and Wegscheider's well-known volume; and I added, that as I could not get in this country some of the *OLDER* works 'necessary for illustrating the *growth and progress*' of these opinions, I had FOR THEM (not for any others) referred to Ernesti's Theological Review. Dr. B. assumes very artfully, that these are my *only* written sources of information, and then he pronounces that Tittman's work is only a short *imperfect* account of a part of the subject. I never said it was more; nay, I mentioned that it was not well thought of, but that it was convenient as a compendium. But "Ernesti's book is dreadfully old, and it is quite absurd to refer to it!" Why, in the name of wonder? Was Ernesti not learned and not candid? Did he not represent fairly the opinions of the writers he reviewed in *his own day*? I have appealed to him for nothing else.—Then "Bahrdt's work is insignificant and long forgotten." Be it so. I have no doubt that the Rationalists wish it forgotten; but it is still, as I said, very convenient, for it is a systematic exposition of the Lutheran faith, with short notes below, stating the new opinions, so that reference can be made to any subject at once.' And the opinions briefly stated by Bahrdt are those of many of the Rationalists, repeated a thousand times in various works.—Are such books, asks Dr. B., sufficient to give a view of the progress and the present state of Rationalism? Certainly not; and he cannot but be aware that I never pretended they were, but that in the notes I have referred to a *vast number* of authors for this purpose. Such an artifice is not worthy a person of Dr. B.'s reputation.—He goes on to state that in his opinion I have derived most of my knowledge from certain friends of mine, Anti-Rationalists, in Germany: and he subsequently alludes to *one*. Nay, one of the Journals on his side of the question designates Professor Tholuck in particular as my informant. Now I beg to say that I am not in any way acquainted with that gentleman, and never received the slightest communication from him. But I beg to make a still stronger statement, namely, that I re-

celved no assistance whatever from any friend, German or English, beyond that *actually stated* in the notes. As Dr. B. shamefully misrepresents that assistance, let us see to what it amounts. In pp. 115 and 117, I mention that "my knowledge as to the oath on going into orders was derived from Germans on whom I could depend." It was so. I derived that information from a young Clergyman of the highest character, and a Layman of exalted learning, who has long paid especial attention to liturgical questions; both of whom I met *out of Germany*. But of their private opinions on religion I know nothing, and I should have offended against the decency of private intercourse if I had presumed to inquire. The friend mentioned p. 161, is an English gentleman; and the persons referred to lower in that page, and in p. 162, were all *Laymen*, who gave me no *opinions* of their own, but merely spoke to *facts* which they had themselves known when studying in the Gymnasia. The information as to the incomes of the Clergy in the north of Germany, in p. 185, came from some English friends long resident at Dantzic; and, finally, the friends spoken of in p. 166, were English friends. All farther assistance I beg entirely and positively to disclaim; so that all Dr. B.'s long dissertation, and his hope that my German friend, who has given me such a black picture of German theology, may see his answer to me, has been written in vain. Some part of it is indeed ridiculous in other respects. He says I have a very absurd *correspondent* in Germany, because I express, in p. 182, "my sincere pleasure in knowing that in Germany a better order of things may be expected. Some of the Rationalists have openly retracted—some are silent—the system is on the decline—and the new appointments to the theological chairs are made from a better class of thinkers and scholars." What made him think of a correspondent, I know not. I was only repeating what I had stated elsewhere, on the authority of *printed documents*. And on the authority of those documents I beg to ask Dr. B., who says that no one knows anything of all this in Germany, whether he means to deny, for example, that Kaiser has retracted?—that De Wette has retracted? Does Dr. B. indeed know nothing of this? If that is true, I, at least, am not answerable for his ignorance of what others know. But does he not know that there is a determination in the Governments to discourage the Rationalists, and appoint persons of different opinions to situations in the Universities and elsewhere? Does he indeed know nothing, for example, of an ordonnance of the Grand Duke of Baden against the Rationalists? Most assuredly he does. Even within the last few months, he knows of a contest with regard to this very Professor Tholuck, who has been seated in a fresh Professorship, to the great discomfiture of the Rationalists.

But I have now a more serious matter to discuss with Dr. Bretschneider. I have said (p. 83) that "I assert, on the faith of public and recorded as well as private testimonies, that these doctrines were publicly taught from the pulpit.* Nay, I have not seen any contradiction to this from any of the party themselves, except as to the generality of the usage.

* Dr. B. quotes this—"brought forward from the pulpit and the professor's chair." The last clause is an addition of his own. It is of no consequence—but it is as well in a *direct* quotation to quote only what you find.

They allow its frequency, &c." Dr. B. says, that no doubt these doctrines were taught in the lecture-room, but (p. 59) that it is *untrue* that they were taught in the *pulpit*. Now in the year 1822, though he has forgotten it, he himself published a book, (*Ueber die Unkirchlichkeit dieser Zeit*), in the 49th and 50th pages of which he *admits* the fact which he now denies. He states there that the change of religious opinions had great influence *on the sermons*, the books of religious instruction published by the *Clergy for the young* and for the people, and that *many* preachers used these means to alter the people's opinions on religion. Within sixty years, says he, the sermons have altered very much, and in *contents, tone, and form*, have followed the spirit of the age! This needs *no* comment, or I could give a very ample one. Want of truth, no doubt there is, but whether with me or not, others may judge! After this specimen, I need hardly reply to his angry comment on my saying that the neological doctrines were taught in the Gymnasia, and that the miracles were there spoken of with contempt. He says that I cannot prove this to be *generally* true, and I have myself said that my information was, of course, private. But I may observe that he himself allows that the change in opinions had great effect on the religious instruction given by the Clergy to the *young*, and I can only repeat what I have said, that from testimonies I cannot doubt, it was common for these doctrines to be taught both in the Gymnasia and in the preparation for confirmation. Dr. B. is very eloquent in his anger against me for this charge, but he must remember that he only brings assertion against assertion. I cannot, too, but remark in what a situation he himself places the Rationalists. If they did *not* teach the opinions they believed, what did they teach? Does he mean, that in their instructions to the young (where they could not evade the point, as they might in the pulpit, by preaching morality founded on expediency,) they taught what they did not believe? Such is indeed the alternative into which their persisting to remain in a situation for which their opinions unfitted them, necessarily reduced them. They must have been compelled either to enforce what they considered as falsehood, or to do what Dr. B. allows would have been dreadful, to impress opinions on the young, the poor, and the ignorant, which in them, at least, would most probably destroy every vestige of religion, and therefore of morality.

Since these remarks went to the printer, I have received a very polite letter from the Rev. Mr. Evanson, informing me of his intention to publish a translation of Dr. Bretschneider's pamphlet, which he considers as evasive as I do. I rejoice very much at this; indeed I was only prevented from doing what he has undertaken, by an unwillingness to expend either time or money—two very scarce articles—on Dr. B.'s work. I trust that all, who are interested in the matter, will read Mr. Evanson's translation, that they may see the nature of the reply made to my accusations. They will, I trust, see that I have not neglected any of Dr. B.'s remarks. The task of examining them has been anything but pleasant; for it has consisted, not in defending my principles, but in correcting the errors, and complaining of the evasions and perversions of my adversary. Yet it will not, I

think, be labour entirely thrown away. On the one hand, the miserable defence which Dr. B. has offered for the Rationalists, is the best proof of the state of their cause; on the other, I feel that I may in future be fairly released from the necessity of noticing any attacks from Dr. Bretschneider. It cannot be required that I should enter into farther controversy with a writer, who, instead of a frank and open defence, meets me with mere special pleading, and who neglects or is ignorant of the common laws of courtesy.

HUGH JAMES ROSE.

PECULIARS, OR EXEMPT JURISDICTIONS.

"THESE," says Ayliffe, in his *Parergon Juris*, "are called exempt jurisdictions, not because they are under no Ordinary, but because they are not under the Ordinary of the diocese, but have one of their own." There are different sorts of peculiars, and they have different rights belonging to them, which must be regulated either by the nature of the peculiar itself, or by ancient usage. There are some more highly exempt than others, *i.e.* the Royal Peculiars; which were anciently exempt from the jurisdiction not only of the Diocesan, but of the Archbishop also, and which were immediately subordinate to the See of Rome. By the 25 Hen. VIII. c. 19, these were placed immediately under the jurisdiction of the Crown; and all appeals from them lie directly to His Majesty in the High Court of Delegates.

But the more common sort of peculiars are those in which the Bishop has no concurrency of jurisdiction, and are exempt from his visitation. These have their appeals directly to the Archbishop, and not to the Diocesan within the circle of whose diocese they are locally situated. There is a third description of peculiars which are still subject to the Bishop's visitation; and, being so, are still liable to his superintendence and jurisdiction. Wood in his *Institute* mentions these. He says, "These the Bishop visits at his first and at his triennial visitations." Here the appeal lies from the peculiar to the diocesan: but the right of appeal and the right of visitation seem almost necessarily to go together. And Lord Chief Justice Holt said "that there were three sorts of peculiars; the first Royal peculiars, where the appeal is directed to the King; the second, peculiars having exempt jurisdiction, such as that of a Dean and Chapter; and the third, where the jurisdiction is not exempt, but under the controul of the diocesan."—3 *Phill. Rep.* 246.

ON WAR.

MR. EDITOR.—No man of feeling can help deeply regretting that complication of human misery, which is justly represented in your number for August last, as the ordinary result of war. And for one, I rejoice in the attempt thus made to expose the emptiness of military glory, and the cruelty on which it is necessarily founded. But the writer of the article to which I refer, appears to me to have overstated the argumēt; and I believe there is no more certain method than this, of setting against us those classes of mankind which we wish to convince. Our Church has expressly stated, in her 27th Article, that it is lawful for Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars. Our Divines

are, I believe, pretty generally agreed that this lawfulness may be proved by most certain warrants of Holy Writ. Can we then consistently maintain, that "so long as war prevails at all in the world, there never can be true humanity among men, or true charity among Christians?" I had rather admit, that the profession of arms, even with the implied blind obedience to the judgment of others, as to the occasion and objects of using them, is lawful; though, I would contend as strongly as any one, that it is far, very far from expedient.

To prove this latter point, all the quotations your correspondent has brought forward, strongly tend; for how indeed can the mind, which is familiarized with such scenes of horror, escape being very violently tempted to a cruel and unnatural disregard of human life, and to a thirst for this world's distinction at the price of human suffering? But there are considerations still more effectual to convince a serious and reflecting mind of the risk to which this profession exposes its members. I would urge, especially, the frequent occasions of Sabbath breaking; the certainty that not a single Sabbath can be wholly devoted to purposes for which the day is hallowed; and the probability that many a Sabbath may be defiled by the active performance of professional duties. I would ask, too, any man who has ever thought seriously of another world, and of his own unfitness to appear in the presence of an Almighty Being,—I would ask, Will you devote yourself to a profession, which in its very nature especially exposes you to violent and sudden death? How difficult must it be in the hour of battle, when all around are animated and eager,—when the mind is intent on success, and that success the destruction of human life;—how difficult, when the fatal bullet checks the aspiring flight of this world's hopes, for the soul in an instant to compose itself in prayer, and to assume that state of penitence and faith in which alone a Christian is fit for death! I say not it is impossible; if it were, I cannot think that war would have been permitted to a Christian. But I am sure that it must be found extremely difficult; and the apprehension of this difficulty ought, I think, to weigh much with those who study to make their whole life a preparation for the hour of death.

I conclude, therefore, that the profession of war is one which may be lawfully undertaken; but which will, more perhaps than any other, endanger a man's Christian state, unless undertaken with serious preparation of mind. I would have those who enter upon it consider well the difficulties which beset their path, and provide against them to the uttermost of their power. The justice or injustice of the cause to be contended for, lies on the conscience of those by whom war is undertaken. But he who executes their orders, will have but an indifferent account to give hereafter of his actions, unless he diligently takes every opportunity of improving himself, and all with whom he is associated, in the duties for which he is mainly sent into the world. The evil tendency of his profession must not be considered as an excuse for deficiency, but as a warning against iniquity, and a spur to exertion. The mischief to which he sees it lead, must inspire his heart with diligence for his own sake, and a lively regard for the good of others: if he enjoy less of rest and quiet on the Sabbath,

he must be the more earnest in his prayers and studies on the remainder of the week; if he apprehend the probability of sudden death, he must be the more careful to be always prepared for it. In short, the more dangerous is his secular employment, he must be the more diligent in his Christian calling, and be emulous of that heavenly alchemy which in every case turns evil into good, and from the faults of the wretchedness of man derives illustration of the glory of God.

C. G.

PARAPHRASE OF PSALM VIII.

1.
How excellent, O LORD! thy Name,
Supreme and everlasting King!
Thee angels praise; thy boundless fame
Man's feeble tongue shall strive to sing;
For thou art GOD, the GOD alone,
Whose sceptre men and angels own.

2.
Above the heavens thy glories shine;
Around thee brightest Seraphim
Thy height immense, thy power divine,
With glad acclaim enraptured hymn,
But half thy praises ne'er can tell,
Though loud and full their voices swell.

3.
But, HOLY FATHER! infinite
In love no less than majesty,
To infant lips thou gav'st the might,—
(O condescension worthy thee!)
To infant lips thou didst impart
The strength to bless thee from the heart.

4.
Full many a spirit from Hell's profound,
Let loose to work the avenger's will,
In that sweet, artless, lisping sound,
Hears thy dread voice command,—“Be still!”
Then flees amain the Sun's blest light,
To seek the depths of endless night.

5.
Thou mad'st at the spacious vault on high,
And thou, in gorgeous wide display,
Spangled with stars the deep blue sky,
And bidd'st the Moon a milder day
Diffuse, what time the flaming Sun
With giant speed his course hath run.

6.
O what is man, corruption's heir!
To him no debt from thee is due;
Still thy never-failing care
And eyes of grace his paths pursue;
With him thy mercies aye endure
Which flow so plenteous and so pure.

7.
A little lower than the crowd
That fill the courts of bliss above
With hallelujahs sweet and loud,
That spring from happiness and love;
A little lower in thy plan,
CREATOR wise, thou madest man.

8.
A crown of glory he shall wear,
His brow resplendent wreaths shall bind;
He through the heavens shall rise, and there
His final destination find.
O what is man, CREATOR great,
That him such honours should await?

9.
Meanwhile with lenient sway, on earth
Thou bidd'st him rule, and to his care
Committ'st the things of lowlier birth,
The sturdy beasts, the fowls of air,
And tenants of the stormy sea,
That cleave the waters vast and free.

10.
How excellent, O LORD! thy Name,
Supreme and everlasting King!
Thee angels praise; thy boundless fame
Man's feeble tongue shall strive to sing;
For thou art GOD, the GOD alone,
Whose sceptre men and angels own.

G. W. B.

ON THE COMPOSITION AND DELIVERY OF SERMONS.

THE preaching of written discourses has many advantages; and they are so obvious, that I do not think it necessary to take up your time in enlarging upon them. But there is one advantage of preaching without notes, which it would be well if you could transfer to the habit of preaching with them. I mean the advantage of using language easy to be understood.

In written language, even where there is a desire to be perfectly intelligible, there is too often, from the great elevation of style, from the inverted collocation of words, and from the length and complexity of sentences, a degree of obscurity, which renders the sense doubtful to plain unlettered persons, and sometimes places it entirely out of the reach of their minds.

I therefore strongly recommend it to you to use plain language, (I do not mean, as you will suppose, low or vulgarly familiar language,) with as little inversion and involution as possible, and without any mixture of what the people call hard words,—words derived from other tongues, and not in ordinary use: for though these may be proper, in productions where elegance or loftiness of style are expected and required, they are out of their place when you are addressing persons of humble station and limited intelligence, upon topics, too, of vital importance, from which they can derive little benefit, if they do not distinctly comprehend you.

To be *intelligible*, is (to use a familiar phrase) a *sine qua non*; you should studiously sacrifice the pride of skilful composition, the taste for elegant and polished diction, the love of graceful arrangement, and of well-rounded periods, to the wiser and better ambition of being distinctly understood. There are, however, some of the best qualities of correct writing, which, instead of tending to perplex the minds of your hearers, will be great helps to them, both in seeing your meaning, and keeping it in memory. Such are method, perspicuity, and an adherence, even a rigorous adherence, to the subject of your text. I might enlarge upon these points, but it cannot be necessary; you can be at no loss fully to understand my meaning; and will, I hope, concur with me, and regulate your practice accordingly.

With respect to the *delivery* of your sermons, it would be difficult to lay down rules that might be so clear in their application as to be in any considerable degree useful. I must confess that my own opinion is, that many of the Clergy of our Church,—whether from a delicacy of mind that makes them fearful of appearing to assume a pompous or theatrical tone and manner, or from a dread (weakly entertained I think) of being suspected of imitating, or being thought to resemble enthusiastic and methodistical preachers, if they are energetic, or earnest in their manner, or from whatever other cause,—many of our Clergy are too indifferent, too little ambitious to excel where excellence is so pre-eminently beneficial, too tame and inanimate in their addresses to their people.

Yet, if he who speaks appears to take small interest in what he says, how can he expect that great interest should be excited in the minds of those who hear him? If he suffer himself to appear cold, or to become dull, how can he reasonably hope to warm and move the hearts of others? If it be not evident that his own mind is penetrated with the importance of what he is teaching, how can he think to penetrate the hardened or the wayward mind of the habitual or the heedless sinner? It must be admitted that here, as in all other cases, talents are unequally bestowed. Nature does much more, in this respect, for some than others. But to have a just and feeling sense of the importance of the duty to be performed, to have the heart in that duty, to have a

sincere, an affectionate, a pious desire to promote the salvation of souls, will go far to enable the man, least favoured by nature, (if he be otherwise duly qualified,) to surmount all ordinary impediments and to preach the Gospel with effect.

Who is there, that in urging any point in which his own feelings are concerned, or which nearly touches the interests or safety of those whom most he loves,—who is there that does not speak with energy or pathos—with that native eloquence, which, as it comes from the heart, seldom fails to reach the hearts of all to whom it is addressed? So will it be with him who with like interest preaches the Word of God.

But if we suppose obstacles of the most discouraging nature, arising from feelings not easily excited, or from painful diffidence or insurmountable shyness, or any other disqualifying cause; still there are few men who are not able, if they choose to be at the pains, to speak with becoming gravity, deliberation and distinctness; who may not, with careful and persevering industry, divest themselves of any unnatural tone, or vicious mode of pronunciation; who may not, by giving a frequent previous consideration of their sermons, have every part of them so present to their minds, that though their delivery be but reading, it will approach the natural tones of speech. This degree of proficiency every man may attain, who will sincerely labour to attain it; and if that which must constitute so main a part of his usefulness in his ministry, be not in his estimation worthy of such labour, it would be difficult to conjecture what he would consider to be so.

What I have now said respecting the manner in which sermons should be read, will apply, I think, with even augmented force, to the manner of reading the Liturgy.

Weighty as is your subject, yet still, when you preach, you speak to men; when you read the Liturgy, you address yourselves to God: You are the organ of the prayers of all. In the presence of the all-wise, all-powerful, all-holy Creator, you plead for his dependent offending creatures: your voice is the voice of the assembled people: you offer to their God their humble penitence, their fervent supplications, their grateful thanksgivings; you express to Him their fears, their wants, their hopes, their piety, and their faith: through you they present to God their Saviour, their petition for all spiritual blessings necessary to their salvation; for all temporal mercies conducive to their peace; and in His name, and by His authority, you pronounce the pardon of the sins which they confess and abjure.

How awful is this privilege! How exalted are the functions you perform! It is not in the power of thought to place a human being in a position more solemn, more affecting, more calculated to fill the heart with the deepest feelings of adoration, hope, and trust; of piety to God, and love to man.

Is this an office to be hurried over with an appearance of careless disregard; or to be performed with a merely decent degree of serious attention? I trust you estimate it in a different manner. Yet nothing can be more clear, (I make the observation, my reverend brethren, with reluctance and regret,) nothing can be more clear, than that

with many people the prayers of the Church are considered as a tedious, or at least as no very interesting or important part of the service:—they come to them late, they go through them with but little appearance of reverend devotion; and when there is no sermog or lecture, there are but few who come at all.

Do they *forget* that the Lord's day (to say nothing of other days solemnly to be observed by the Church) is set apart for the *worship* of Almighty God? Do they forget that the Church is the place expressly dedicated to the purpose of offering their public adorations to his Divine Majesty? Do they forget that the *main object* of their attendance in that Church is humbly to confess their offences to God? to receive, if this be done with true contrition, the assurance of His pardon, the absolution of their sins? to unite in prayer and praise to hear the Word of Life, in the selected Lessons, the Epistles and Gospels of the day? and to seek and find that spiritual comfort, that assisting grace, of which these services are the important means; and without which, though they may deem themselves religious, their religion must be vain?

If *they do forget* these things, I fear, my reverend brethren, it must be because they are not *duly remembered* by those who are appointed to perform this service; because it is too often performed with less solemnity, less feeling, less devotion than it ought.

Be not therefore surprised that I exhort you carefully to consider this subject, and to use your best ability to lead the devotions of your congregation with impressive, recollected, and judicious zeal; neither cold nor languid on the one hand, nor vehement and enthusiastic on the other; but serious, humble, fervent, and sincere.—Doing this, you will satisfy your own consciences; you will edify and comfort your people; and your Churches will not be deserted for the Meeting-house.—BISHOP MOUNTAIN.—*Extract from Charge delivered in 1820.*

THE UNITY OF THE CHURCH.

MR. EDITOR.—As the late instances of conversion from the errors of the Romish Church have drawn considerable attention in this country towards the means of increasing their number, I venture to offer to your notice a remark which has long appeared to me of some importance in the consideration of this subject. One of the points in which the faith of the Romish Church has the strongest hold on the human mind, is, its presumed unity. One of the most frequent and effectual obstacles which prevent the conversion of Romanists, is the apprehension of incurring the sin of schism. It is therefore necessary to meet this objection in the outset, by pointing out the consistency of the Church of England, with the scriptural doctrine of unity; and by satisfying the mind of the inquirer, that schism is considered in our Church in the same offensive light in which it is represented in the Scriptures. For this purpose, it will be necessary to refer to the history of our Reformation, and therein to insist upon the care of our venerable reformers to recede no further from the Church of Rome than was required by the truth

of the Gospel, and the strong terms in which they uniformly condemned those whose zeal for reformation betrayed them into disorder and needless innovations.

With these views, I cannot but most anxiously wish that a society for promoting the conversion of Romanists might be formed, consisting of members of the Church of England only; for I can augur little substantial good from the exertions of the one, whose resolutions are given in your August number, who appeal for subscriptions to the "Christian philanthropist of every denomination." Surely it is a mistake to suppose that we have in this matter common cause, or stand on common ground with Presbyterians, Independents, Baptists, with Quakers and Socinians, with Antinomians and Ranters. It is inconsistent no less with Scripture, than with the doctrine of the Church of England, to imagine that we should increase a man's saving knowledge, or improve his means of edification and salvation, by promoting his conversion from the Church of Rome, to a company of mistaken enthusiasts, who would withhold one or both of the sacraments, deprive him of the blessings of a lawful ministry, and cut off his hope in the atonement of Christ. I cannot understand how it is consistent with the principles of the Church of England to subscribe to a fund, which, according to the terms of the society, is to be dispensed "by clergymen and others, by individuals and associations," in attempting to draw over the members of the Church of Rome, without any settled object, any specific faith, to which they are to be directed. For my own part, I think it quite as important to fix what they are to be converted to, as what they are to be converted from; and I think it incumbent on the society to which I have already referred, to give some distinct pledge on this point before they proceed any further in their operations. Without an assurance that the deluded victims of papal tyranny will, if converted by the means of this society, be established in a faith and worship more pure, more conducive to their edification here, and more directly tending to their salvation hereafter, I cannot see what benefit I should do to my fellow-creatures by contributing to their funds. I trust that I fall not short of any one of its members in the sincerity of my wishes for the extirpation of Romish ignorance and superstition; but, at the same time, I cannot forget that it was the last affectionate intreaty of our common Lord and Saviour, that "we all might be one."

C. G.

THE POOR LAWS.

MR. EDITOR.—I have just seen it mentioned with great indignation in a London newspaper that, in a parish not ten miles from the metropolis, the weekly labour of individuals was set up by auction, and purchased at five, six, or seven shillings per week, which sum was to be eked out to the amount of a sufficient maintenance from the parish funds. The Clergyman of the parish, it was added, and many of the respectable inhabitants protested against this degrading system, but in vain; it was triumphantly carried by the occupiers of land.

I am glad when these things attract notice, and are spoken of with deserved reprobation; but there is no reason why that should not

happen within ten miles of the metropolis, which has been constantly happening for many years past in all the agricultural districts of the south of England. But, Sir, let the blame lie where it is due: on the *principle* which leads to the *practice*, and, as seems to me, inevitably.

The principle of the poor laws, as now acted upon, requires that either employment, or the wages of employment, should be provided by the parish for every able-bodied applicant. "I have no employ," says the labourer, "and I can find none: and the magistrate says I must have five, or seven, or nine, or twelve shillings per week (as the case may be) for the support of myself and family." It is no exaggeration to assert that in many districts there are from ten to twenty individuals out of every thousand of the population in this exact predicament. What is to be done? Will any occupier of land give five or ten shillings for this man's labour? We cannot afford it: we are overstocked with hands already, and cannot employ more with any prospect of return. Must we then give this applicant five or ten shillings per week to spend in idleness? One may reply, Perhaps I can give him half that sum without loss to myself; if the parish will make up the other half, they will still be gainers, and the man's labour will be superintended.

I shall be glad if any of your correspondents will show that this process does not follow necessarily out of the obligation to find work for every parishioner. The Committees of both Houses of Parliament reprobate the practice, but they have not pointed out how it can be avoided; and they have not repealed the statute which leads to it. The evils consequent upon it are overpowering.

First, a superfluous or redundant population is encouraged:

Secondly, the reciprocal connexion between the labourer and the employer of labour is dissolved:

Thirdly, the labourer is degraded into a state of villanage, and corrupted for want of effectual control:

Fourthly, the employer is tempted to throw upon the parochial rates what he ought to pay as the wages of labour. He has one or two supernumeraries; but he acts as if *all* were supernumeraries.

In the end, a system is gaining ground, of which it is impossible to say whether the political or the moral evils are the most dangerous. Discontent, depravation of habits, increase of crime, are the immediate results: and the ultimate prospect is universal pauperism.

Shall we, be constantly seeing this, and hearing this, and lamenting it, and complaining of it, and shall we take no steps to provide a remedy? Your readers, Sir, are generally Clergymen; and in whatever way we view the subject, the Clergy are mainly interested in it. But I am sure they will disdain all private or selfish considerations, and will unite in saying that they would bear anything with cheerfulness, which did not come attended with the moral deterioration (the phrase is by no means adequate to the evil) of the people committed to their charge. They have long been waiting in the fond and patient hope that the legislature must interfere to prevent the continuance of the growth of so corrupt a system: but they seem to be waiting in vain. And one of my objects in troubling you with this letter, is to

propose, through the medium of your publication, that they should promote, in their several districts, petitions to either or both Houses of Parliament, that they would apply their wisdom to the remedy of this crying national evil. *Political* petitions from the Clergy as a body I am far from desiring: but petitions which have in view a *moral* object, would come from no set of men so properly as from those who are the appointed guardians of the moral condition of the people. Their motives must be pure; and their opinion, founded on daily observation, ought to command respect.

All that we require is a statute declaring that after such a year, no overseer should be obliged to find employment, or relief in lieu of employment, for the *able-bodied* applicant. And such a statute might be prefaced by stating, that a general misapprehension of the law of Elizabeth had long prevailed, so that relief was commonly ordered not only to the impotent but to the able-bodied poor. And the political evils might be alluded to, which must result, at no long distance, from such an interference with the natural course of things by which the number of labourers and the demand for labour are adjusted to each other.

Petitions to this purpose will call the attention of our legislators to the *real* evils of the country, and strengthen the hands of those amongst them who are aware of the danger, and willing to avert it. And should such a measure ever reach the Upper House, I trust that our Bishops would perceive that the Poor Laws (as well as the Game Laws) well deserve the attention of the conservators of the Church, being intimately connected with the spiritual welfare of its members.

October, 1827.

VIOIL.

ECCLESIASTICAL AND BIBLICAL SOCIETY.

THOUGHTS ON THE FORMATION OF A SOCIETY FOR THE PROMOTION OF
ECCLESIASTICAL AND BIBLICAL RESEARCH.

It is not possible to trace the course of our national history, except through the channel of ecclesiastical records, because all knowledge was for a certain period confined among churchmen. In like manner the integrity of the sacred text cannot be established, without a thorough inquiry into the history and character of those to whom the preservation of the holy oracles was entrusted.

An acquaintance with the history, the jurisprudence, the constitution, and the religion of the country being thus dependent on ecclesiastical research, it is astonishing, that no institution has yet been formed to promote it.

Libraries, museums, funds, and charters have been so amply provided in aid of other literary and scientific objects, that the medical student, the naturalist, the astronomer, the antiquarian, the artist, and the mechanic, know where to go for the purpose of pursuing their investigations, of consulting authorities, or of exhibiting the result of their labours.* But the theologian and the ecclesiastical student have

* Antiquarian Society, Royal Society, Society of Literature, Astronomical Society, Society of British Artists, Linnean Society, Medical and Chirurgical Society, Medicine.

no such resource, nor can they confidently apply themselves to any one quarter for information or encouragement. They may hunt through half the libraries in the kingdom, and yet be unable to find that for which they are in search; or they may desire to communicate interesting intelligence, and know not to whom to address themselves.

The proposed Society might supply these defects by providing,

1. A depository of rare and valuable works in print and MS.
2. Facilities of obtaining copies, or extracts of books and MSS. in foreign libraries.
3. A mart or centre for communications relative to important discoveries, illustrations, or critical remarks.
4. Opportunities of holding correspondence with foreign literati.
5. Funds for the purchase of books and MSS., and for the remuneration of persons employed to collect, to examine, to collate, or to transcribe.
6. A local habitation and a name for such as are inclined to promote ecclesiastical and biblical research.

It is a well-known fact, that great light has lately been thrown upon many very material points of English history, by the production of papers, which had been unexamined for ages and centuries before.

There are numberless documents which a society of this kind might yet be instrumental in securing from oblivion; and record offices, registries, monasteries, public and private libraries, would not be slow in offering rolls, legal deeds, grants, and manuscripts of various kinds for inspection, if due encouragement were held out, and proper application made.

Leland enriched his great national work by virtue of the commission which gave him "free liberty to enter and search the libraries of all Cathedrals, Abbeys, Priories, Colleges, &c., as likewise all other places wherein records, writings, and whatever else was lodged that related to antiquity."

In the same manner much might now be brought out of "deadly darkness to living light," for the history of the Church was for a very long period the history of the whole kingdom; and property, privileges, public and private rights, and even family affairs, were so involved in ecclesiastical proceedings, that the Church records contain the only memorials on which we can rely.

Bede was obliged to send to Rome for materials to compile his *Early British History*; and no doubt the Roman archives could now furnish invaluable information, since every thing relative to temporal as well as ecclesiastical causes was transmitted to Rome by way of enrolment or transcript, so long as the jurisdiction of the Pope extended to this country.

There is no reason to fear that the literary treasures of the Vatican are entirely closed against the inspection of persons qualified to examine them. The Viscount Chateaubriand, in his *Mélanges Littéraires*, relates

Botanical Society, Zoological Society, Geological Society, Royal Asiatic Society, Horticultural Society, &c. &c. &c. The last-mentioned Society, consists of about 2400 members, each of whom pays in advance forty guineas towards its funds, or six guineas on admission, and four guineas annually,

that he has seen some of the secret papers relative to the massacre of St. Bartholomew; it is not therefore chimerical to hope that access may be had to some of the many papal records, which would serve to illustrate doubtful points in English history.

But it is not from Rome only, that an Ecclesiastical and Biblical Society might succeed in deriving valuable accessions of historical knowledge. All the monastic fraternities were in constant and regular correspondence with each other, the Benedictines in particular; and the Benedictine monasteries abroad were, and perhaps are in possession of copies of almost all that was committed to writing by the brethren of their order in England, who were the principal historians of their day. In fact nothing would promise a richer harvest than an inquiry for MSS. in foreign monasteries.

It is also to be remembered, that many of the continental libraries are furnished with works of reference in print, for which it would be in vain to seek at home, and English authors are frequently put to serious inconvenience for want of such.* The establishment of the proposed Society would obviate this difficulty by means of agents or correspondents deputed to inspect and transcribe passages, where the book or MS. required could not be purchased, and the Society would soon have the names of eminent men of every nation enrolled on its books, were it only for opportunities of collation and transcription.

It now remains to speak of the advantages which the science of Theology would derive from an association formed on the above-mentioned basis.

The extent and influence of the Bible Society, and the many thousand copies of Scripture which it circulates annually in various dialects and languages, is a consideration sufficient of itself to excite a strong desire in the minds of those, who watch with jealous eye over the integrity of the sacred text, to promote an Institution, which would tend to remove the difficulties of collation, to render polyglot undertakings more practicable, and to facilitate the labours of the translator, the interpreter, and the critic.

If a diligent investigation, conducted by competent persons, were set on foot by an association, which might be expected in a few years to combine the zeal and talent of theologians of all countries, many discoveries might possibly be made of more ancient copies of the Sacred Scriptures than any which we now possess, and of unedited works of the early Fathers of the Church.

There is no doubt that the libraries of the continent, and even those of our own island,† contain many invaluable MSS. which have hitherto escaped research altogether, or have eluded the ingenuity of those who have attempted to decypher them.

* In the progress of the Roman Catholic Controversy, Mr. Butler desired Dr. Southey to "complete his subject in the manner his friends would wish, without ransacking foreign libraries;" and it is said that Dr. Southey found himself obliged to undertake a journey to Holland for the express purpose of consulting authorities necessary to accomplish his "*Vindiciæ Ecclesiæ Anglicanæ*."

† Especially the Lambeth Library, and the MS. Library of Corpus Christi College, Cambridge. Two very important MSS. have been brought to light in the Durham Libraries within the last century.

In almost all the oriental bazaars, MSS. are exposed to sale, the contents of which are utterly unknown from the ignorance of the people into whose hands they have fallen.

The monasteries of the East abound in unexamined MSS., and no intelligent traveller returns from Greece or Turkey without bringing a new catalogue of MSS. which were unknown to former inquirers. Two hundred MSS. are reported to be deposited in one monastery only on Mount Athos: "Vast heaps of MSS. all covered with dust and dirt," to use the language of an eye-witness, were seen in other libraries of the same region. Possevin furnished a list of fifty-five *theological* MSS. preserved in the principal library of Patmos, and the later catalogue, supplied by the Rev. R. Walpole, after speaking of ninety-two MSS. and four hundred printed volumes, adds, that "the account here subjoined by no means precludes the necessity of further examination."

Of the contents of the Imperial and other Libraries of Constantinople, no adequate conjecture can be formed; but we may reasonably suppose that if the same exertions were to be made by an Ecclesiastical and Biblical Society, which have done so much honour to individuals of the Medicean family, their success would not be much inferior.

The libraries of the Vatican and of Florence owe most of their MS. treasures to the industry and judgment of collectors who were employed by the Medici in exploring different parts on the shores of the Archipelago and Levant.

In addition to these considerations, there are very many works of consequence, which might be completed, and others which might be undertaken through the encouragement and patronage of an association of this kind. A continuation of the *Critici Sacri*; an enlarged edition of Poole's *Synopsis*; a cheap reprint of Kennicott's collated Hebrew Text, or a compilation of all the valuable comments and expositions of the Holy Volume, embodied in one grand work, would be worthy the attention of a Society, as being beyond the means of an individual to accomplish;—the latter especially, for nothing could be a greater help to the theological student, than to be enabled, at one view, to see all that has been written by the learned upon any text of Scripture, and to compare the solutions, remarks, and illustrations of the best and most orthodox divines.

WILLIAM S. GILLY.

Durham, October 10.

VESPERS.

AT Evening-tide, by the shore of the sea,
I lift up my soul, O Lord, to thee.
In the calm of that cool and silent hour,
There comes from above a heavenly power;
It broods on my breast with wavering wing,
Like the Angel that troubled Bethesda's spring;
And many a thought it stirs within
That time had buried, and shame, and sin.
The foaming billows around me rejoice,
For "the voice of the Lord is a glorious voice."
I hear that voice in the sounding flood,
I see he is mighty, I know he is good.

How lonely is this forsaken strand!
But I feel that "God is a God at hand."
"His" searching "eyes are in every place,"
And soon I may "see him face to face."
"The clouds are his chariot," to earth they bow—
Behold, I stand in his presence now!
Away, vain pleasures that around me smile,
And leave me alone with my God awhile.

'Tis done—I tread on the shore of the sea,
But my thoughts have been where they ought to be;
And the world has drifted away from my sight
While they sought the fountain of life and light.
I have trembled, have wept, my spirit did fail,
But mercy, mercy, has shone through the veil.
And I bless the hour of the Evening-tide,
When I muse upon Him for man who died,
And own the power of the CRUCIFIED.

D.

September, 1827.

THE EVIL CONSEQUENCES OF ABSTAINING FROM THE SACRAMENT.

EXTRACT OF A SERMON BY THE REV. W. H.

You conceive that the neglect of the Lord's Supper cannot be a mortal sin—cannot be a crime of so serious a nature as to exclude the transgressor from the mercy of his God, because it is not attended by any evil consequences to society. This persuasion is, I am aware, the chief defence by which you could sustain yourself in the known and wilful violation of an express article of Christian duty:—Let us then discuss this plea. Now, it is quite certain that the laws of God are always designed to promote the ultimate good of his creatures: but as we are not always capable of discovering the particular end in view, it is our duty to confide entirely on his wisdom, and, whether we can or cannot perceive the design of the divine institutions, to follow them with an humble and implicit obedience. But in the present instance it is very easy to trace, from the beneficial results that follow the observance of this holy rite, the object and end for which it was appointed; and it is therefore equally easy to point out the injury to your fellow-creatures which accompanies your transgression.

In the first place, by the institution of the Sacrament, there was established a certain and perpetual witness to the truth of Christianity. It has been shewn at large by Leslie, in an argument, against the Deists, which none of that ingenious sect has ever been able in the slightest degree to shake, that there are four certain rules, which if they are found to meet in any matter of fact, it is impossible that that fact should be false. The rules are these:—First, the fact must be such that man may judge of it, by the outward senses of hearing and of sight; Secondly, it must be done publicly in the face of the world; Thirdly, that some outward action be performed in memory of it; and, Fourthly, that such actions or observances be instituted, and commence from the time that the matter of fact was done. Now all these rules meet in the fact related in the Gospel. They were miracles of which the senses of any man who saw them would enable

him to know that they were supernatural. They were performed publicly in the face of the world. The Sacraments of Baptism and the Lord's Supper were celebrated in perpetual memorial of them; and that not in after ages, but at the very time these miracles took place; and the existence of the Sacraments are therefore the incontestible evidences of the truth of the miracles. It is not my purpose to give an abstract of the volume in which this argument in proof of the truth of Christianity is exhibited at large, and in a manner which I believe to be incontrovertible; but there is a deduction from this argument that I would enforce on your attention. If it be a fact that the uninterrupted observance of the Sacrament, from the days of the Messiah to our own, is the certain testimony of the truth of Christianity to us, you must perceive of how great importance it is that this holy rite should be handed down to our descendants, and remain as the certain testimony of the truth to them: "you must perceive that by abstaining from the Sacrament, you do to the utmost of your power endeavour to break the chain of proof; and that if your offence were universal—a consideration which may teach you to appreciate the criminality of your omission—the strongest evidence of the facts recorded in the Gospel would be lost to posterity, and Christianity itself laid prostrate at the feet of the Infidels.

But the Sacrament is not only a testimony to the facts of the Gospel, which you are bound to maintain; but it conveys an impressive lesson of Christian doctrine. It inculcates by emblems the momentous doctrine of the atonement. That mankind are indebted for their reconciliation with God to that *body which was given for them*, and to that *blood which was shed for their transgressions*, is the paramount doctrine of our faith, and is one which even in the darkest ages, among the most ignorant of Christian nations, has never been lost sight of. But how was this momentous truth preserved? Simply by the universal and uninterrupted observance of the Lord's Supper. The *bread* broken, the *wine* poured out—the symbols of the body and blood of Jesus, were the records by which ignorant and benighted people were instructed of the efficacy of his sacrifice. The regular return of the Sacrament was not only a festival of religious gratitude, or a rite of religious worship, but it was an experimental lesson of religious instruction. When every other voice was silent, when the book of God was concealed in a language unintelligible to the multitude, and could only be purchased at a price that placed it out of the reach of the multitude, the consecrated elements were as the preachers of the faith; the memorials of the death of Jesus, handed down from generation to generation, the holy and mysterious import of his dying. In these present days of light, it may be conceived that such aids for the preservation of the truth are no longer needed; that having the Gospel open to us, we may there read and learn, and meditate and adore, and dispense with all such symbolic aids to our religion. But, my brethren, how do we know that our present state of light and knowledge will continue? How know we that barbarism and ignorance may not again extend itself over the nations of Christendom? How know we that the existence of the Holy Sacrament may not again become the only source of instruction, from which the unlettered

disciple of the Saviour may derive his knowledge of the hope that is in him? How know you but that by omitting this observance, however slight or trivial or unimportant it may appear to some, you may be assisting that disuse of the institution which may eventually lead to a total abandonment of the sacramental table, and thus cut off the stream of religious light from reaching those darker times, which may possibly, if not highly probably, await our descendants.

Again, this sacred rite was designed as a public manifestation of your own faith in the sacrifice of Jesus. Your attendance is a public and solemn avowal of your dependance on the atonement of your Redeemer and not on your own merits. By the observance of this rite, you demonstrate that you rely on the graces of his Spirit, and not on your own exertions, for the achievement of your salvation; and that you are not merely a Christian of birth and education, but a Christian in spirit and in truth. Now, no man who has the slightest acquaintance with the principles of human nature, and observed its tendency to yield to the authority of numbers, rather than undergo the trouble of inquiring and judging for himself, will fail to comprehend the wisdom of such an institution. Mankind are, as it were, sympathetically convinced by witnessing the conviction of others: and you are called to attend the public celebration of the Sacrament, that they may be persuaded by the testimony of your conviction. This tendency of human nature, by which we are impelled to fly from the doubt and insecurity of our own private speculations, and to support the mind by precedents and authorities, is of such universal operation, that those very unbelievers, who pretend by the mere force of intellect to have obtained an emancipation from all popular prejudices, still address themselves to the same means of authenticating their conclusions. They endeavour to persuade themselves, that their opinions are tacitly the opinions of you all;—that you are but formalists in religion, and hypocrites in faith, and sceptics at the heart;—that you attend the services of religion, as Deists but not as Christians. Your abstaining from the Sacrament justifies these suspicions, and confirms them in their unbelief; for how is it possible to suppose that any man can be more than an external and nominal Christian, who, when his Redeemer has desired him to perform a simple act in *remembrance of him*, refuses to witness his remembrance by the performance of the act?—In this point of view then your desertion of the Communion is injurious to society. You withdraw your signature from the public declaration of the truth of the Gospel. You diminish the weight of authority in its favour. As far as your influence extends, you invalidate the reverence of revelation in the public mind; and with that reverence the public welfare and happiness must ever rise or fall.

The sin of neglecting the Sacrament is aggravated by another consideration; there are spiritual benefits attached to the pious and worthy observance of this rite. These benefits are added graces of the Holy Spirit: the strengthening of your virtuous resolutions: the depression of your violent and unrighteous dispositions. Now, no man can obtain these additions of divine grace—no man can make these approaches towards the sanctification of his soul, and retain them as the occasions

of a selfish serenity, and the sources of an uncommunicated joy. Every individual among us is so intimately connected with his fellow-creatures, that his improvement in virtue is essential to the happiness of his parents, his wife, his children, his friends, his employers, his neighbours, his inferiors:—consequently, to omit availing himself of those means of sanctification which the Almighty has mercifully placed within his reach, is really and essentially an injury to those whom his spiritual improvement would have benefited. As far as lies in his power, he diminishes the stock of national holiness, and of national happiness the consequence of national holiness; and he retards the fulfilment of his daily prayer that *the will of God may be done in earth as it is in heaven*, by rejecting those divine assistances without which he has no ability to execute his part towards the producing so blest a consummation.

There is yet one other consideration, which shews that the guilt of neglecting this holy institution is aggravated by the injury which it occasions. Did you not, each of you, individually add the authority of your example to the desertion of the sacramental table, others would be ashamed of being guilty of so impious an omission. You make a precedent for others;—you add to the crowd who throng from our Churches, without completing their religious duties, on days appointed for the celebration of the Communion; and unite to form a screen around the blushes that would condemn the solitary recusant. If the majority remained to obey the ordinance of their Saviour, there would be a disgrace and ignominy attached to the neglect of this Sacrament; there would gradually become an universal practice of attendance; all who were of age to communicate would regularly communicate, and that on every day of communion. And so it ought to be: man is by nature so imperfect—so in love with sin—so averse from good, that he cannot unite himself with his duty by too many ties, or surround himself by too many barriers against transgression. The constant attendance at the Lord's Supper constrains the Christian to the habit of self-examination. It brings him, as it were, into the frequent presence of the judgments of his God. He sees the day of Sacrament close before him, and it is a warning to abstain from crime. It adds to the terror of iniquity. If he err, it compels him to a speedy repentance. Evil is prevented from growing into habit. The constant periodical observance of the Sacrament restores to religion its natural power over the conscience. It renders vice an object of present dread; it renders obedience an object of more immediate interest; and in this respect no man can countenance by his example the general and unrighteous desertion of the Sacrament, without invalidating the influence and impairing the efficacy of Christianity itself.

LAW REPORT;—SIMONY—RESIGNATION BONDS.

8 Geo. IV. c. 25.—An Act for the Relief of certain Spiritual Persons, and Patrons of Ecclesiastical Preferments, from certain Penalties, and rendering valid certain Bonds, Cove-

nants, or other Assurances for the resignation of, Ecclesiastical Preferments.

THIS act, after reciting the statute of the 31 Eliz. c. 6, by which it was

enacted, That if any person should for any sum of money, reward, gift, profit, or benefit, or for or by reason of any promise, agreement, bond, or other instrument securing the same, present to a Benefice, such presentation should void; that the Crown should present to such Benefice for that time or turn; that the patron and his presentee should each forfeit the double value of one year's profit of such Benefice; and that the presentee should be incapable of holding the same;

And also reciting that some spiritual persons upon presentation to Benefices had entered into agreements with the patrons to resign the same, to the intent that some person or one of two persons specially named, should be presented thereto;

And also reciting that such agreements had been adjudged void;

And also reciting that the spiritual persons and patrons who had made such agreements would suffer great hardship and detriment unless they were relieved from the penalties and forfeitures to which they had erroneously, but without having wilfully acted, in contravention of the said recited act, rendered themselves liable;

IT IS ENACTED,

I. That no presentation to any spiritual office, made before the 9th April, 1827, shall be void by reason of any engagement to resign in favour of another person, or one of two persons specially named;—that the King, by reason of such an engagement, shall not present to such spiritual office;—and that the presentees and patrons shall not be liable to any penalties or forfeitures.

II. That all such engagements made before 9th April, 1827, are valid.

III. That the act is not to extend to any engagement not really and *bona fide* made for the purpose aforesaid;—that it shall not be deemed compulsory upon the Ordinary to accept the resignation.

IV. That where a spiritual person shall, after the passing of the act, resign pursuant to such an engagement, and the person or one of the two persons specially named shall not be presented within six calendar months thereafter, such resignation

shall be void, and the person resigning shall continue the incumbent.

V. That the act is not to affect proceedings already commenced.

We found a copy of the following letter, in a copy of Gibson's Codex, which we lately purchased; it appears from the contents and date to have been written during the discussion of the celebrated case of the Bishop of London, v. Fytche, in the House of Lords. As it contains some curious matter relative to simony, it will, we think, be interesting to our readers.

"MY LORD.—A private clergyman, not personally known to you, but the friend of some whom you much regard, takes the liberty of presenting to you some reflections, which occur to him in consequence of the unaccountable doctrine advanced yesterday and on Monday by some of the judges. I am not anxious about a nice arrangement of these reflections; *sat verbum sapienti*. The only object is to be assisting, if possible, though in ever so small a degree, to a great and good man in a perilous crisis standing forth as the champion of the religion of his country.

"In Gale's edition of Ingulphus, page 20, is King Ethelwulf's great charter for separating the whole tenth part of the land of the kingdom (meaning its produce) to be the perpetual patrimony of the church. This decima was to be *tuta et munita ab omnibus secularibus servitutibus, imo regalibus tributis majoribus et minoribus*, and to be exempt even from pontage, murage and expedition, the *trinoda necessitas*, as some of the authors of those times call those three indispensable services, to which other property of the church was liable. See Ingulphus, p. 5, where the words are, *Quæ nunquam ulli possunt laxari*. And so free and honourable was this species of tenure, that in Henry the Third's time, when centage and other aids were demanded by the king, for defence of the nation, —*Et libera feoda ecclesiarum parochialium de hoc tallagio excipiebantur*. Hoveden, page 779. *Ecclesia vero, et earum bona ab hoc tallagio fuerunt libera*. And so zealous were

the parochial clergy of their privilege, that in the year 1255, they maintained that the Pope and King together could not touch their ecclesiastical property, without their own formal consent. *Gravati sunt, eo quod decima beneficiorum suorum regi fuit concessa ipsis non vocatis.* See *Annales Monast.* Burton, Gale's edition, Tom. I. p. 356. What was the reason of this privilege, but because the tythe was so exempted by law, and so entirely and exclusively the property of the church, the flower of what was held by free, pite, and perpetual alms. In what view the government considered the payment of tythes in the times of Edward the Confessor and William the First, may be seen from the laws of the first of these kings, confirmed by his successor. See *Decem Scriptores*, page 2356. It is the only instance of a statute of that age being made expressly a Rege, Baronibus, et Populo. Upon which some have grounded an assertion, that statutes at that time were made by King, Lords, and Commons. See Bacon on English Government, and, I think, other authors upon the same subject. See Brady's Introduction, and Tywhel's Political Dialogues. At that time, and for some centuries before and after, tythes were considered, throughout all Europe, or rather Christendom, as the free and sole property of the church, *jure divino et humano*; so far as human law, municipal, or canonical reached. It was true of all the patrimony of the church, for all held by the same tenure. *Sicut ipse rex tenet suas liberas et quietas in suo dominico; Ita Archiepiscopus Cant. &c.* See *Registrum Rossense*, p. 28, published by Thorpe; and Saxon Cron, p. 178. Patrons of Churches, whether episcopal, monastical, or parochial, were nothing but mere protectors of their churches, and not proprietors. The appointing of a rector or vicar by institution, and inducting them into the seizin of the freehold (for the law said, that a rectory and vicarage was *liberum tenementum, or liberum feodum*), was by the sole act of the Bishop. At no time was the custody of the rectorial or vicarial property out of the sole superintendence and guar-

dianship of the Bishop. He conferred the freehold; the patron had no right but by sufferance to step his foot upon it. Upon the death of the incumbent, the Bishop possessed it in trust; by his act the successor was put into the possession of it. In all disputes between the churchmen and patrons, the invariable and allowed principle was, that the revenues of the church were the sole property of the church, and the patronage *ad conservationem et edificationem non ad destructionem vel diminutionem.* See Eadmer, p. 24, and Matthew Paris, in many places in his History of Henry the Third. At the time of making Magna Carta, the law respecting patronage was established according to the present usage. The first article is, *Quod Anglicana Ecclesia libera sit, et habeat jura sua integra et libertates suas illenas.* The learned Bracton, who lived at or near the time of making this charter, defines *libertas* by *evacuatio servitutis*, and says, *Quo tanto magis libertatis, tanto minus servitutis.* For want of time to find out these passages, I quote them from memory, but I believe pretty correctly. With respect to the Church, its liberty was, that its inheritance should be exempted from all rule, domination, and controul from laymen, particularly patrons and capital lords, who presented to the benefice, or paid tythes or other gifts to it out of their estates. And so sacred was every article of the Magna Carta, that when it was confirmed afresh in the most public and solemn and tremendous manner, A. D. 1253, it was declared, that *Omnes illos, qui ecclesiasticas libertates vel antiquas regni consuetudines, et præcipue libertates et liberas consuetudines quæ in chartis communium libertatum et de foresta—quacunque arte vel ingenio violaverint infringent diminuerint seu mutaverint clam vel palam facto verbo vel consilio contra illas vel illarum aliquem in quocunque articulo temere veniendo, should be excommunicated, &c.* See *Annales Monast.* Burton, p. 323. And to ratify this charter in this rigour of construction, it was thought worth while to procure the papal sanction. Though, in other cases, the great men did not like to make the Pope a party

in the civil affairs of England. It seems doubtful whether simonia, that is, venditio sacrorum, or corruptio aliqua in sacris, was punishable or cognizable in the courts at common law. (See Burton Annales, Gale's edition, Tom. I. p. 383.) Isti sunt articuli concessi in concilio Archiepiscopi.—Item, quod non respondeatur brevi, quod dicitur, Quare non admisit clericum. And more at page 396: Item licet presentatio ad curas animarum, et collatio curæ pastoralis secundum, &c. &c.: and more in p. 399. Has not the Church the same right now to its lands and immunities it had then, except where an alteration has been made by statute? Have the patrons any interest now in their benefices, which they had not then? Before the Reformation, the Church had power to avenge its own wrongs in its own courts, and by the help of the Pope. But soon after the Reformation, namely, in the time of Edward the Sixth, see Archbishop Cranmer's intended Canons (if that was the name of what the chief baron quoted), and the 31st Eliz., the Church was obliged to depend upon the legislature for the preservation of its tythes and other possessions. Such was the popular idea of simony in the reign of Edward the Third, that the *Commons of England* addressed that king to punish and destroy simony, which they conceived to be the crying sin, which had provoked heaven to visit the nation with the most terrible plague it had ever felt. I have not the parliament rolls, but I believe this petition was in the 50th or 51st of that king, where it may be found.* So little value was set upon advowsons (certainly because they could not be trafficked with in the modern way) in the reign of Edward the First, that, in-taking the estimate, called the *Extenta Manerii*, in which every article was stretched to its utmost valuation, the advowson was valued at only one year's income of the benefice. See *Extenta Manerii* in 4th Ed. I. in Statutes at large, and *Fleta*, p. 158.

"To assert that the 31st Eliz. does

not reach the present case, shews such an ignorance of the whole law of Christendom about simony, and is such a perversion of plain words and common sense, that the judges, who maintain that opinion, seem to have lost their senses. Was a statute to be framed at this moment to meet the present case, it could not be more plain, explicit, and precise, than we find it there. May I ask whether your Lordship has read the whole statute from beginning to end at one reading. But to be sure you have, and clearly see the whole drift and intention of it. It was to prevent all manner of corruption in learned, charitable, and pious establishments; but is particularly clear and strong to prevent undue traffic between patron and clerk. It is intitled, 'An Act against Abuses in Election of Scholars and Presentation to Benefices.' It afterwards defines the abuses by the words *Simony and Corruption*. I have not the book, but I suspect your Lordship may find something satisfactory upon *Simonia* in the book referred to by Du Phresne, in his Glossary of the Romanic Latin in the word *Simonia*. The framers of the statute were not content with *Simonia*, they added, 'and corruption,' because they meant to come to the root of the evil. Cavils might be started about the meaning of the word, or they might intend to punish abuses short of gross simony, calling them corruptions. This not being a technical term of law, would mean nothing, unless it was explained. A full explanation, therefore, of the word is given, by a recital of two distinct lists: the first is, for any sum of money, reward, gift, profit, or benefit; the second is supplemental, corroborative, and illustrative. Or for or by reason of any promise, agreement, grant, bond, covenant, or other assurance; *directly or indirectly* are applied to each list separately, to denote the distinction of the sentences, and to attach criminality to every particular in each list. For, or by reason of, that is, in the language of our old Norman jurisprudence—*Moyennant*, any bond, &c. coming into the account of such presentation, interfering with it, making any essential part, connected with it, mediating between the patron and clerk, vitiates the presentation, taints

* This petition is well worth a perusal; we shall, perhaps, insert a translation of it in a future number. It is in the *Parliament Rolls*, L. Edw. III. No. XLIV.

it with corruption. This is plain from the subsequent member of the clause, *for or in respect of any such corruption*. 'By reason of' is the same as 'in respect of,' not marking an efficient cause, but a mean only. Let the sentence be fully expressed after the words 'such corruption,' and it must be—Such corruption as is constituted by the words of this statute, *namely*, presenting to or obtaining the benefice under the circumstances of money, reward, gift, profit, benefit, promise, agreement, grant, bond, covenant, or other assurance, *directly or indirectly*. The statute itself declares the corruption, and explains its nature. The error of the judges who support the innocence of the bond, is this—they think the bond is itself indifferent, and ought not to be suspected of malignity, till a bad use is made of it. But if no use whatever is made of it, it is still corrupt, because the law says, there shall be no such bond, and for a stronger reason, because it places the rector in a situation, which the law neither authorises nor knows; and further, because existence of such a bond is calculated for more and grosser corruption of every sort.

But what is meant by corruption? not only the corrupt *use*, but the corrupt *principle*, the cause of the evil. A very learned and famous bishop, expostulating with the Pope, amplifies the word corruption by *abusio*, *defectio*. See *Annals of Burton*, p. 327. Every thing is corrupt that has in it a mixture it should not have, or wants what it ought to have. If such mixture alters the thing essentially, or forwards its destruction, it is corrupt in the highest degree. It is no longer *sincerum*, *immaculatum*, *purum*, but *adulterinum*, *mixtum*, *novum*, *impurum*.

"Before Fytch. who is the most strange man in the world, presented to the living in question, he told his friends that no person should ever have a living of his, but one whom he could win out when he pleased. I do not see he is likely to be disappointed, unless it be by your Lordship's powerful and most laudable exertions.

"De simoniace ingressis is among the articles of inquisition in the ancient episcopal visitations. See the *Annales Mon. Burton*, p. 325."

"29 May, 1783."

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Exeter, Oct. 19, 1827.

MR. EDITOR.—In the formation of Diocesan and District Committees of the Society for promoting Christian Knowledge, it must frequently happen that the communication between the central depository of books and tracts, and the different outlying towns of the district, will be irregular and inconvenient; and the difficulties arising from this circumstance will often prevent that general support which the Society would otherwise receive from distant and populous places. I have therefore been induced to forward to you for insertion in your valuable publication, a resolution recently adopted by the Exeter Diocesan Committee to remedy this inconvenience. And I beg to add that the resolution is about to be carried into immediate effect at Teignmouth and other places in this

district with every prospect of complete success.

"RESOLVED,—That, with a view of promoting the interest of this Society, and of increasing as much as possible the circulation of its books and tracts, wherever three or more members of the Parent Society be willing to undertake the superintendence and management of a depository, under the sanction of, and in communication with, this Diocesan Committee, any number of such members, not exceeding five, be appointed as a corresponding committee to carry into effect the proposed object; and that books and tracts be supplied to them from the diocesan depository upon the terms of the Society; such corresponding committee undertaking to account for those so supplied, and that no others be introduced into the depository under their care."

I am, Sir, your obedient Servant,
A MEMBER OF THE EXETER
COMMITTEE.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE Annual Meeting of the Exeter Diocesan Committee of the Societies for Promoting Christian Knowledge, and for the Propagation of the Gospel in Foreign Parts, was lately held in the Guildhall of that city. A most excellent sermon was preached in the Cathedral, by the venerable Archdeacon of London, who is Chancellor of Exeter; in which he gave a most powerful and luminous exposition of the views and labours of the Societies. We regret that our limits prevent our giving a detailed account of this highly interesting meeting. We must therefore confine ourselves to the insertion of the admirable speech of Dr. Barnes, late Archdeacon of Bombay, in seconding a resolution for the adoption and printing of the Report of the Society for the Propagation of the Gospel.

"He (Dr. B.) thought he should not be doing justice to a cause that was near his heart, if he contented himself with a simple affirmative, particularly as he had had an opportunity of witnessing, not only the useful labours, but the wants of the Society; and whilst he did full justice to, and was convinced of the truth of every thing that had fallen from gentlemen to-day, relative to the Society whose business had been first transacted, of which none thought more highly than he did, bearing testimony as he himself could, in common with them, to the blessings that had attended its labours, and which were to be witnessed in every school—every hospital—every workhouse—still he thought it was no less incumbent on us, while we kept up and preserved the purity of our holy faith at home, that we should also, to the utmost of our power, extend our fostering care to Foreign Parts; for though in America, there existed an Episcopal Church, both rising and flourishing, yet it was lamentable to observe, that in the provinces of Nova Scotia and Quebec, there were numbers living as without God in the world, or relapsing into the errors of popery,—yes, it was a fact that there were on some stations 16,000 European Christians to one Missionary. He (Dr. B.) knew that much had been

done by the Society, that great exertions had been made, and he mentioned those things only, that still greater support might be rendered the Society, in order to enable it to adequately fill the large field that was opened for its labours. In the very provinces to which he had alluded, were whole villages of disbanded British soldiers, who after fighting their country's battles, had, through the kindness and paternal care of government, been enabled with their families to sit down in peace and quiet in those distant lands, and the preservation of whom to the religion of their fathers, to the faith as taught in our pure and apostolic church, must be an interesting object to every true Christian. Nor was it in this quarter of the globe alone, that additional support was called for,—if we turn our eyes to the East, an object equally important, and certainly not less interesting met our view, though under circumstances very different from that to which he had alluded, where the British language was almost universally spoken; whereas in the East Indies it was not only not spoken, but scarcely known; hence the necessity of other establishments, and for this purpose, after much pains and labour, the Bishop's College, at Calcutta, had been founded. The support extended to this Institution had been doubtless very considerable, and he was bound to acknowledge with gratitude, that portion of it derived from the British and Foreign Bible Society, and particularly the Church Missionary Society; but those sums, large as they were, had been exhausted, and, at present, for want of the necessary means, there were but ten students on the foundation, though it was adequate under other circumstances, and that not at any large additional expense, to receive from 30 to 40, or probably a larger number of native students; and when it was considered that between 30 and 40,000 Christians in different parts of India were already in connection with the Church of England, that one native congregation alone in the neighbourhood of Madras, consisted of 1,300, and that

at all the stations at Madras, Calcutta, Bombay, in Ceylon, on the Ganges, and in the Northern Districts of India, it was not only that a field was open for usefulness, but that Providence actually seemed to have made a call on us to spread the knowledge and the blessings of the Gospel among the Heathen, and should it not be answered? Yes, it would not be justice, entirely to pass over the consideration that had been eloquently urged during the present meeting, that they were under our charge as a nation, and that it was our duty to bring them over to the knowledge of the word of God; for himself he would say, it could not be a question as to the mode in which

this should be done,—let them by all means be united in heart, in purity of faith, in every holy principle with the Established Church of this country; but if this was not to be done, averse as he must always be to the propagation of schism or heresy, (to be enabled to lessen which in this country, would be one of the happiest labours of his life) yet he would say, let them be by any means brought over to the knowledge of the true God. To this effect, and most particularly in the way he had described, he should be at all times ready to lend his best endeavours, and looked with confidence to increased support to the Society from every part of the kingdom."

NEW CHAPEL AND CEMETERY AT LIVERPOOL.

It was some time since proposed (we believe by the Rev. Jonathan Brooks) to convert the old quarry behind the Mount Gardens into a public cemetery. The Corporation, to whom the quarry belonged, approving of the plan, readily consented to give it for the purpose; and a subscription was set on foot to defray the expense. The property has been vested in trustees by an act of parliament. The plan embraces a chapel fronting Duke Street; the foundation of which was laid by the Mayor on the 28th of August last. On presenting a silver trowel to the Mayor to perform this ceremony, the Rev. J. Brooks addressed his Worship in the following terms:—

"Sir—As chairman of the trustees appointed by act of parliament for carrying into effect the work which we are this day assembled to put in progress, I beg leave to present you with this trowel, wherewith to lay the foundation-stone of the church attached to this public cemetery, and hereafter to be consecrated according to the forms and usages of the National Established Church of these realms.

"The common consent of mankind, Sir, from the very beginning of time to the present period, has concurred in the propriety and decency of the interment of the dead. It seems to have been considered as a natural act

of humanity, and to have been rarely denied in any country, except to those who had violated the laws of God and man. Instances of the discharge of this, as a duty, continually occur in Scripture; and it was a practice in general use both among the patriarchs and the Jews. Indeed, it was considered as one of the greatest calamities that could befall a man, that his bones should not be buried in the sepulchre of his fathers; and there was a strong persuasion amongst the ancient Greeks and Romans, that the soul could not be received into their paradise, the Elysian Fields, unless the body had been committed to the earth; and that where the rite of burial had been refused or neglected, the soul was compelled to wander about, secluded from those happy mansions, for the space of one hundred years. The introduction of Christianity made a great alteration in the mode of burial; and from that period the sarcophagus and the coffin were brought into general use. I should detain you longer than I feel justified in doing, were I to enter into a detail of the different modes of sepulture in different countries; but in order to prove that all had particular places set apart for this purpose, I need only draw your attention to those sepulchres of kings—the Pyramids of Egypt; to the extensive Catacombs of Alexandria; the Necropolis of Thebes;

the Indian excavations in the mountains of Ellora; the *Koumythia*, or cemeteries of Athens and of Corinth; or the more recent depositories of Rome, of Naples, and of Syracuse; and the celebrated cemeteries of Bologna, and the Père la Chaise of Paris. In the formation of all these, two objects seem to have been kept in view. First, the situation, that it should be one of seclusion and retirement, best fitted for the habitations of silence and of death. We find them, therefore, always placed on the outside of the cities; and at Rome it was a law of the Twelve Tables, that all burials should take place without the city, and that no one should be interred within its walls but by the special permission of the Senate. The second object was, that they should be fitted up with more or less of decoration and of ornament, sometimes with much magnificence. The sister arts of sculpture and of painting were put in requisition; and, in some instances, the walls were so exquisitely adorned with the one, and the ceilings with the other, that we are told, by a celebrated traveller of modern days, that it required the presence of the embalmed bodies to convince him that these excavations were tombs. Now it has been our endeavour to accomplish, as far as was practicable, both these objects. In point of situation, we have been peculiarly fortunate: it is sufficiently far removed from the interior of the town for all requisite purposes, without being too much so for public convenience; and it has so much of seclusion and retirement as is in unison with those feelings which will always be excited in every well-regulated mind in contemplating the receptacles of the dead. And here I cannot but advert to the liberality of our Corporate Body upon this occasion, who, with that public spirit which so eminently distinguishes them, and of which it is impossible to traverse our streets without meeting with frequent and substantial proofs, have granted us the ground which is to form the site of this cemetery; and I am confident that they will find the most gratifying compensation in the improvement which by its means will be made to our town, in respect both

of beauty and convenience. With regard to the second object, *that* also has neither been overlooked nor neglected. On the spot where we now stand will soon arise a specimen of the purest era of Grecian art, of that order which may be emphatically called the first-born of architecture, long to remain a monument no less of the piety of the age that erected it, than of the classical purity of taste in the architect who designed it. It will possess all those beauties which were characteristic of the noblest, as it was the earliest invention of the building art; grandeur, simplicity, and harmony, united with that degree of ornament with which true taste refines and dignifies the vigorous conceptions of genius. It will be a counterpart of those beautiful and much-admired temples of the most polished nations of antiquity; not, indeed, to be applied to the same purpose as they were, to the mummeries of pagan worship, and to the erection of altars 'To the Unknown God,' but to be devoted to the pure, and simple, and chaste, and impressive services of reformed Christian worship; to the adoration of that God, who, himself a Spirit, must be worshipped in spirit and in truth. I have now, Sir, in conclusion, to perform the most pleasing part of my duty,—in conveying to you the thanks of the trustees for the kindness with which you have complied with their wishes to take a part in the ceremony of this day, and to assure you of the gratification they feel in its having devolved upon one who fills the high and important office of Chief Magistrate of this great and populous town in a manner so creditable to himself, and so beneficial to the community."

After the Mayor had performed the ceremony of laying the stone, he very emphatically pronounced the following words:—"May the Almighty bless and prosper us in this our pious undertaking."

The Rev. Jonathan Brooks, standing near the stone, then implored a blessing on the work in the following words:—

"O Almighty God! in whose hands are the issues of life and of death, who hast taught us, not only by the suggestions of nature, but also by the example of thy

devout servants in all ages, to set apart peculiar places where the bodies of the faithful may rest in peace and be preserved from all indignities; we humbly beseech thee to regard with an eye of favour the work upon which we have this day entered. As it is now begun, may it also be so continued and ended in thee as to glorify thy holy name; prosper the future advancement of this house, intended to be dedicated to thy honour. Grant, O Lord! that to them whom thou shalt be pleased to call from this scene of their earthly probation, and who shall be carried through, this house to their long home, it may prove the gate of a blessed immortality; and upon them who shall attend in this sacred edifice to offer their last sorrowing tribute over the remains of those whom they have revered and loved, do thou, O God! who never breakest the bruised reed, send, in that their hour of affliction, the healing influences of thy Holy Spirit, and bind up the broken heart; teach them, in each instance of mortality which they there behold, to apply the instructive lesson to themselves; may it urge them seriously

to consider how frail and uncertain is their condition here, and so to number their days as to apply their hearts unto wisdom; and when, in this house, mingled with the tears of affection for others, they shall pour forth the tears of penitence for themselves, and silently implore pardon for the past and strength for the future, do thou, O Lord! look down from heaven thy dwelling-place, hear the supplications of thy servants, and when thou hearest forgive: and for us, who are here assembled to sanctify this ceremony by offering up our prayers unto thee, give us grace that in the midst of life we may be thinking upon death, and so prepare ourselves for the judgment that is to follow, that when at the last awful summons the trumpet of the archangel shall pierce the chambers of the tomb, we may rise to a joyful resurrection, through the merits of Him who lived and died, and was buried and rose again, for us, thy Son Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all power, and dominion, honour and glory, and might, henceforward and for evermore. Amen."

NATIONAL SCHOOL SOCIETY.

THE observations we were led to make upon the exemplary proceedings of the Norfolk and Norwich Committees in our last Number, have induced a correspondent to furnish us with certain Resolutions which were printed in the last Annual Report of the Society. We have a shrewd suspicion that they are not generally known and put in practice; and on that account, as well as because they entirely confirm the view we have taken, we willingly lend our aid in giving them greater publicity.

1st. The Committee entirely agree with Dr. BELL on the decided opinion he has formed of the advantages which would be derived from making the duty and interest of the masters and mistresses of schools, in all cases, to be inseparably connected; by rendering their emoluments, in some way or other, dependant on the general improvement, good conduct, and number of the scholars.

2d. They consider it essential for the well conducting of the schools to have only one official visitor, who would very frequently, and at uncertain hours, inspect the school and examine into the improve-

ment of the children. This duty can never be so well performed as by the resident Minister of the parish; but, in the absence of a resident Minister, it would be desirable that this duty should be undertaken by the Treasurer, the Secretary, or some one of the Subscribers well acquainted with the system. It seems desirable that only one person should take upon himself this interesting task, with a view to secure uniformity in the instruction and discipline of the school; although the assistance of weekly or monthly visitors, especially if they would direct their attention only to the general state and discipline of the school, would be highly advantageous.

3d. One point of as great importance as either of the others is, that the official visitor should especially direct the master's attention to the necessity of taking care that there should be a constant supply of teachers; and that the masters attend strictly to the detailed instructions recommended by Dr. BELL on this point, as well as to all the other leading principles laid down in his manual, which should be invariably placed in the hands of the master and mistress for that purpose.

T. T. WALMSLEY, D. D.
Secretary.

LITERARY REPORT.

It is proposed to publish a uniform edition of the Works of the English and Scottish Reformers; to be edited by the Rev. THOMAS RUSSELL, A. M.

In the press, and will be published early in December, in two vols. 12mo. the Antidote; or, Memoirs of a Modern Free-thinker: including Letters and Conversations on Scepticism and the Evidences of Christianity.

LIST OF NEW PUBLICATIONS.

Notes on Cambridgeshire Churches, 8vo. 6s. bds.—Vicissitudes in the Life of a Scottish Soldier, 12mo. 7s. 6d. bds.—UWINS on Indigestion, 8vo. 7s. 6d. bds.—DERMOTT on the Arteries, 12mo. 6s. bds.—DERMOTT on the Peritoncum and Pluræ, 8vo. 4s. 6d. bds.—Demosthenes Schæferi, 9 vols. 8vo. 5l. 5s.; fine, 6l. 16s. 6d. bds.—Indices ad Demosthenem, 8vo. 12s.; fine, 16s. bds.—HIRSCH's Geometry, 8vo. 12s. bds.—MALKIN's Sermons, 8vo. 12s. bds.—SNOOKE's Parochial Psalmody, 12mo. 3s. 6d. bds.—Memoirs of Lord Liverpool, 8vo. 15s. bds.—Statutes at Large, Vol. II. Part I. 4to. 1l. 2s. bds.—Practical Treatise on the Blow-Pipe, 18mo. 4s. bds.—PEEL's Acts, alphabetically arranged, 12mo. 5s. bds.—BENNETT's Memoirs of Bogue, 8vo. 12s. bds.—PALMER's New Law Costs, 4to. 8s. bds.—BRIGHT's Reports of Medical Cases, 16 coloured Plates, 4to. 4l. 4s. bds.—CARUS's Anatomy of Animals, translated by GORE, 2 vols. 8vo. with 4to. vol. of 20 Plates, 3l. bds.—Historical Essay on the Laws, &c. of Rome, 8vo. 10s. 6d. bds.—CALLOWAY's Observations, 12mo. 3s. bds.—COOPER's Lectures, Vol. III. 8vo. 10s. 6d. bds.—HOVENDEN's Supplement to Vesey, Jun.'s Reports, 2 vols. royal 8vo. 2l. 10s. bds.—PHELAN's Church of Rome in Ireland, 8vo. 10s. 6d. bds.—CONNELL on Election Laws in Scotland, 8vo. 18s. bds.—JORGENSEN's the Religion of Christ is the Religion of Nature, 8vo. 10s. 6d. bds.—FINCHET's Achievements of Prayer.—Establishment of the Turks in Europe, crown 8vo. 5s. 6d. bds.—Twenty-six Illustrations to WALTON and COTTON's Complete Angler, 8vo. Prints, 1l. 1s.; 4to. India Proofs, 2l. 2s.—EVANSON's Translation of Dr. Bretschneider's Reply to the Rev. Hugh J. Rose.—SWAIN's Metrical Essays.—FROST on the Mustard Tree of the New Testament, 8vo. 1s. 6d.—OLLIVANT's Sermon on the Consolation of St. David's College.—FERROL's Essays on the Human

Intellect, 12mo.—GARRETT on the Nullity of the Roman Faith, 8vo. 9s. 6d. bds.—Memoir of the Warwick County Asylum, 8vo. 2s. 6d.

A List of Works in the Press, extracted from the Leipsig Easter Fair Catalogue.

Aristidis orationes ex libris scriptis emendatas et auctas edidit G. Dindorfius. 8vo. Lipsiæ.

Aristotelis opera Omnia. Ex recens. et cum annot. crit. Gust. Pinzgeri. XII. vol. 12mo. Lips. et Lond.

Bauer, Dr. Deutsche Sprachlehre. 3 Bde 8vo. Berlin.

Bekkeri, Imm., Scholiorum in Homeri Iliadem appendix, Apollonium Sophistam et Indices complectens. Charta impr. et membran. 4to. Berolini.

Berggren, dictionnaire abrégé Français Arabe, à l'usage des Voyageurs et des Européens établis en Syrie et en Egypte. 4to. St. Petersburg.

Biblia Hebraica. Textum recognovit insigniorum lect. variet, argumentorumque notationes adjecit G. Gesenius. 8vo. Lipsiæ.

Bibliotheca Patrum ecclesiæ latinorum P. I. et II. Opera Tertulliani. 8vo. Tubingæ.

Corpus inscriptionum Græcarum. Auctoritate classis histor. ac. philolog. academiæ Berolin. edidit Augustus Boeckh. Vol. I. fasc. 3 Folio. Berolini.

Edda Sæmunda hinns froða. Edda rýthmíka sive antiquior vulgo sæmundina dicta. Pars III. 4to. Hafniæ.

Fritzsche, C. F. A., Evangelia IV. N. T. Vol. II. in 2 partes, Evangelia Marci et Lucæ continentes. 8vo. Lipsiæ.

Freytag, G. W., Lexicon Arabico-Latinum. 4to. Halæ.

Geographi Græci minores, Vol. I. Dionysius Periegetes. Græce et latine, cum Eustathii commentariis, scholiasta inedito et paraphrasi, ex recens. God. Bernhady. 8vo. Lipsiæ.

Gesenii, G., Lexicon hebræo-latinum seu comment. philol. criticus linguæ hebr. et chald. Vet. Test. Insunt nomina propria hominum, urbium etc. Edit. altera, plen. et copiosior. 2 Tomi. 4to. Lipsiæ.

Gesenii, G. et J. A., Hoffmanni rudimenta orientalia seu tabulæ verborum, nominum et pronominum hebr., chald., syr., samarit., masor., rabb., æthiop., cum brevi instit. grammatica Pars I. 4to. Lipsiæ.

Lucianus a Lehmann Tom. VII. 8vo. Lipsiæ.

Lycophronis Alexandra cum Is. Tzetzae commentario, edente Bachmanno, 2 vols. 8vo. Lipsiæ.

Oratores Attici Minores. Ex recens. et cum annot. critica Gust. Pinzgeri, 4 vols. 12mo. Lips et Londini.

Passow; Franc., Lexicon græcum manuale, ordine etymolog. secundum Henr. potis. Stephanum dispositum. Addita accurata quantitatum metricarum notatio. 2 vols. 4to. Lipsiæ.

Platonis Opera, Græce. Recensuit et varietatem lectionis omnem novis subsidiis crit. auctam disposuit et annotationes adjecit. C. E. Ch. Schneider Vol. I. Politiam continebit. Charta impr., francogall. et angl. 8vo. Lips. et Londini.

Platon's Werke von Fr. Schleiermacher. IIIr. Theil in 2 Bänden. Die Republik. 8vo. Berlin.

Propertii Carmina edidit Fr. Jacobs. 12mo. Lond. et Lips.

Plutarchi vitæ. Ouravit, Godofr. Henr. Schaefer. Vol. III. 12mo. Lipsiæ et Londini.

Rosenmülleri, E. J. C., analecta arabica, fasc. 3. 4to. Lipsiæ.

Scriptores historiæ byzantinæ gr. et lat. ex editione Parisina, ejusque supplementis, emendatim repetiti, libris ineditis, indicibus grammaticis et historicis, tabulisque geographicis aucti. Opus moderante, B. G. Niebuhr. 8vo. Romæ.

Simonis Lexicon Hebraicum IV. Editio. Recens. emend. auxit G. B. Winer. 8vo. Lipsiæ.

Testamentum Novum, e recens. et cum commentariis perpetuis J. M. A. Scholz. 3 vols. 4to. Lipsiæ.

Testamentum novum, græce ad fidem optim. libr. edid. et notis instruxit in usum Scholarum Joa. Ern. Rud. Kaeufferus. Charta impr. et angl. 8vo. Lips. et Lond.

TABLE OF CANDLELIGHT FOR NOVEMBER.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.	
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.
1	6	— 22	5	— 6	11	6	— 39	4	— 49	21	6	— 54	4	— 38
2	6	— 24	5	— 4	12	6	— 40	4	— 48	22	6	— 55	4	— 37
3	6	— 26	5	— 2	13	6	— 42	4	— 47	23	6	— 58	4	— 36
4	6	— 28	5	— 0	14	6	— 43	4	— 46	24	6	— 59	4	— 35
5	6	— 29	4	— 59	15	6	— 45	4	— 45	25	7	— 0	4	— 34
6	6	— 30	4	— 58	16	6	— 47	4	— 43	26	7	— 1	4	— 33
7	6	— 32	4	— 56	17	6	— 48	4	— 42	27	7	— 3	4	— 35
8	6	— 34	4	— 54	18	6	— 50	4	— 41	28	7	— 4	4	— 32
9	6	— 36	4	— 52	19	6	— 51	4	— 40	29	7	— 5	4	— 31
10	6	— 37	4	— 51	20	6	— 52	4	— 40	30	7	— 7	4	— 31

RELIGION.

The following estimate appears in a work (said to be compiled from official documents) which has been recently published in France, on the subject of the religious persuasions of the population of Europe: . . .

England & Wales	6,000,000	Ch. of Eng.
	6,000,000	Dissenters
Scotland	1,500,000	Presbyter.
	500,000	Other Sects
Ireland	500,000	Ch. of Eng.
	5,500,000	Catholics
	800,000	Presbyter.
	300,000	Method.&c.
Spain	11,660,000	Catholics
Portugal	3,173,300	Catholics
Austria	14,000,000	Catholics
	2,000,000	Protestants
Hungary	4,200,000	Catholics
	3,646,000	{ Gk. Calv.
		{ Luths.&c.
Germanic Confed.	6,700,000	Catholics
	6,750,000	Protestants

Low Countries .	3,500,000	Catholics
	1,500,000	Protestants
Prussia	6,000,000	Lutherans
	4,500,000	Catholics
	1,000,000	Calvin.&c.
Switzerland . . .	1,167,000	Calvinists
	580,000	Catholics
Sweden & Norway	3,550,000	Lutherans
Denmark	1,700,000	Lutherans
Italy	20,210,000	Catholics
France	30,855,428	Catholics
	659,000	Calvinists
	280,000	Lutherans
	51,000	Jews
Russia in Europe	39,000,000	{ Grks, not
		{ Catholics
	8,000,000	Catholics
	2,500,000	Protestants
	1,804,000	Mahom.
Turkey in Europe	7,500,000	Mahom.
	2,500,000	Christians

PHYSIOLOGY.—The French Academy has offered a prize for the best description of the origin and distribution of the nerves in fish.

POLITICAL RETROSPECT.

THE REVENUE.—The accounts of the Revenue for the last quarter present an improvement of about 600,000*l.* upon the corresponding quarter in the last year, but certainly nothing like the general increase on every head which had been anticipated; and which the earlier quarters of the year just concluded, warranted the country to expect. The Revenue of the year ending October, 1826, the most disastrous period of our commerce, amounted to 46,507,676*l.*, making a deficiency of 3,256,110*l.* upon that of the year which preceded, and of which sum about one-tenth has been recovered in the last twelve months. But as it is at all times a slower work to restore a nation's prosperity than to lose it, and in the progress of such a restoration many uncontrollable circumstances will arise to retard and hinder it; and as it must be remembered that the year ending October, 1825, was one of unusual prosperity, it may be considered unfair to compare the Revenues of the country during two years, in the former of which she has attained an elevation to which she has been gradually rising for a long period, whilst the latter is the first of her recovery from almost unprecedented calamities. Considerable disappointment must, however, be experienced on finding a deficiency in the Excise of 613,279*l.* below that of the last year, as this is the head of the Revenue which we are accustomed to consider the criterion of the real affluence of the country. This deficiency, as well as the whole sum of 325,000*l.* which appears as the actual improvement of the last year, is supplied by a great increase in

the Customs, arising principally from the duty on the importation of foreign corn.

MANUFACTURES.—The reports from the principal seats of our manufactures are of a very cheering description. The demand for goods is large and steady, so that the market affords that sort of activity which indicates a continued approach towards a regular improved and permanently healthy state. Wages are higher, and though not yet so much raised as to afford the workman and his family all the comforts which we could wish him to enjoy, and to which he is justly entitled, yet he is far better off than could have been anticipated twelve months since. This we speak generally, whilst in some particular branches of manufacture the present prosperity is very great. In that of calicoes, workmen cannot be found sufficient to supply the demand; and a correspondent at Norwich makes the short but satisfactory communication, "Last year it was all wretchedness, this year it is all activity."

MALT ACT.—The new bill for the regulation of the malt tax, does not appear likely to affect that branch of our trade in the beneficial manner so confidently expected by the projectors. The maltsters have joined in presenting a remonstrance against it on the grounds that, as indirectly raising the tax upon malt, it also raises the price, and consequently promotes the substitution of other articles in the manufacture of beer, whilst it diminishes the number of consumers. This circumstance has led to a discussion between the maltsters and Lord Goderich, which will probably cause some

change to be made in the bill during the next session of Parliament.

THE NETHERLANDS.—The Pope has issued a Concordat for the regulation of the ecclesiastical affairs of the Popish Provinces of this kingdom, by which he sanctions the nomination of Roman-Catholic Bishops by the King of the Netherlands: the very measure rejected by the Irish papists as incompatible with the principles of their religion.

FRANCE.—The blockade of Algiers by this country still continues with increasing vigour, notwithstanding the approach of winter. Fresh reinforcements have been dispatched from Brest to join the fleet, whilst some vessels have been sent up the Mediterranean in pursuit of an Algerine frigate and corvette which sailed from Algiers immediately before the commencement of the war, and others have been detached to cruise round the Azores, in order to protect the ships returning from Newfoundland. Some vessels from Tunis, laden with provisions, which attempted to enter the port of Algiers, have been destroyed in spite of very vigorous exertions from the Moors, who came down to the coast in great numbers, and kept up a brisk fire during the whole of the contest.

THE PENINSULA continues subject to the same miseries which we have painfully recorded in our previous numbers. That a period of great change must be one of great difficulty is evident; and where the real head of the state is absent, and parties are violent and nearly balanced, these difficulties must be very much enhanced even under a very energetic and sagacious administration. Such a government it is not the good fortune of Portugal to possess. A Regent unequal to the trying cir-

cumstances which surround her, and dividing her confidence between her constitutional counselors and a female Camerilla powerful enough to induce her to supersede General Stubbs in his government of Oporto, and bring him to trial for having offered to support her authority with the military force under his command, if such a measure should be found necessary, and for which she had previously thanked him, — is not likely to steer the state vessel with safety through the troubled seas which surround it. General Stubbs has been tried, and his defence was very satisfactory. The determination of the court has not yet been published.

The King of Spain appears to have left Madrid very privately and with some degree of mystery. Arrived at Tarragona, he embarked on board a frigate for Barcelona, from whence he issued a proclamation addressed to the rebels, commanding them to lay down their arms and disperse. His subsequent operations have apparently been attended with some success, and the cause of rebellion is evidently on the decline, but is yet sufficiently strong to be enabled to maintain the blockade of Gerona with a force consisting of near four thousand men, besides several other bodies in different parts of Catalonia.

One incident is worthy of attention. The French force which entered Spain, professedly to restore the peace of the country, and which so actively pursued the constitutional party, has never made the least exertion to check this rebellion, encouraged and fostered by the Church, although a large portion of this army is quartered in the district adjoining that of the insurgents.

GREECE.—The mediation of the

great Powers allied for the protection of this remnant of the once mighty Eastern empire, continues to be rejected by the Turkish Sultan; yet without absolutely breaking off the negotiation, or coming to extremities. Profiting by this procrastination of hostilities, the Divan continues actively engaged in its preparations for war. Several large columns of well-appointed infantry have been marched into Livadia accompanied by a park of artillery; and considerable stores of ammunition and provisions have been sent to all the Turkish fortresses on the banks of the Danube. The general feeling of the Ottoman nation is for the continuation of the war, and the Sultan's popularity is increasing amongst his people, from their expectation that he will defend his dominions to the utmost against the encroachments of his neighbours.

The allied fleet of England and France has taken a position before, and is blockading Navarino, and by that means prevents any communication between the force under Ibrahim and Egypt. The British and French admirals, in a personal interview with this commander, explained to him the views of their courts, and required him to refrain from further aggression. Compliance with this requisition could not have been expected, unless they felt themselves possessed of both the means and the authority to enforce it by an immediate attack on the Turkish and Egyptian fleets. This the Pacha probably expected; and after boasting in Oriental style of his power and certainty of successful operation, he agreed to remain inactive until the return of a messenger to be sent to Constantinople for fresh instructions.

The Russian fleet had arrived at Napoli di Romania, and was saluted by the Greeks with the utmost enthusiasm. In the meantime Lord Cochrane, with his accustomed activity and bravery, had taken Anatolico and Vassiladi, and was gone from thence to Missolonghi with 28 Greek ships.

RUSSIA AND PERSIA.—The great preparations made by the former power to carry the war into the heart of Persia have been rendered completely nugatory. The accounts received are solely those published at St. Petersburg in the Government Gazette, and are intended to convey the idea of a series of victories; yet they state facts which, if true, can only be reconciled with defeat. They report that Lieutenant-General Krassorsky, with three thousand men, attacked the Persian force, consisting of fifteen thousand, under Abbas Mirza; and, having maintained the action for ten hours, repulsed the enemy at all points, and killed above three thousand of them; when, finding his own loss equal to one-third of his whole number, he judged it prudent to pursue his advantage no farther, but to retire to a strong position in his rear, where it should appear the Persians followed and surrounded him; for a few days after, the Muscovite force investing Erivain was charged by the Persians, and obliged to break up the siege and retreat towards the army commanded by General Krassorsky. Want of provisions is assigned as one reason of this; but if that had been really the case, it would have occurred without the Persian attack, and it would have been unnecessary to have stated that by this operation they had joined and relieved General Krassorsky.

A Major-General of the House of Bagration is reported in another dispatch to have advanced from a place called Ourdabad into the Persian territory, when he was attacked by three thousand cavalry. The Russians acknowledge that the action was sharp, that they lost three captains, two ensigns, and about eighty men, and that some prisoners were taken by the Persians, who were yet repulsed and retreated upon Ourdabad; a fact which seems inexplicable, unless the Russians had retired beyond that place when they had marched to commence the operations of the day. Comparing these with the Russian accounts of the last year's campaign, they leave no doubt of the disastrous issue of the present.

JAVA.—The insurrection which broke out against the Dutch government immediately after this island was restored to their possession seems as unlikely as ever to be subdued. The fact itself must be very injurious to the commercial interests of the European houses in that island, which are increased by the operation of a commercial company with certain exclusive privileges injudiciously established by the Netherlands government a short time since. These are accused of having got the monopoly of the opium farms, the most lucrative branch of the Javanese trade, of having secured to themselves the principal trade to Japan, and of attempting to acquire the sole occupation of other branches to the severe injury or entire ruin of private merchants.

SOUTH AMERICA.—The ratification of the treaty between the Emperor of the Brazils and the government of Buenos Ayres has been refused by the latter. The instructions given by them to

M. Garcia, their minister, went no further than to admit of the independence of the Banda Oriental. To effect a peace, he thought fit to cede that important province to the Brazilians; a measure not only most hostile to the interests of his own country, but equally so to the feelings of the inhabitants of the ceded territory, who, finding themselves betrayed by the ambassador of that state in which they confided and to which they were attached, are greatly incensed against it. The war will be immediately renewed, and carried on probably more actively than before. Great numbers of recruits have been enlisted in Ireland by the emissaries of the Emperor of the Brazils, and are now on their passage to his dominions.

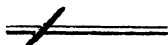
The feebleness which has generally characterized the proceedings of the Mexican government continues to accompany their measures. The prisoners long since apprehended on charges of a political nature, remain in confinement, and without any appearance of their being speedily brought to trial. The support of their national credit, a subject of the first importance to every civilized community, has been suffered to receive a severe injury from the uncertainty which prevails respecting the payment of the interest now due upon the loan raised in this country. This neglect not only omitted to provide for the dividend, but even to explain why a delay might be expected to arise. These funds were ruinously declining in spite of all the endeavours of the Mexican minister to support them; at length a fresh assurance of remittances has arrived to cherish the easy credulity of our countrymen.

Nor does the Republic appear to be more skilfully conducted in other respects. The commander of their fleet, Commodore Porter, on leaving Vera Cruz, was attacked by the Spanish squadron cruising in the neighbourhood, and obliged to put back with the loss of eight vessels sunk and his remaining three very much shattered.

NEW SOUTH WALES.—Late accounts from this colony represent its state as flourishing. The government had made an attempt to

impose a duty of fourpence on all newspapers, which, after a continuance of a few days, it was found necessary to repeal.

It is feared that the settlers at Melville Island, on the north coast of this country, may have suffered from want of provisions, as it has been ascertained that the crew of the transport dispatched from thence to Timor to procure them, have been cut off by the inhabitants of an island called Babba, and the vessel set adrift.



ECCLESIASTICAL INTELLIGENCE.



ST. DAVID'S COLLEGE.—The Clergy of the Archdeaconry of Brecon, with the view of creating a fund to found Exhibitions or Scholarships for the encouragement of meritorious young men who may receive their education at St. David's College, Lampeter, are about to hold a meeting at Brecon to promote their laudable intention; and we trust their plan will be supported by the co-operation of the Clergy in other parts of the Diocese.

TITHES.—In the last session of Parliament, a committee was appointed by the House of Commons to take into consideration a bill to enable Rectors, Vicars, and other incumbents of ecclesiastical benefices, to commute their tithes by agreement with the owners of lands. The bill was amended by the committee, and ordered to be printed. Parties wishing to commute the tithes of a parish are to petition the Archbishop or Bishop of the Diocese in which they are situated; that upon this petition a commission will be issued by the diocesan, to which commission a chairman is to be appointed at each meeting; the commissioners may also appoint a clerk. So soon as proceedings have been consented to by the Archbishop or Bishop, tithe-valuers shall be appointed on behalf of the parish, the incumbent, and by the commissioners, each of whom shall be sworn; and the valuers shall make a survey of the lands, &c. within the limits of the benefice; an estimate of the annual value of the tithes; and of all compositions real, moduses of prescriptive payments in lieu of tithes, &c.; and as soon as such admeasurement and estimate shall be delivered to the commissioners, they shall be deposited at some convenient place for inspection; the commissioners will afterwards meet to hear objections, and finally to determine whatever disputes may arise. If any person shall be dissatisfied with the determination of the commissioners, such persons may appeal to the sessions. It is further provided, that the annual payments in lieu of tithes shall be subject to parliamentary, parochial, and other taxes: and that once, at least, in each year during the execution of the powers vested in the commissioners, the tithe-valuers shall lay their accounts before the commissioners, who shall, within one month, lay the same before the justices of the peace, to be examined and balanced. This important bill is likely to be brought before the House of Commons in the next session of Parliament with additional amendments, when it is expected to be passed.

NEW CHURCHES.

DONCASTER.—The first stone of a new Church has been laid at Doncaster. The means for the erection and endowment of this Church are derived from the munificence of JOHN JARRATT, Esq. who has appropriated the sum of 13,000*l.* to that purpose.

SOUTH CROSLAND.—A new Church is commenced in the township of South Crosland, in the parish of Almonbury, near Huddersfield. It is designed to contain 700 sittings, 322 of which will be free.

LIST OF PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Allanson, T.	Wistow, V.	York	York	Dean of Ripon, as Preb. of Wistow
Arnold, Charles ..	Tinwell, R.	Rutland	Peterb.	Marquis of Exeter
Atlay, Henry ..	{ Great Casterton, R. with Pickworth, R. }	Rutland	Peterb.	Marquis of Exeter
Best, Thomas	Kirby-on-Baine, R.	Lincoln	Lincoln	The Ld. Chancellor
Brydges, E. A.	{ Denton, R. Swingfield, P. C. }	Kent	Canter.	Sir Egerton Brydges, Bart.
Clarke, C. C.	St. Mary Magd. Oxford, V.	Oxford	Oxford	Dean and Chapter of Christ Church
Colston, T. E.	Domestic Chaplain to			Lord Kilnaine
Cosserat, G. P. ..	St. Martin, Exeter, R.	Devon	Exeter	Dn. & Ch. of Exeter
Darnell, W. N. ..	Norham, V.	Durham	Durham	Dn. & Ch. of Durham
Dorruford, Joseph	Moreton Pinckney, P. C.	Northam.	Peterb.	Prov. & Scholars of Oriel Coll. Oxford
Edwards, J. M. ...	Towyn, V.	Merioneth	Bangor	Lord Chancellor
Elton, W. T.	White Stanton, R.	Somerset	Bath & W.	J. Elton, Esq.
Evans, E.	{ Llangrannog, V. Llandysilio-gogo, V. }	Cardigan	St. Davids	Bishop of St. Davids
Hook, W. F.	Lect. St. Philip's, Birning.	Warwick	{ Lich. & Covent. }	
Hulton, Thomas ..	Gaywood, R.	Norfolk	Norwich	W. Bagge, Esq.
Ingle, Charles ..	{ Strensall, V. and Osbaldwick, V. }	York	York	{ Rev. J. Webber, as Preb. of Strensall
Jacob, Edwin	St. Pancras, Chichester	Sussex	Chichester	Rev. George Bliss
King, Charles	Widhampton, R.	Dorset	Bristol	Mrs. King
Lee, Bartley	Lect. All Saint's, Huntingd.	Hunts	Lincoln	
Mais, John	Tintern, Parva, R.	Monmouth	Llandaff	F. Davies, Esq.
Maude, Ralph ..	Mirfield, V.	York	York	Sir G. Armitage, Bt.
Maughan, W.	St. Hild. South Shields, P. C.	Durham	Durham	Dn. & Ch. of Durham
Messenger, George	Somerton Gram. School			The Trustees
Oxenham, H. I. ...	Whitchurch, C.	Hants	Winchest.	Bishop of Winchest.
Scott, Charles	Stoke St. Gregory, P. C.	Somerset	{ Bath & Wells }	{ Rev. W. K. Coker, as V. of North Curry
Senhouse, J. L. ..	Gosforth, R.	Cumberl.	Chester	Mrs. W. Senhouse
Shepherd, E. J. ..	Trottescliffe, R.	Kent	Rochester	Bishop of Rochester
Shuldham, John ..	Cowley, P. C.	Oxford	Oxford	Dean and Chapter of Christ Church
Speke, Hugh	{ West Dowlish, R. and Dowlish Wake, R. }	Somerset	{ Bath & Wells }	William Speke, Esq.
Spooner, William .	Archdeaconry of Coventry	Warwick	{ Lich. & Covent. }	Bp. of Lich & Coven.
Streatfield, William	East Ham, V.	Essex	London	Bishop of London
Sumner, C. V. II. .	Farnborough, R.	Hants	Winch.	Messrs. Greenwood, Cox, & Hammersley
Thomas, D. T. ..	Clyddy, V.	Pembroke	St. Davids	Bishop of St. Davids

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Age.	Patron.
Bartholomew, R.	Tarrant Rawston, R.	Dorset	71	R. Gundry, Esq.
Bird, Godfrey	Little Waltham, R.	Essex	67	J. Bird, Esq.
Buckeridge, C. ...	{ Can. Resid. of Lich. and Archdeacon of Coventry }	Warwick	72	Bp. of Lich. & Coven.
Collinson, Septimus D. D.	{ West Dowlish, R. and Dowlish Wake, R. }	Somerset		William Speke, Esq.
Coppard, W. D. D.	Graveley, R.	Camb.		{ Master and Fell. of Jesus Coll. Camb.
Cormouls, Thomas	Beoley, V.	Worcest.	70	Thos. Holmes, Esq.
Gattel, W. B.	Winnall, R.	Hants	68	Bp. of Winchester
Hutchings, R. S. .	Dittisham, R.	Devon		{ Earl of Mount Edcombe
John, John, D. D.	Shipston-on-Stour, V.	Worcest.		Dn. & Ch. of Worces.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Age.</i>	<i>Patron.</i>
King, C. Edmund	Witchampton, R.	Dorset.		Mrs. King
Lambe, James ..	Sen. Fell. of Queen's Coll.	Oxford		
Lawson, C.	Necclham, P. C.	Suffolk		
Lee, Sir G. Bart.	{ Water-Stratford, R. Beachampton, R. }	Bucks	60	{ Marquis of Bucking- ham, & Mast. & Fell. of Caius Coll. Camb. Dn. & Ch. of Exeter
May, J. B.	St. Martin, R. Exeter	Devon		The Ld. Chancellor
Panchon, William	{ St. Mary, R. & St. Benet, R. Huntingdon, }	Hunts		
	and Wood Walton, R.	Hunts		{ Mr. Morris, and Mr. Jackson, alternately
Pugh, Hugh	Hinton Martel, R.	Dorset	72	Earl of Shaftesbury
Trevelyan, George	{ Archdeac. of Taunton, Can. Resid. of Wells }	Somerset	64	{ Bishop of Bath and Wells }

We are not in the habit of noticing the decease of the laity; but considering, as we do, the great advantage which accrues to the cause of religion when they exert themselves in its behalf, we cannot forbear inserting the following:—

Died, at Wormley West End, Hertfordshire, on Saturday, September 29th, of an affection of the heart, Nicholas Charrington, Esq. of the Anchor Lane Brewery, Mile End. He was sitting at breakfast with his family, when he was observed to be suddenly, though gently, falling from his chair. His eyes closed, and life was almost instantaneously gone. Thus was terminated a life of singular benevolence, generosity, and usefulness. It would, perhaps, be difficult to name an individual who has been followed to the grave by a more deep and general sentiment of esteem and regret. In him the afflicted have lost a kind and unwearied benefactor; and the Church of England, and every charitable institution connected with it, a most zealous and munificent friend. The departure of such a man is a public bereavement. We trust, however, that the power of his example will survive him.

UNIVERSITY INTELLIGENCE.

OXFORD.

On the 8th of October, in full convocation, a letter from the Chancellor of the University was read, re-appointing the Rev. Richard Jenkins, D. D. Master of Balliol, to be Vice-Chancellor for the ensuing year. This appointment being unanimously approved, the Vice-Chancellor took the usual oaths, and appointed the following Pro-Vice-Chancellors:

Rev. Dr. Hall, Master of Pembroke Coll.
Rev. Dr. Jones, Rector of Exeter Coll.
Rev. Dr. Rowley, Mast. of University Coll.
Rev. Dr. Gilbert, Prin. of Brasenose Coll.

On the 10th of October (being the first day of Term), the Rev. Thomas Farley, M. A. Pemy of Magdalen College, was admitted a Pro-Proprietor of the University, in the room of the Rev. W. S. Cole, of Worcester College, resigned.

At the same time the following degrees were conferred:

MASTERS OF ARTS.

Rev. Thomas Moseley, St. Edmund Hall.
Richard Latham, Fell. of Brasenose Coll.
Rev. Robert Hussey, Stud. of Christ Church
Rev. Charles Langton, Trinity Coll.

BACHELORS OF ARTS.

Hugh Seymour Tremeneere, Fellow of New College
Richard John Lockwood Maydwell, Wadham College.

On Monday, the 22d of October, the following Gentlemen were admitted to degrees:

DOCTOR IN CIVIL LAW.

Jerome, W. Knapp, Fell. of St. John's Coll.

BACHELOR IN DIVINITY.

Rev. Henry Jenkins, Fell. of Magd. Coll.

MASTER OF ARTS.

Richard Hurrell Froude, Fell. of Oriel Coll.

BACHELOR OF ARTS.

Hon. Charles Augustus Murray, Oriel Coll.

And on the 25th of October, the following degrees were conferred:

MASTERS OF ARTS.

Rev. R. Bathurst Greenlaw, Worcester Coll.

Richard Gwilym, Brasenose Coll.

Edward Higgins, Brasenose Coll.

Philip Tresher, University Coll.

Rev. W. Hayward Cox, Schol. of Pemb. Coll.

John Gunn, Exeter Coll.

William Falconer, Exeter Coll.

Rev. Walter Burton Leach, Wadham Coll.

BACHELORS OF ARTS.

John Jenkinson, Magdalen Hall.

George Mason, Brasenose Coll.

Herman Merivale, Scholar of Trinity Coll.

John Savill Hallifax, Trinity Coll.

Edward Herbert, Jesus Coll.

Norman Hilton Macdonald, Oriel Coll.

Francis Hartwell, Oriel Coll.

Henry Clarke, Exeter Coll.

On the same day the following Gentlemen were admitted Scholars of Wadham Coll.
 Edward Walwyn Foley, Founder's Kin.
 J. Bradley Dyne, Diocese of Bath & Wells
 George Edward Gepp, Essex.
 Arthur Charles Tarbutt, Essex.

Henry Wightwick has been elected a Scholar of Pembroke College, on the foundation of Richard Wightwick, B. D. as Founder's Kin; and John Callender Meadows has been elected one of Bishop Morley's Scholars.

MARRIED,

Rev. Walter Augustus Shirley, M. A. Fellow of New College, to Maria, only daughter of the late W. Waddington, Esq. of St. Remy, Normandy.

CAMBRIDGE.

The following Gentlemen, Scholars of Trinity College, have been elected Fellows of that Society:

Richard Williamson, B. A.
 Winthrop Mackworth Fraed, B. A.
 Thomas Riddell, B. A.
 John Hodgson, B. A.
 Thomas Stratton, B. A.
 William Law, B. A.

On the 10th of October (being the first day of Term), the following Gentlemen were elected University Officers for the ensuing year:

PROCTORS.

Rev. Adam Sedgwick, M. A. Trinity Coll.
 Rev. Thomas S. Turnbull, M. A. Caius Coll.

TAXORS.

Rev. John Hind, M. A. Sidney Coll.
 Rev. Wm. H. Shelford, M. A. Emmanuel Coll.

MODERATORS.

Rev. William Whewell, M. A. Trin. Coll.
 Joshua King, M. A. Queen's Coll.

SCRUTATORS.

Rev. Joseph Jee, B. D. Queen's Coll.
 Rev. W. L. P. Garnons, B. D. Sidney Coll.

On the same day the following degrees were conferred:

MASTERS OF ARTS.

Rev. Fred. Vernon Lockwood, Trin. Coll.
 Rev. John Henry Bright, St. John's Coll.
 Rev. Thomas Ferris, St. John's Coll.
 Rev. William Henry Green, St. John's Coll.
 Rev. John Penny, Emmanuel Coll.

BACHELORS OF ARTS.

Charles Tayleur, Trinity Coll.
 Bryan Edward Duppa, St. John's Coll.
 William Wales, Catherine Hall
 Christopher Mends Gibson, Jesus Coll.
 Thomas Marriott, Christ Coll.
 Charles Delme Radcliffe, Magdalen Coll.
 Robert Broughton Clay, Sidney Coll.
 Charles Lillingston, Emmanuel Coll.

The following Gentlemen have been appointed the Caput for the ensuing year:

The Vice-Chancellor.

Rev. John Lamb, D. D. Master of Corpus Christi College, *Divinity*.

William Frere, LL. D. Master of Downing College, *Law*.

Frederick Thackeray, M. D. Emmanuel College, *Physic*.

Rev. Thomas Musgrave, M. A. Trin. Coll. *Sen. Non. Regent*.

Rev. Hammett Holditch, M. A. Caius Coll. *Sen. Regent*.

On the 21th of October, the Rev. John Lodge, M. A. Fellow of Magdalen College, and the Rev. Henry Kirby, M. A. Fellow of Clare Hall, were appointed Pro-Proctors.

On the same day the following Gentlemen were admitted to degrees:

MASTERS OF ARTS.

Rev. Marcus Gerrase Beresford, Trin. Coll.
 Rev. Charles Borton, Caius Coll.
 Rev. George Hepper, St. John's Coll.

BACHELOR IN CIVIL LAW.

Richard Cooper Christie, Trinity Hall.

BACHELOR IN PHYSIC.

James Johnstone, Trinity Coll.

BACHELORS OF ARTS.

George William Scott, Trinity Coll.
 Frederick Gray, Trinity Coll.
 Ebenezer Robertson, Trinity Coll.
 Franke Parker, Trinity Coll.
 Hugh P. Costobadie, St. John's Coll.
 Leopold Erasmus Dryden, Clare Hall.
 Henry Chicheley Michell, Queen's Coll.

The Hon. William Henry Lyttelton, M. A. Christ Church, Oxford, and Richard Fleming, Hartley, B. A. Trinity College, Dublin, were admitted *ad eundem*.

MARRIED,

Rev. George C. Gorham, B. D. Fellow of Queen's College, to Jane, grand-daughter of the late Rev. Thomas Martyn, B. D. Regius Professor of Botany.

Rev. Henry Harding, M. A. Fellow of King's College, to the Right Hon. Lady Emily Fielding, sister of the Earl of Denbigh.

Rev. Edward Tomson Bidwell, M. A. Fellow of Clare Hall, and Rector of Omgheston St. Mary, Wilts, to Harriet, only daughter of the late Richard Fowell, Esq.

Rev. Walter Blunt, B. A. Fellow of King's College, to Marian, eldest daughter of William Pearce, Esq. of Weasenham Hall, Norfolk.

THE
CHRISTIAN
REMEMBRANCE.

DECEMBER, 1827.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The History of the Church of Christ, particularly in its Lutheran Branch, from the Diet of Augsburg, A.D. 1530, to the Death of Luther, A.D. 1546; intended as a continuation of Milner's Church History. By JOHN SCOTT, M.A. Vicar of North Ferriby, and Minister of St. Mary's, Hull. Seeley, London, 1826.*

THIS work is intended as a continuation of the Ecclesiastical History which was commenced by the Rev. Joseph Milner, and continued to the year A.D. 1530 by his brother Dr. Isaac Milner, the late Dean of Carlisle. The elegance of the style in which that history is written, the spirit of piety which pervades it, and the interest with which the subject is invested by the talents and the ingenuity of the writers, have rendered it (notwithstanding some objections which may be made to it) a popular and a standard work; so that it is often found in the hands of the ecclesiastical student, while the dry and laborious volumes of Mosheim are neglected.

There is no part of ecclesiastical history more interesting than that which contains the account of the Reformation, when the day-spring from on high again broke forth after so many ages of darkness, and Christianity at length burst the fetters, which had so long enchained the moral and intellectual faculties of mankind: and it is an edifying employment to trace the progress of the great leaders of the Reformation, in deducing the principles of true religion from the records of truth, and, under the guidance of the great master-genius of Luther, in securing the religious liberties of mankind.

The preceding volumes of the Milners bring us down to the year 1530. The Reformation had then been thirteen years in progress: its champions, undismayed by the difficulties which encompassed them on every side, had triumphed over the dangers which threatened to overwhelm them; and they were not only respected but feared by the corrupt supporters of the Papal power. Their situation was one of extreme danger and difficulty. The whole power of the court of Rome, supported by the influence of the Emperor and all the States

who were connected with the Pope, was arrayed against them. Their situation presented a choice of difficulties; and though, from their former experience, they had little to hope from the effects of a general council, it was their only resource if they could obtain one upon terms in the least favourable to their cause. As however the fears of Clement prevented the accomplishment of this, the effect of a diet of the empire was once more to be tried; which was accordingly summoned to meet at Augsburg on the 8th of April, in the year 1530.—The history of the proceedings of this diet, and the celebrated Confession which was presented by the Protestants as containing an account of their faith, form the subject of the first chapter of Mr. Scott's volume.

Mr. Scott gives an interesting account of the preliminary proceedings of the diet, of the arrival of the different princes at Augsburg, and the "preparations which were made for entering upon the important affairs for which they were summoned."* Among the principal divines who attended the council on the part of the Papists were, Faber, Eccius, Cochläus, and De Wimpina; on the side of the Protestants, Melancthon, Justus Jonas, Spalatinus, and Agricola.—There were also Bucer, Hedio, and Capito from Strasburg; but they leaned more to Zuinglius than Luther. The Elector of Saxony took Luther with him as far as Coburg; but fearing for his safety, or not willing to offend the Emperor by bringing an excommunicated person into his presence, he left him in the castle of that city, as being a place at once of convenience and security, where he might be informed of all that passed, and give his counsel if required.†

On the 12th of May the diet met. The Confession, which had been drawn up some time, and for which Luther had furnished the materials, though it had received its present form from the clear and eloquent pen of Melancthon, was presented to the diet. The Emperor (Charles V.) wished the papers to be delivered to him, and promised to hear them the next day in private. To this, however, the Protestant princes earnestly and strenuously objected, and pressed for permission to read them in full diet. This was denied to them; but they were allowed to read in the presence of the princes of the empire, and the leading persons assembled at the diet.

The Confession made a deep impression upon the princes. The printing of it was indeed forbidden; but it was soon translated into numerous languages, and manuscript copies were circulated in all the courts of Europe.‡

The impression which the Confession made upon those who were

* Scott, p. 6, &c.

† Ibid, pp. 6, 7, from Seckendorf.

‡ Ibid, pp. 24, 25.

present, was very striking in the instance of the Bishop of Augsburg, who proved himself to be a man not only of great candour, but of deep piety. For after hearing the Confession, he is related to have said, "What has been recited is true; pure truth; we cannot deny it." And some time after, when he was among the commissioners appointed to bring about an agreement, if possible, between the parties, we have the following account of his conduct:—

After much dispute, the Bishop of Augsburg, the diocesan of the place, and a man of prudence and firmness, rose, and in a pious and solemn discourse, entreated the princes and prelates to guard, with anxious care, against determining any thing contrary to the word of God, and inconsistent with rectitude and justice. It was too true, he said, and manifest to all men, that the Lutherans, in what they maintained, had hitherto opposed no one article of the Christian faith: and this being the case, it became all who feared God and loved peace, earnestly and frequently to consider by what means the ancient tranquillity might be restored and preserved.*

The diet of Augsburg is an era in the history of the Reformation; and the Protestant Confession, to which it gave origin, is a noble monument of the piety, the learning, and the moderation of the Reformers. It was a noble avowal at a time when the minds of men were too much affected by the bigotry and prejudices of the age to lend an impartial ear to the truth, and to receive the pure and spiritual doctrines of genuine Christianity, of the great and leading doctrines and principles of the Reformation. It has stood the test of ages; and some of the most illustrious Confessions of other Protestant Churches, and of our own in particular, have been indebted to this invaluable exposition of Christian doctrine, which was produced by the piety and the learning of Melancthon.

There is no article, he observes,† answering to the seventeenth of our Church, on predestination and election. The only notice of the subject which I have observed, is under the twentieth article, which laying down a doctrine similar to that of our Church, concerning the promises of God being in such wise to be received as they are generally set forth in Holy Scripture, says, "As the preaching of repentance is universal, so also the promise of grace is universal, and requires all men to believe and accept the benefit of Christ;" and then adds, "There is no need here for discussions respecting predestination, and the like topics."

It would seem also not to admit the doctrine of final perseverance. At least it says (Art. X.) "We condemn the Anabaptists, who deny that persons once justified can lose the Holy Spirit again." The subject of the Sacraments likewise appears to be slightly treated in the Confession, as compared with our Articles.—Pp. 43, 44.

With regard to the slight mention which is made of the Sacraments,

* Scott. From Seckendorf, pp. 25, 26.

† Mr. Scott gives a brief account of the Confession, which contains an admirable exposition of the doctrines of the Reformation. For this we must refer our readers to the history, and to the Confession itself, which is contained in the *Sylloge Confessionum*, published at Oxford in 1804. We pass on to the remaining remarks of Mr. Scott on some particular features in the Confession itself.

it is sufficiently accounted for from the consideration, that this subject formed a serious, and in many respects a fatal subject of difference amongst the Reformers themselves. And though Mr. Scott appears to consider the other subjects, which we mentioned, as of "inferior importance," (p. 43), we confess that we cannot exactly agree with him in this opinion. Inferior they certainly are to the great and leading subjects of the Confession; but they are important, as containing the clear and explicit opinions of the great movers of the Reformation on subjects which have painfully affected the peace of the Church; and important also, as skewing the discretion of the Reformers in avoiding discussion on points of doctrine, when that discussion could lead to no possible good.

The Popish divines at length presented their "Refutation" of the Confession, which afforded matter of great triumph to the Reformers from the weakness of its arguments, and the evident fear which it shewed of provoking discussion on those points which formed the subject of dispute; and though the determinations of the diet bore sufficiently hard upon the Protestants, yet, on the whole, it may be considered to have advanced the cause of the Reformation.

The *second* chapter of Mr. Scott's work contains an account of the events connected with the Reformation, which occurred between the diet of Augsburg and the pacification of Nuremberg, A. D. 1532.

The harsh terms in which the recess of the diet was couched, led to that confederation amongst the Protestants which is known by the name of the League of Smalkald. But we pass over this, and the many other interesting subjects contained in this period, to the consideration of some events, which had a material influence on the Reformation, in the death of three persons who had been its chief supporters, Zuinglius, Ecolampadius, and the Elector of Saxony.

The first of these (observes Mr. Scott) was Zuinglius, the Swiss reformer. He, as is well known, lost his life in a battle fought between the troops of Zurich and Berne on the one side, and those of the Catholic cantons on the other. Zuinglius's accompanying the troops, not as an officer, but as a pastor or chaplain, was in conformity with the custom of his country, and the call expressly made upon him by the senate. He had disapproved of the proceedings of his countrymen which led to the conflict, so much so as to have proposed to quit Zurich; and he seems to have gone out with the army in some hope of effecting a reconciliation between the parties; but the engagement was brought on suddenly, and the reformed suffered a defeat. Thrice he was thrown down and as often recovered himself; but at length he received a wound in the throat from a spear, which he supposed mortal; when, sinking down on his knees, he exclaimed, in the spirit of a true Christian hero, "Is this to be esteemed a calamity? They can kill the body, but the soul they cannot touch." When the soldiers came to strip the slain, he was found yet alive, lying on his back, with his hands clasped together, and his eyes lifted up to heaven. He was asked if he wished a confessor to be sent for; then, if he would invoke the Virgin; and, on his declining both, he was instantly despatched. When the body was discovered to be that of Zuinglius, it was condemned, by a military

tribunal, to be cut in quarters, and then burned to ashes; which barbarous but impotent sentence was accordingly carried into execution. Some days before the expedition, while a general agitation prevailed, he had said publicly—"I know to what all this tends, as far as I am concerned; it is to remove me from the world."—Pp. 118, 119.

The death of Zuinglius took place on the 11th of October, 1531, in the forty-fourth year of his age; and it was followed, on the 1st of December, by that of his intimate friend and fellow-labourer Ecolampadius of Basle; who was only five years older. His death was supposed to be hastened by grief for the loss which he himself, and the churches at large, had sustained by the death of Zuinglius. He was an eminently learned and peaceable, yet zealous and highly useful character, and the chief instrument of the Reformation at Basle. In a letter written to some ministers at Ulm, three weeks after the death of his friend, he expresses how much he was affected by that event; but, he says, "I know well the faith, which those men" (Zuinglius and some others who had fallen with him) "reposed in God, so that no ill could befall them; but when I think of the false sentiments and wrong inferences with which the minds of the simple are assailed, and which cannot be counteracted, this affects me most deeply." He was fifteen days confined to his bed; during which time he constantly pronounced that his disease would prove mortal, and, "with his whole soul, longed for his transition to the light of heaven." He waited not for consolation from others, but administered it to all who approached him. He made no will, having nothing to leave, though his parents had been people of good substance; but addressing his three children by name, (who, however, were too young to understand him) he bade them "love God as their father;" and, turning to his wife, and her mother, and other relations, "conjured them to train up his children in piety, peaceableness, and integrity."—Pp. 120, 121.

The remaining part of the account of the last days of this valuable man, and particularly his address to his brother ministers, is well worthy of that high character which the whole tenor of his previous life had established. Nothing can be more edifying or improving, not only to Christians in general, but to Christian Ministers in particular, than familiarity with scenes like these. They prove that the most exalted attainments in human and divine learning are perfectly compatible with true piety; and that, whatever may be their acquirements in theological knowledge, they can only secure comfort at their dying hour by a steady and heartfelt devotion to their duty. "*Mark the perfect man, and behold the upright: for the end of that man is peace.*"

The removal of these two great men was, of course, a subject of joy to all the enemies of the Reformation. And it is a striking proof of the infirmity of human nature, that even Luther did not altogether abstain from harsh and uncharitable remarks on the removal of these persons, who had differed from him on the subject of the Sacrament. But how admirable are the reflections of Father Paul on this event!

Surely, he says, it is a pious and religious thought, to attribute the disposal of every event to the providence of God; but to determine to what end those events are directed by that high wisdom, is not far from presumption. Men are so straitly and religiously wedded to their own opinions, that they are persuaded God loveth and favoureth their tenets as much as themselves do. But the things that happened afterwards shewed, that the cantons called Gossellers,

made greater progress in the doctrine received than before:—a manifest argument that it came from a higher source than the labours of Zuinglius!*

In the year following, on the 10th of August, 1532, died the excellent Elector of Saxony. He had been the firm and steady friend of Luther from the beginning, and had promoted, by all the means in his power, the cause of the Reformation; and though naturally timid, had shewn a degree of resolution and firmness under many circumstances of great trial, which proved his earnestness and zeal in the great cause.

Happily the Reformation lost no ground by the death of John. The new elector, no less attached to the opinions of Luther than his father, occupied the station which he had held at the head of the protestant party, and defended, with the boldness and zeal of youth, that cause which John had fostered and supported with the caution of more advanced age.—P. 129.

Notwithstanding all these apparently adverse events, the cause of the Gospel still triumphed, and the Reformation was continually spreading itself in Germany, Switzerland, and other parts of the continent; and in England, France, Belgium, and the dominions of George Duke of Saxony, many suffered for the truth. About this time also Tindal's translation of the Bible into English appeared, and Calvin (so celebrated in after times) first appeared on the stage of the religious world; everywhere was that divine light shining forth, which has continually been increasing in splendour till it shone more and more unto the perfect day.

The third chapter includes the period *from the pacification of Nuremberg, to the convention of Francfort*; the early part of which, together with some years that followed, was occupied by intrigues and discussions with regard to a general council; which was, however, constantly avoided by the Pope. Passing over, however, the general history of this period, we proceed to notice some of the more interesting events recorded in it. The first of these is the death of Erasmus, which took place in the year 1536, at Basle. It is perhaps difficult to form a just estimate of the character of this extraordinary man. All must admit the depth of his learning, and the extent and variety of his acquirements. He must always be regarded as one of the most accomplished scholars that ever lived, and the restorer of elegant learning in an age of great ignorance and bigotry. We must never forget how much we are indebted to his labours in the criticism and interpretation of the Scriptures; and the severity with which he attacked the corruptions of the Church of Rome, had a very powerful

* F. Paul. 56, 57, quoted by Mr. Scott, who adds, "That so determined a papist as Sir Thomas More should say of Zuinglius and Ecolampadius, *Quorum nuntiata mors mihi lætitiā attulit*," need not perhaps excite surprise; but that Erasmus should write "*Bene habet, quod duo coryphæi perierunt*, Zuinglius in acie, Ecolampadius paulo post febri et aposthemate. Quod si illis favisset *ἐνδελος* actum erat de nobis,"—this may excite our indignation. Erasm. Ep. XXX. 56. Luther however expressed himself differently afterward with regard to Zuinglius."

effect in the early stages of the Reformation. We cannot but regret that his subsequent conduct should have cast a shade on his exalted character; and we must lament to see any want of consistency in a person who had such means of forming a right judgment on every subject. He had discrimination enough to see the errors and corruptions of the Church of Rome, but he had not the courage to avow it openly as he ought to have done, and to espouse what he knew to be the cause of truth. On the one side was arrayed the preponderance of wealth and power; on the other he saw nothing but persecution and danger: and therefore he adhered to the strongest side. His anxiety to stand well with both parties, led him into repeated inconsistencies; and his fear of offending those who were in authority, made him *first* cool towards the Reformers, and afterwards led him into open hostility against them. His artful and submissive letter to Clement on his elevation to the Papal throne, and to Cardinal Campeggio, which are mentioned by Dr. Milner,* and his unmanly and unchristian sentiments on the death of Zuinglius and Nicolampadius, which have been before referred to, are strong proofs of this inconsistency of character.

During the period of this chapter, much communication took place between the court of England and German Protestants. Mutual letters and embassies passed; and Henry VIII. corresponded personally, not only with the princes, but with Melancthon. However, after the promulgation of the famous law of the "Six Articles," they became shy of having any communication with him. Luther's sentiments on this occasion are very characteristic of the man. "He was glad" (he observes in a letter to the Elector of Saxony) "that Henry had thrown off the mask. He had demanded to be head and defender of the Gospel in Germany: away with such a head! His power and wealth had so inflated him, that he would be adored as a god." "He is fit," added the Reformer, "for a Pope himself; so crafty and designing is he!"† "Melancthon," (Mr. Scott observes) "whose boldness appears to have risen in proportion to the disappointment which he felt at Henry's conduct, wrote directly to the king himself a long and faithful expostulation."‡

This chapter contains some interesting accounts of the progress of the Reformation, and of some openings which manifested themselves in Italy. We are compelled to pass over these events, and we refer our readers to Mr. Scott for his account of the convention of Francfort, which at once afforded security and encouragement to the friends of the Protestant cause.§

* Vol. V. pp. 236, 237. See Seckendorf. lib. ii. § 76.

† Scott, pp. 185, 186. Seckendorf, iii. 224—228.

‡ Ibid, p. 186. Mr. Scott observes of this letter of Melancthon, "I have seen few things more honourable to Melancthon than this epistle."

§ Ibid, pp. 204—206.

The *fourth* chapter contains an interesting account of several incidents connected with the period contained in the preceding chapter. The first of these, is an interview between Luther and Vergerio, who had been sent by the Pope into Germany, that he might endeavour, if possible, to bring over Luther and Melancthon, or any of the more eminent divines. The history of this interview is given by Mr. Scott from a narrative contained in Luther's German works :

Vergerio (it states) came to Wittemberg on the evening of November 6, 1535, with a splendid retinue, and was conducted to the castle with all due honour by the provincial government. The next morning Luther sent for his barber at an early hour, and told him he was summoned to attend the nuncio of his holiness the Pope, and he would by no means go in dishabille, for he wished to look young, that his enemies might think that he had a long time yet to live. He then put on his best suit, and a golden ornament (a present from the elector) about his neck, and remarked, when his attendant expressed some surprise, "This is the way in which we must deal with these foxes and serpents." Then getting into a chariot which had been sent for him from the castle, accompanied by Bugenhagen, he said, "Here go the Pope of Germany and Cardinal Pomeranus!" After much conversation, in which Luther declared to Vergerio his conviction that a council was not seriously proposed by the Pope, in answer to a question from Vergerio, "whether the ministers in Saxony were consecrated," he replied, "Certainly: as the Pope will not consecrate them for us, here sits a bishop (pointing to Pomeranus) whom we have consecrated." Much more conversation, says the author of the narrative passed between them, in which Luther fully explained his views with the utmost freedom, and even, where the case required, with sharpness of remark. On taking leave, Vergerio said, "See that you be ready for the council." "I will come," replied Luther, "with my life in my hand."

This narrative is extremely characteristic of Luther; and affords a fair specimen of the feelings, with which he treated the power and pretensions of the Roman Pontiff.

The following anecdote is extremely creditable to the character of this great man, and places it in a most amiable point of view.

Under the auspices of Bucer, a meeting of some of the leading divines of the Protestant cause was held at Wittemberg, in 1536, with a view to healing some of the divisions which had been caused by the Sacramental controversy. On the day that Bucer preached at Wittemberg, Luther invited him to supper, and, after commending his sermon, observed, however, that "he could preach better than Bucer." Bucer courteously assented, saying, that "by universal consent belonged to Luther." Luther then speaking seriously said, "Do not think that I am vainly boasting: I am conscious of my own slender stores; nor could I preach so ingenious and learned a sermon as you have done to-day; but my practice is this, when I mount the pulpit, I consider what is the character of my hearers, most of whom are rude and uninstructed people—almost Goths and Vandals, and I preach to them what I think they can understand: but you rise aloft, and soar into the clouds; so that your sermons suit the learned; but are unintelligible to our plain people. I endeavour to copy the mother, who thinks her child better fed with the simple milk of the breast, than with the most costly confections."† Well, therefore, might the pious and learned Seckendorf remark, with regard to the character of Luther's preaching; "I do not deny," he says, "that there are to be found at this day, commentaries

* Scott, pp. 207—209.

† *Ib.* pp. 216, 217. Seckendorf, *ib.* 131.

on the Sacred Writings distinguished by erudition, eloquence, and deep research; but I confess I much doubt, whether there ever existed a man, who furnished, in extemporaneous language (for thus Luther delivered his lectures) a more forcible and more edifying exposition of the Word of God.*

The fifth chapter contains the history of the Church from the convention of Francfort, to the diet of Ratisbon in 1541. This period is remarkable for the death of the Duke of Saxony, who had been from the beginning the firm and determined enemy of the Reformation. This and the following chapter contain very copious accounts of Luther's writings during this period, from which Mr. Scott gives many valuable extracts. We regret that we are compelled to charge Mr. Scott with disrespectful, if not *unfair* treatment of Bishop Bull; where, speaking of the corruption of the doctrine of justification by the Romanists, in attributing to other virtues "the office of justifying as much, and in the same way as to faith itself," he remarks in a note, "This is expressly the doctrine of that storehouse," from which too much modern divinity is drawn, Bishop Bull's *Harmonia Apostolica*; "Nothing more," he says, "is to be attributed to faith in this business than to other virtues, I. vi. Nay, in his *Examen Censuræ*, or defence of his work, he affirms, that "in Scripture, our justification is more frequently ascribed to other virtues than to faith."†

We are indeed astonished that Mr. Scott should put forth these scanty extracts as a satisfactory exposition of Bishop Bull's opinion on the subject of justification. It is at all times dangerous to judge without the context, and especially in a case where the terms of the argument are so differently understood. It is quite impossible for us to enter upon this subject at present, but we will ask, is Mr. Scott aware of Bishop Bull's definition of faith? Faith, he says, consists of knowledge, assent, and reliance. He observes, there may be *knowledge* without practice, the *assent* of the mind without the love of the heart, and *reliance* upon the promises without a sincere endeavour to perform the conditions of the Gospel; therefore, he concludes, faith alone is not sufficient for man's justification or salvation. But Mr. Scott is not the only writer of the present day, who has reprobated the opinions of Bishop Bull: the Archdeacon of Ely, in a late Charge, has denounced that Prelate as tampering with the strictness of the divine law. We are, however, somewhat surprised that these gentlemen should have singled out the elaborate work of Bishop Bull in a learned language for condemnation; for the same opinions have been expressed by another Bishop of our Church equally illustrious, Dr. Jeremy Taylor, and in a more popular form,—a Sermon entitled, *Faith working by Love*.‡

* See the whole passage quoted by Scott, p. 243. Seckendorf, iii. 120.

† Scott. Note, p. 279.

‡ In consequence of the attack made by the Archdeacon of Ely upon the writings of

We are sorry to be compelled to pass over many parts of Mr. Scott's work, of which we could have spoken in terms of unmixed approbation; and we can only direct our readers to the interesting narratives of Herman, Archbishop of Cologne, and his brother the Bishop of Mersburg; and to the history of the life and conversion of George, Prince of Anhalt. The conversion of these eminent persons, and of many others, who, in embracing the doctrines of the Reformers, sacrificed every thing that was valuable to them in a worldly point of view, shewed the effect which the pure doctrines of the Gospel had begun to produce on the minds of men, and, together with the external events which accompanied them, proved that a flood of light had burst upon the world, which it was not in the power of the enemies of the Gospel to destroy.

We now come to a most interesting part of Mr. Scott's work,—the history of the closing scenes of Luther's life. He completed his sixty-second year in the month of November, 1515; and having been sent for to Eisleben, his native place, to arrange some disputes between the people and the Counts of Mansfeld, he left Wittemberg on this business in a very infirm state of health, on the twenty-third of January, 1516.

On his arrival on their borders, the Counts of Mansfeld received him with an escort of more than a hundred horse, treating him as the Elector of Saxony's ambassador. On his arrival, he applied himself immediately to the business on which he came; and thus he continued till the seventeenth of February, applying himself at all proper times to business, eating and sleeping well, and being very cheerful in his conversation. On that day, his friends perceiving more repose to be desirable for him, persuaded him to keep quiet in his study; which he did, frequently walking up and down in an undress, but conversing with animation. "From time to time," says Justus Jonas, "he would stop, and looking out at the window, in that attitude (as his custom was) address fervent prayers to God, so that I and Cælius, who were in the room with him, could not but perceive it: and then he would say, "I was

Bishop Bull, the excellent and indefatigable Bishop Burgess has caused the Review and Analysis of Bishop Bull's Treatise, by Robert Nelson, Esq., together with Bishop Taylor's sermon, mentioned above, to be printed in a small volume. The Archdeacon's publication has also called forth two "Vindications," one by the late Archdeacon Daubeny, and the other by the Rev. C. M. Mount, A. M. late Fellow of C. C. C. Oxford, and Minister of Christ Church, Bath. With how much justice the Archdeacon of Ely has charged Bishop Bull with coinciding with the opinions of the Romanists on the subject of justification, we may judge from the following passage, Harmon. Apostol. Diss. II. c. 18, § 4. Speaking of the different errors on the subject of this doctrine, he thus cautions his reader:—"Imo. Aure atque animo abhorreat ab isto pontificiorum quorundam perniciosissimo errore, qui bonis justorum operibus ex condigno, hoc est, propter intrinsecam eorum bonitatem et dignitatem, præmium cælestè deberi, asserere non verentur. Certe enim, qui ejusmodi operum meritum adstruunt, *Christianorum nomen haud sunt meriti*. Ac fidenter pronuciare ausim, vix ac ne vix quidem gratiam Christi sensisse aut novisse, qui *hærendam istam opinionem* penitus imbibuerunt." See also the remainder of the same chapter. See also his opinions stated in his sermon "On the Worthiness of the Partakers of Future Glory." We cannot but recommend to Mr. Scott and the Archdeacon, the candour and feeling with which Dr. Doddridge speaks of Bishop Bull, with regard to a subject on which he was compelled to differ with him. See his note on 1 Tim. ii. 1.

born and baptized at Eisleben; what if I should remain or even die here?" Though, however, Luther passed the day in his study, he did not choose to sup there, but in the large dining room; observing that to be solitary, did not help the spirits. During supper, he quoted or made observations on many interesting passages of Scripture. Before supper he had complained of a pain in the chest, to which he was subject. It was, however, relieved by warm applications. After supper it returned; but he would not have medical aid called in, but about nine o'clock lay down on a couch and fell asleep. He awoke as the clock struck ten, and desired that those about him would retire to rest. When led into his chamber, he said, "I go to rest with God," and repeated the words of the Psalm, "Into thy hands I commend my spirit, &c.:" and stretching out his hand to bid all good night, he added, "Pray for the cause of God." He then went to bed; but about one o'clock he awoke Jonas and another who slept in the room with him, and desired that a fire might be made, in his study, and exclaimed, "Oh God! how ill I am! I suffer dreadful oppression in my chest: I shall certainly die at Eisleben." He then removed into his study without requiring assistance, and again repeating, "Into thy hands I commend my spirit!" he walked backward and forward, and desired to have warm clothing brought him. In the mean time his physicians were sent for, as also Count Albert, who also brought his Countess. All Luther's friends and his sons were now collected about him; medicines were given him, and he seemed somewhat relieved, and having lain down on a couch, he fell into a perspiration. This gave encouragement to some present: but he said, "It is a cold sweat, the forerunner of death; I shall yield up my spirit." He then began to pray, nearly in these words, "O eternal and merciful God, my heavenly Father, Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou hast revealed to me thy Son Jesus Christ: in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, my Lord Jesus Christ, receive my soul! O heavenly Father, though I be snatched out of this life, though I must now lay down this body, yet know I assuredly that I shall dwell with thee, and that none can pluck me out of thy hands." He then thrice repeated the words, "Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth!" Also those words, "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life:" and that verse of the sixty-eighth Psalm, "Our God is the God of whom cometh salvation: God is the Lord by whom we escape death." He then became silent, and his powers began to fail him; but when several present addressed him, "Reverend father, you die in the constant confession of Christ and his doctrine, which you have preached?" he distinctly answered, "yes," and spoke no more: but, about a quarter of an hour afterwards, between two and three o'clock in the morning, "with his hands clasped together, and without a finger or a feature being disturbed, gently breathed his last." P. 474—477.

The account of his funeral is too interesting to be omitted.

Count Albert would gladly have retained the body of Luther, and interred it in the country which gave it birth: but he yielded to the wishes of the Elector, who wished it to be conveyed to Wittemberg. The next day, therefore, the corpse was solemnly conveyed, with the singing of hymns, and attended by all the Counts of Mansfeld, and a numerous procession of persons of high rank, to the Church of St. Andrew's, at Eisleben, to be deposited there till preparations were made for its removal. On this occasion Justus Jonas delivered an address to the assembled multitudes, from the latter part of the fourth chapter of the First Epistle to the Thessalonians. On the twenty-first, Cælius preached from the opening of the fifty-seventh chapter of Isaiah, "The righteous perisheth, &c."

and after the sermon the body was removed, amid an immense concourse of people, and conveyed with a splendid procession as far as Halle. Hither people flocked from all parts of the country to meet it, and it was received at the gates by the senators, ministers, and all the principal persons of the place. It was deposited for the night in the Church of St. Mary, where, says the writer of the narrative, the 130th Psalm was "expressed, not so much by singing, as by the tears and sobs of the whole people." Early the next day the procession set forward towards Wittenberg, and was met on the road by a deputation, sent by the Elector to receive it. It rested that night at Kemberg, and on the twenty-third of February reached Wittenberg. When it approached the gate of the city, the rector, the professors, and the students of the university, with all the principal citizens, met and joined the procession; after which it advanced, attended by the whole population, to the church of the citadel (All Saints.) The widow of Luther, with her daughter and some other female attendants, her three sons, Melancthon, Jonas, Bugenhagen, Cruciger, and other intimate friends of the deceased, took their station immediately after the corpse. So great an assemblage of persons is said never to have been seen before at Wittenberg. Suitable hymns were sung as the funeral proceeded through the streets of the city. On arriving at the Church, the coffin was placed on the right hand of the pulpit; whence, after some further verses had been sung, Bugenhagen delivered an appropriate discourse to several thousands of persons. Melancthon then pronounced a funeral oration, both expressive of his own affection, and calculated to soothe the sorrows of the bereaved church: after which the body was committed to the tomb, hard by the spot from which the reformer had delivered so many animated and devout sermons before the electors and dukes of Saxony and the whole Church.—P. 478—480.

Such was the closing scene of a man, who less than thirty years before was almost unknown to the public, but who was raised up by the Almighty to effect perhaps the greatest moral revolution that, since the first preaching of Christianity, is recorded in the annals of the world. In order to appreciate justly the character of Luther, we have only to take an impartial view of the events with which he was connected, and the wonderful consequences which flowed from them. We have not time to dwell on the various characters which have been given of this great Reformer; but making allowances for those imperfections which must be expected in every thing human, we must regard him as one of the best and greatest of men; as peculiarly qualified for the part he had to perform. We must indeed always lament his violence and obstinacy in the sacramental controversy, and the unsparing severity with which he sometimes treated those who were opposed to him. This may in some measure be attributed to the natural infirmity of his temper, and the circumstances and feelings of the age in which he lived; and we should bear in mind the just and sensible remarks of Dr. Robertson, that

Some parts of Luther's behaviour, which to us appear most culpable, gave no disgust to his contemporaries. It was even by some of those qualities, which we are now apt to blame, that he was fitted for accomplishing the great work which he undertook. To rouse mankind when sunk in ignorance or superstition, and to encounter the rage of bigotry armed with power, required the utmost vehemence of zeal, as well as a temper daring to excess. A gentle call would neither have reached nor have excited those to whom it must have

been addressed. A spirit more amiable but less vigorous than Luther's, would have sunk back from the dangers which he braved and surmounted.*

For the deep feeling of piety which animated his breast, we refer our readers with great pleasure to Mr. Scott, particularly to what is related of him in pages 77, 325, 357, and 503; and to the just and splendid eulogium of him by Bishop Atterbury, which is very properly quoted by Mr. Scott. (p. 503.) We had wished to have made some remarks on some supposed peculiarities in the doctrinal opinions of Luther; but for these we must refer our readers to those who have expressly treated on the subject, and particularly to the candid and impartial Seckendorf, to whom Mr. Scott and his predecessors in the history of Lutheranism are under great obligations. If any of our readers should be induced, from seeing the use which has been made of him by Mr. Scott, to form a more intimate acquaintance with his admirable work, they will find themselves amply repaid for their trouble.

To conclude;—if there are some questions on which we differ from Mr. Scott, and some passages which we should have wished to have seen omitted altogether, we are happy in bearing testimony to his general impartiality; and if we have spoken strongly on the subject of Mr. Scott's mention of Bishop Bull, it is because we have perceived in other quarters a disposition to depreciate the character of a man, to whom the Christian Church is under the greatest obligations, and who must always be regarded as one of the most illustrious ornaments of the Church of England. It is extremely creditable to the diligence and assiduity of Mr. Scott, that, amidst the laborious duties of his profession, he has found time for a work which must have required so much labour and research.

ART. II.—*A Sermon preached at the appointment of the Exeter Diocesan Committee for the Society for promoting Christian Knowledge. By JOSEPH HOLDEN POTT, A.M. Archdeacon of London. Rivingtons, London, 1827.*

A Sermon preached in the Parish Church of Bridgwater, in aid of the Funds of the Society for promoting Christian Knowledge. By WILLIAM SHARPE, M. A. Curate of Charlinch, Somerset. Rivingtons, London, 1827.

A Sermon preached at the Chapel, Sydenham, Kent, in aid of the Society for the Propagation of the Gospel in Foreign Parts. By the Rev. W. ORGER, A.B. St. Edmund's Hall, Oxford. Rivingtons, London, 1827.

GLADLY do we hail the publication of Sermons in behalf of these venerable Societies, the almoners of our Church's bounty. Though

* Quoted by Scott, p. 490.

they perhaps seldom yield any pecuniary profit to the authors; though they acquire, as was lately observed by the excellent Archdeacon of London, by their long sojourn on the table of the Publisher, the varied tints of Autumn, yet their publication is not without fruit. They are read by many in the neighbourhood where they are preached, and where the preacher is known; thus is the cause of the Societies cherished and promoted by a review of the great motives which excite a Christian's benevolence, and by a lively exposition of the proceedings of the Societies. Nor let any one object that Sermons on this subject are so numerous that we need no further supply: he indeed who has had any experience in influencing the public mind, soon learns this, that a philanthropist can never say,—I have finished. However holy and just his cause may be; however fully he may inform and influence the public mind respecting it; he must ever and anon fan the flame he has kindled, or it will perish amidst the damps of the surrounding atmosphere,—the cares of the world, the selfishness of the human heart.'

We proceed now to notice rather than to criticise or review the Sermons mentioned above. The Archdeacon for his text cites the words of Moses in the Book of Numbers, xi. 29. *Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.* Here we see the generous spirit of the Gospel, its glorious distinction, manifested even under the Law. It is not only the rich and the powerful who may learn of the Saviour; the meek and the lowly, the poor in this world's goods, all are invited. "Whosoever shall do his will, shall know of his doctrine, is the plain condition, for which no man is disqualified, except those who copy Esau's folly and incur the guilt of his profaneness." It was, too, the passionate desire of St. Paul, that that faith, which in his own case he had experienced was the power of God unto salvation, should be extended unto others. *Would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.*

ALL may run and must run if they would obtain the prize. When the Apostle borrowed that similitude from the Grecian games, he pointed to one circumstance in which the resemblance to the Christian course will not hold. One only, out of many, could obtain the prize in those contests to which St. Paul alluded; but in the Christian race there is a prize held out to every candidate who enters those lists, and exerts his best strength in the day of proof. In this course it is no envious conflict which awakens zeal. The riches of this present world, its honours and distinctions, are such scanty things that they fall not to the lot of many candidates. He that gets first to the borders of the pool, steps in, whilst the feeble and decrepid must forego their turn. In worldly rivalships that also happens which Solomon remarks, that "the race is not always to the swift, nor the battle to the strong." But it is not so where an heavenly prize is held out to our endeavours, and offered to our joint pursuit. The promise and assurance in this case is for all who become in earnest suitors for the blessing and candidates for the crown of glory. It is not as of old time at the well of Sychar where the well was deep, and there was nothing to draw

withal. The springs of life were set free by the word of the Redeemer with a plenteous current which is equal to the needs of all. Let men but take thought for their own necessities, and the need will be supplied. —Pp. 16, 17.

And are our poorer brethren capable of an eternal inheritance, and shall they lose it by our neglect? Such is the affecting motive which naturally arises from the preacher's beautiful and appropriate introduction. We must extract part of his graphic description of the labours of the Society.

Is it the poor man's suit which you would freely entertain, and to which at all times you would feel inclined to lend a ready ear? His suit is the present instance is for his spiritual wants, and his needs are consulted. The page is opened to him, and the volume is provided for his succour: it is brought home to his threshold, it is given to his hand and commended to his bosom. It is Christian knowledge which is furnished, thus for those who must use the aids of others in order to acquire it. The first need begins in early life, when all stand so much in want of succour from the hands of others; and the aids of this Society may well be said to take their commencement where the need begins. The child finds his first lessons in the books which are supplied by this Society. He finds them in his school, and in his class; from the first card, to the sacred volume of the Scriptures, the last and best gift which he carries with him from the floor of early emulation.—P. 21.

From the days of childhood, we look on to those of riper age; and we find the same kind friends and benefactors, who have their bond of union in this Society, keeping still their charge in view. In the camp, and on the deck, they who are called to the service of their country, find from the same stock the prompt supply of sacred manuals for religious exercises, and for improvement in religious knowledge. The sailor finds a spiritual compass for his hand, which will enable him to shape a prosperous course as surely as the trembling needle, to which the pilot's eye is turned, conducts the vessel to its haven. The soldier has his monitor to prepare him for the hour of danger, and to lead him to deplore the hard necessity which unjust aggressors may cast upon those who stand for right and justice in the world, and to lament the grounds which pride, ambition, and the restless humours of unrighteous men create for wars and fighting.

Again, the benefit extends to those retreats where the sick and maimed are gathered—to those noble seats of charity, those kind asylums which are raised for the sufferer under all the manifold varieties of hurt or malady to which the human frame is liable; those mansions which form the schools of science, no less than the ready receptacles for the fainting, the disabled, and afflicted. In those friendly wards the step is heard which brings the gift of this Society for the pillow and the couch, with every welcome consolation which can soothe the worst extremities of suffering and distemper. The days of languor and confinement are thus made lighter and more profitable, and the lessons both of patience and good hope are opened to the drooping eye.

Alas! there are worse circumstances in which men may be found; conditions far more bitter and disastrous, where the word of counsel on the part of this Society assumes another form. The dreary walls of jails, and the grates of the secluded cell, do not shut out the boon provided for the hapless objects of compassion: and the sorrowful sighing of the prisoner may thus be turned to prayer, and raised in penitent addresses to the throne of Grace.

We have but one step more to make in quest of fellow-creatures, for where-soever they can be found, they become the objects of the same indulgent care. Look then to those abodes beyond which there lies no prospect (at least for many) of embarking yet again upon the floods of this world, or of contending with its tides. The poor-house yields another witness of the charitable temper of our country; of its salutary laws, and of the generous spirit which prevails

in its public institutions. This retreat then for those who have found a hard lot in the world, comes next in order. It is open to the friendly bearers of your succours. It is thus that the last seat for repose on this side the grave, becomes a seat for pious meditations on that word of promise and good hope, which casts its beams of comfort on the closing scenes of life. It is thus that the chair of old age and infirmity has its attendant volume, and he who cannot stir far from the threshold is not doomed to sit there in utter vacancy of thought, to watch the shadow of some neighbouring tree, and take that for his dial, as his silent hours are numbered. The treasures of Divine truth are put into the feeble hand : and the latter days of life, which can no more be occupied in works of toil and active industry, may thus be ranked among the best, by which the loan of life may be prolonged. If the aged eye be too dim for the book, there may be those at hand of younger faculties, and the child may lend his sight and his tongue to the aged, in return for the first care which he finds in that asylum, where the aged and the orphan have their sojourn, under the shelter of the same protecting roof. P. 22—24.

Mr. Sharpe takes as his text Dan. xii. 4. *Many shall run to and fro, and knowledge shall be increased*, which naturally leads him to the consideration of the *duty* and the *means* of co-operating in the fulfilment of the divine design, *that knowledge shall be increased*. The argument is well stated, and the style throughout is forcible and clear, expressive of an able mind fully convinced of the goodness of its cause.

The good produced by the means just described in facilitating the understanding of Scripture, and spreading, together with the knowledge, the spirit and practice of the Christian faith, though most undeniable, is not however of an obtrusive nature, and therefore not likely perhaps at first sight to strike forcibly upon the public view ; but it may be easily discovered by attentive observation, inquiry, and comparison. It is to be seen in the peace and harmony of the family circle of the cottage ; in the increasing regularity, propriety, morality, and industry of the manners of its inmates ; in their more upright and friendly dealings with others ; in their growing attention to spiritual things : and lastly, it exists, where it cannot be seen, in the consolations and the hopes wherewith the heart is cherished.

Sometimes, indeed, the happy effects of a wide diffusion of religious light exhibit themselves in a more manifest form ; and, as an example of the kind which has drawn to itself the attention of the Christian world, and in the production of which our own Society has had its full share of labour, as it ought now to have of praise, I need only point out to your notice the wonderful scenes, which are at present passing in our sister-island. See there how the glorious shining of the Gospel is darting, like lightning, from the one end of heaven to the other ; how, wherever it penetrates, it strikes to the ground and crumbles into atoms the massive and gorgeous abominations of superstition ; and how, when it touches, as with the angel's spear, the superficial semblance of Christianity, the flimsy phantom of real religion, unable to abide the searching point, starts up at once in its true likeness, and scares from its presence its own deluded worshippers. True it is, that these great events have been attributed to other causes : they have been said by some to have had their rise in corruption, and their termination in hypocrisy. This has been said, but with how little evidence, or rather, in opposition to how much ? For where is the proof that these supposed nefarious causes have been actually in operation ; nay, they have been positively denied and disproved in every specific instance where they have been charged. And further, supposing even they have been at work, are they commensurate to the effect ; and if they are, and are so diligently employed now, why were they never brought into action before, when, (whatever might have been the motive for using them at all,) they were at least

as much required as now, and might have been as readily forthcoming. But it is equally unnecessary and unphilosophic, when we already have a cause for certain, existing facts, itself too built upon a fact, and competent to the explanation of all the acknowledged phenomena, instead of acquiescing in that, to go and seek for another. And in the present case such an adequate cause presents itself at once in the more general dissemination of religious knowledge, which has taken place of late among the people of Ireland; unless, indeed, we are prepared to admit that additional information does nothing for the cause of truth; that Protestantism and Popery may with equal clearness and certainty be deduced from Scripture; that the hand of the Lord is now "shortened that it cannot save" by the appointed means of grace; the efficacy of the word diminished in trying and proving all things; and that "the sword of the Spirit" has lost its temper and its sharpness. Pp. 23—27.

We give the following hint, from a Note, on the transferring of our Church Establishment to our Colonies:

By way of facilitating the appointment of *supreme* church officers, it might be useful to bear in mind, (what no one, who at all understands the subject, can doubt,) that civil titles and large revenues, however desirable in a highly refined and wealthy state of society, for the more dignified, and therefore the more efficient discharge of the episcopal office, form no *necessary* parts of it, and that it may subsist in all its integrity without them. Such was the episcopate in the Apostolic times, and such, if necessary, it might be now.

In reference to this subject, it is impossible to avoid incidentally remarking the singular service which our two venerable Church-Societies have collaterally rendered to religion, and continue to render to it, by bringing before the notice of Government, from time to time, measures of a religious nature, backed by the great weight of their own opinion and recommendation. In truth they form a most valuable channel of communication between the Church and State, now that the natural and authorized Legislature of the Church, the Convocation, has ceased to exercise its proper and constitutional functions. Pp. 38, 39.

Mr. Orger's Sermon is an earnest and excellent exposition of the petition, *Thy kingdom come*.

To understand the purport of our prayer, *Thy kingdom come!* we must consider what the kingdom of God is. Generally—God's kingdom is universal; the angels, principalities, and powers of Heaven, are His subjects—the earth is but His footstool—the very devils own his power and tremble. But His peculiar kingdom is His Church, and His reign is the reign of righteousness, peace, and love, begun in time, to be perfected in eternity—its seat should be in the heart of every one of us individually—it should extend over all nations, tongues, and languages—and its influence should unite all mankind by the tie of one holy faith, in rendering *Glory and obedience to God*, and practising *good-will towards men*. When, therefore, we pray *Thy kingdom come!* we pray, generally, for the accomplishment of Isaiah's prophecy, that *the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea*—and, particularly, we pray for ourselves, and for all Christians, that *we be not conformed to this world, but transformed by the renewing of our mind in Christ Jesus*—that *the love of God and of man may be shed abroad in the hearts of all*—that *the sound of the blessed Gospel may go forth into all lands, and its words into the ends of the world*—that, in short, to us, and to all mankind, *the kingdom of our Lord, and His Christ, may come in all the beauty of its holiness, and in all the power of its might.* Pp. 4, 5.

Mr. Orger very properly gives a somewhat detailed account of the actual state of the Society for the Propagation of the Gospel, and of its abundant labours. Indeed we strongly recommend that our Clergy,

as an excellent means of benefiting the Societies, should soon after the appearance of the annual Reports inform their congregations of what had been effected during the preceding year. Such oral reports need not necessarily be accompanied by a collection. But the Societies would not alone be benefited. The people, by thus clearly perceiving the exertions and christian charities of their church, would love it with renewed affection; and while to the sincere believer the reports would always be most interesting, the worldly and indifferent might perhaps thence learn the value of his own soul.



ART. III.—*The Christian Year.—Thoughts in Verse for the Sundays and Holidays throughout the Year.* Oxford, W. Baxter. Rivingtons, London.

It is a frequent subject of congratulation that we live in an age which may fairly be called the golden age of literature; but we would rather ground our rejoicing upon this—that letters are made to serve the purposes of benevolence, and materially to prosper the hallowed cause of religion. It is, indeed, extremely gratifying to meet with unquestioned talent in the retired “paths of peace,” not less pleased to roam the unfrequented walks where Christians tread, because it has reaped the laurel-wreath on the banks of the Isis, and worn it in her University schools. We recently had occasion to notice the labours of the ever-memorable Heber in the sacred cause,—to commend the zeal which the celebrated author of “Palestine” had bestowed upon his “Hymns for the Weekly Services of the Church;” thus appropriately adorning a reputation which we had well nigh deemed incapable of sustaining an additional weight. So in the christian work before us; though its author has withheld his name from the title-page, we know that that name is enrolled in the archives of the University of Oxford, among the most honourable of her sons. The honours of a “double first” are not so complete, but a volume so fraught with christian benevolence as that before us may lend them a new distinction. It must be admitted that no failures are so conspicuous or so much to be regretted as the unsuccessful efforts of those who “strive for the mastery” in theological literature, as no reputation is more high, or more to be desired than success in such a cause. Our times, indeed, have been prodigal of unskilful yet undaunted adventurers in divinity, especially in the poetical department; and not unfrequently the “ridicule of the scorner” has been provoked by such injudicious, however well-intended, efforts to recommend the christian cause. On the other hand, where commanding talents unite with “zeal according

to knowledge," and judgment not to be disputed, in the arrangement and execution of these theological labours, an important service is done to religion,—a new light is thrown upon its hallowed page,—a better feeling is generated in the christian public,—and practice and profession are seen to move "hand in hand."

We look to our author's Preface for an explanation of his motives in turning the tide of his talents into this new channel. We there find the following sensible and sufficient observation:

Next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion; and it is the peculiar happiness of the Church of England to possess, in her authorized formularies, an ample and secure provision for both. But in times of much leisure and unbounded curiosity, when excitement of every kind is sought after with a morbid eagerness, this part of the merit of our Liturgy is likely, in some measure, to be lost on many even of its sincere admirers---the very tempers which most require such discipline, setting themselves, in general, most decidedly against it.

The object of the present publication will be attained, if any person find assistance from it, in bringing his own thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer-book. The work does not furnish a complete series of compositions; for many of them are rather adapted with more or less propriety to the successive portions of the Liturgy, than originally suggested by them. Something has been added at the end, concerning the several occasional services, which constitute, from their personal and domestic nature, the most perfect instance of that *soothing* tendency in the Prayer-book, which it is the chief purpose of these volumes to exhibit.

We have given the preface at length, because it tells us, and it tells us well, the motive and the expediency of the work itself. The Author has arranged his observations in a poetical garb, and we will venture to say, though there is occasionally a little obscurity and harshness, that the poetry will not by any means disparage the well-earned reputation he enjoys in severer literature. The verse is well sustained throughout; and in some instances the appropriation to the particular Sunday is singularly beautiful. In such a work there is little scope for the exercise of imagination, such indeed would be foreign from the Author's purpose: at the same time we can trace quite enough of the poet to wish to see him again, and in a path where he will be less restrained. We have given the text at the head of each Sunday's portion, which governs the "thoughts" that follow it; and we would direct the reader's attention to the discursive beauties of the illustration. Like the variations of an able pianist, whom we have often heard delightedly, you may trace in every harmonious wandering the beautiful original. It can scarcely be said that in such efforts there is not imagination: but so chastened is it by the judgment and good sense of the composer, as not to offend the nicest ear. In the extracts which follow, we have italicised those passages that seem to support the foregoing observation.

FIRST SUNDAY AFTER EPIPHANY.

"They shall spring up as among the grass, as willows by the water courses."—Isa. xlv. 4.

Lessons sweet of spring returning,
Welcome to the thoughtful heart!
May I call ye sense or learning,
Instinct pure or heav'n-taught art?
Be your title what it may,
Sweet the lengthening April day,
While with you the the soul is free,
Ranging wild o'er hill and lea.

Soft as Memnon's harp at morning
To the inward ear doth out,
Touch'd by light, with heav'nly warning
Your transporting chords ring out.
Every leaf in every nook,
Every wave in every brook,
Chanting with a solemn voice,
Minds us of our better choice.

Needs no show of mountain hoary,
Winding shore or deepening glen,
Where the *landscape in its glory*
Teaches truth to wandering men—
Give true hearts but *earth and sky,*
And some *flowers to bloom and die,*—
Homely scenes and simple views
Lowly thoughts may best infuse.

See the *soft green willow springing*
Where the waters gently pass,
Every way her free arms flinging
O'er the moist and reedy grass.
* * * * *

SIXTH SUNDAY AFTER EPIPHANY.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is."—1 John iii. 2, 3.

There are who darkling and alone
Would wish the weary night were gone;
Though dawning morn should only shew
The secret of their unknown woe;
Who pray for sharper throbs of pain,
To ease them of doubt's galling chain:
"Only disperse the cloud," they cry,
"And if our fate be death, give light and let us die."*

Unwise I deem them, Lord, unmeet
To profit by thy chastenings sweet,
For thou wouldst have us linger still
Upon the verge of good or ill,
That on thy guiding hand unseen
Our undivided hearts may lean,
And this our frail and foundering bark
Glide in the narrow wake of thy beloved ark.

* 'Εν δὲ φάει καὶ ὀλέσσει.

'Tis so in war—the champion true
Loves victory more, when dim in view
He sees her glories gild afar
The dusky edge of stubborn war,
Than if the untrodden bloodless field
The harvest of her laurels yield;
Let not my bark in calm abide,
But win her fearless way against the chafing tide.

'Tis so in love—the faithful heart
From her dim vision would not part,
When first to her foud gaze is given
That purest spot in fancy's heaven,
For all the gorgeous sky beside,
Though pledg'd her own and sure t'abide;
Dearer than every past noon-day
That twilight gleam to her, though faint and far away.

In all these stanzas the effect of the Alexandrine is very striking, particularly in the second and fourth stanzas, and the return to the original theme is extremely beautiful after the following:

So have I seen some tender flower
Prized above all the vernal bower,
Sheltered beneath the coolest shade
Upon the softest bosom laid,
So frail a gem, it scarce may bear
The playful touch of evening air;
When hardier grown we love it less,
And trust it from our sight, not needing our caress.

And wherefore is the sweet spring tide
Worth all the changeful year beside?
The last-born babe, why lies its part
Deep in the mother's inmost heart?
But that the Lord and source of love
Would ever have his weakest prove
Our tenderest care—and most of all
Our frail immortal souls, His work and Satan's thrall.

So be it, Lord; I know it best,
Though not as yet this wayward breast
Beat quite in answer to thy voice,
Yet surely I have made my choice;
I know not yet the promis'd bliss,
Know not if I shall win or miss;
So doubting, rather let me die,
Than close with aught beside, to last eternally.

* * * * *

We hoped to have given more abundant extracts than our space will permit. There is something in the verse throughout so engaging, the subjects are so consonant to our feelings, and the illustrations come so home to our bosoms, that we know not how to tear ourselves away from the scenes they describe, and the truths they disclose to us. It is clothing our beautiful service in a yet more beautiful garb, it is demonstrating most satisfactorily how happily the Church of England

has succeeded in assimilating her formula of devotion to the divine model upon which her liturgy is founded. It clearly proves what hearty but humble efforts she has made to recommend the religion of Jesus, and how nearly compositions merely human may approach to those that are inspired. We are glad to state that our good opinion of these little volumes is not singular; since writing the above we have learned that the first edition is out of print.

MISCELLANEOUS.

1 JOHN v. 16.

MR. EDITOR.—In perusing, the other day, your Christian Remembrancer of last June, I observed that Halsallensis wishes to have some other explanation of 1 John v. 16, for removing the difficulties which he is still of opinion adhere to that passage of holy writ. The text is thus in the original, *Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ καὶ δώσῃ αὐτῷ ζωὴν*. Nothing can be plainer than the grammatical construction of these words. I beg leave to differ from Halsallensis in thinking that it requires the ellipsis of *Θεός* before *δώσῃ*; as the indefinite pronoun *τις* must be the nominative case to both the verbs. But, in order to understand the passage rightly, the reader must consider and know to whom *τις* refers, and whether *ζωὴν* means here life temporal or eternal. By these two words *τις* and *ζωὴν*, St. John seems to me to speak of persons and things very different from what Halsallensis imagines. And I hope he will be convinced of it, and coincide with me, after attending to the following considerations:—because it was necessary to the successful propagation of the Gospel that the professors should, in the first age, be remarkably holy, God so ordered it that the open miscarriages of individuals were often punished with visible temporal judgments. So St. Paul told the Corinthians who had been guilty of great irregularities in the celebration of the Lord's Supper, 1 Cor. xi. 30,—“For this cause many of you are sick, and some are dead.” These judgments, being public, had no doubt a great influence in restraining the first Christians from sin.—On the other hand, to encourage those to repent, who by their sins had brought on themselves mortal diseases, there were in the first age, persons, who being endowed with the gift of healing diseases miraculously, (1 Cor. xii. 9:) were moved by the Holy Ghost to heal the sick who had repented of the sins which had brought on them the diseases under which they were labouring. We may therefore believe that when St. John directed *any one* who saw his brother sinning a sin not unto death, to ask God to give him life, he did not mean any ordinary Christian, but any spiritual man who was endowed with the gift of healing diseases: and that the brother for whom the spiritual man was to ask *life*, was not every brother who had sinned, but that brother only who had been punished for his sin with some mortal disease; but who, having repented of his sin, it was not a sin

unto death: and that *the life* to be asked for such a brother, was not eternal life, but a miraculous recovery from the mortal disease with which he had been visited. In considering the passage before us in this point of view, we are amply supported by St. James, who, chap. v. 14, asks, "Is any one sick among you? Let him send for the elders of the Church, and let them pray over him. And the prayer of faith will save the sick person, and the Lord will raise him up. And so, although he hath committed sins, they shall be forgiven him. Confess your faults one to another, and pray for one another that ye may be healed. The *inwrought* prayer of the righteous man availeth much." Accordingly, "*The any one who seeth his brother sinning a sin not unto death,*" of whom St. John here speaks, was any older of the Church endowed with the gift of healing diseases miraculously: and the *asking* prescribed by St. John, is what St. James calls "*the prayer of faith*:"—and *the life* to be obtained by such asking was a miraculous recovery of the sick sinner from the mortal disease under which he was labouring; called also, the *raising him up*, namely to health, as is plain from St. James v. 16.

If, Mr. Editor, you will be so kind as to insert this in your next Number, for the perusal, and, I hope, the satisfaction of Halsallensis, you will greatly oblige,

Your most respectful humble Servant,

CORNUBIENSIS.

ON THE UNITARIAN MARRIAGE BILL.

MR. EDITOR.—The candid manner in which you have stated the subject of the new marriage bill* gives me hopes that you will not object to submit that topic to the public eye under another form. I am far from presuming to settle the difficulties which it presents; but am anxious that those who are to decide for us, should perceive their nature, and know from what circumstances they arise. I conceive that no person can form a true opinion of the bill, unless he reads the petition, presented to the House when it was moved† and alluded to in the speech of Lord Eldon. With reference therefore to that petition, I shall divide the difficulties under several heads, and commence with the things which to me are of least importance.

1. Let it be granted that it is desirable to ease the parties complaining under their religious scruples, and to free "the clergy of the Church of England from the painful, if not degrading necessity, of administering the rites of that Church to those who hold them in aversion and contempt;" yet why is it proper to *alter the form of the marriage vow* as is proposed? and why, if we need alter, must a form be adopted in every respect less explicit and comprehensive? Is it to this part of the service that the charge applies,—"*its forms are superstitious, its meaning obscure, its assertions false?*" Or is it here that "*the allusions are indelicate, offensive and revolting?*" As to this latter charge against any particle of the service, we have our answer, "*Unto*

* See Christian Remembrancer for September last.

† Printed in the John Bull newspaper, July 1, 1827, and inserted post, page 752.

the pure all things are pure, but unto them that are unbelieving is nothing pure ;”—“*What God hath cleansed that call not thou common!*” While in regard to the former part, be it remembered, it is no true principle of reform to make alterations where they are unnecessary.

2. It is proposed that the banns of *Freethinking* Christians should be published in our Christian congregation. No clergyman would have a scruple in doing this. But can it be supposed that the friends of these Freethinkers are members of that congregation? And if not, is it likely that they who hear the banns will know of any impediment which may exist against the marriage, or anything at all about the parties? Suppose the banns for a Christian parish were to be published in the Jews' synagogue, would any great advantage result from such proceeding? Or need we be surprised if, after all, parties were improperly married?

But further inquiries suggest themselves under this division. The bill in its present form does not expressly state when the certificate of dissent (Schedule A.) shall be brought to the clergyman, only it is to be brought to *him*. But why, if the bill be passed, need he ever see it? All the information he requires is this, ‘Are the parties either or both of them parishioners?’ If they be so, we presume that without any inquiry he must publish any banns. The magistrate is the only person concerned with the certificate. Let it be taken to him, and carried from him to the Public Registrar, whom we shall presently recommend to notice. But again, no marriage can take place under this new bill, unless the Schedule A. can be procured. How is it then if only one of the parties can procure it? we presume that intermarriages between *simple* and *Freethinking* Christians is a case wholly unprovided for.

As to the publication of all banns in our own Church, I have one proposition to make. Publicity is the great object desired in reading them. This would be equally obtained if they were read at the time when other notices are given out, and the rubric requires that *all* notices, &c. should be published after that portion of the communion service which is performed on every Sunday. Why should we not return to this practice? At present, the service of the sanctuary is twice interrupted for secular affairs!!

3. It is proposed that the clergy should continue to receive the whole of the customary fee, (about twelve shillings) and the magistrate should receive half-a-crown. Now, it is well known that the Church fees are divisible into separate portions; the rector, the vicar, the officiating minister, the clerk, frequently divide these twelve shillings between them, separate portions of this sum being appropriated for different parts of the service. If the registration is performed, it is right that he who does it should be paid; but what right have the other individuals to be paid for what they do not perform? It may be replied, that many poor curates are entirely supported by the fees, and could not afford to lose them. We answer, those poor curates must have a bare competency made up to them if these fees are reduced, and they will seldom get more when these fees are paid. But, be this as it may, “honesty is the best policy.” The Church has no right to be paid for what she does not perform. The payment of a *fee for doing nothing*

would be a perpetual source of reproach and discontent; and of all things in the world these Freethinkers would most delight to see the Church thus unjustly paid. Then indeed we should hear of the Church's "unrighteous claims," and her "violations of the rights of property, and the laws of God." Still, however, it may be desirable that the fee for the marriage of a Freethinking Christian should be as high as that for a *simple* Christian, to check the improvident connexions and the false oaths to which there would otherwise be at least a temptation. And further, the question may deserve consideration, why a gentleman who devotes his time as a magistrate, is to receive only half-a-crown for sacrificing half an hour to public business, which may perhaps in reality be the sacrifice of a day. And if the labourer be worthy of a better hire, why may not the surplus be appropriated to some other method of registration, which I shall next propose?—for,

4. I must entirely differ in opinion from the Rev. Prelate, (as his opinion appears in print,) and state, that I think the clergy would have very just ground of complaint if they were compelled by law to register such marriages; and this on two accounts, one to be mentioned here, and the other under the next heading. I conceive that the Church is already oppressed by an inordinate quantity of business, not strictly of a spiritual nature. The time of the clergy is much and improperly engaged by the signing of all kinds of papers, presiding over a variety of institutions, vestry meetings, &c., frequently discharging the office of magistrate, &c. &c. And further, the great tendency of the present legislative and public feeling is to reduce the Church still more to a mere civil establishment and moral engine, and thus to deprive the clergy of their proper spiritual and pastoral character. Is it then just, and (however some few stewards might thirst after the unrighteous mammon) is it becoming, that business which properly belongs to an auxiliary clerk, should be enforced upon the clergy generally, or even offered to them? If this office be placed in the hands of others, the alternative is easy and secure. There are regular Registrar's offices already existing, or new ones may be established, and the difference between the amount of the present church fee, and that of the future magistrate's fee, will meet all consequent expenses.

5. Again, I must differ from the sentiments expressed in his Lordship's printed speech. I grant indeed that "the clergyman who merely registers, does not certify his opinion as to the nature of the marriage which the parties have contracted" *in reality*; but in the judgment of his congregation he does so. The intellects of the common people are not so discriminating. They hear their pastor teach that marriage is a religious ordinance, instituted of God,—dignified and confirmed by the conduct and expressions of Jesus Christ,—commended by apostles,—and sanctified by the Holy Spirit to signify the most solemn mystery of the Christian faith, the union subsisting betwixt Christ and his members;—they then behold this same guide classing all marriages promiscuously together as equally valid. And I maintain that, generally, they will infer either that their preacher in his discourses is making distinctions in which he is well aware that there is no difference, or that for the sake of keeping his preferment, and obliging the government, he is compromising his conscience. When so easy a

remedy exists to obviate such extensive evil, by putting the business of registration in other hands, why are we even to run the hazard of such suspicions?

6. I conclude with stating one further objection to the present form of the bill, and am not afraid to meet the charge which it may bring upon me of gross want of charity. This bill is not what it professes to be, a bill for the relief of *Dissenters*. Dissenters are those who differ from the Church on points of discipline. The Freethinking Christians, and those who call themselves Unitarians, cry out for relief on the ground of difference in doctrines; and the Church of England holds that those who differ in such doctrines as they do, are *heretics*, and she offers up a weekly prayer to be delivered from their sin. *They deny the Lord who bought them, and blaspheme the name of Christ!* And though she may not account them to be in the same degree of error with all Jews, Infidels, or Turks, yet does she consider that as heretics, they are like them "estranged from Christ's flock, and are in ignorance, hardness of heart, and contempt of his holy word." I appeal to the petition, presented to the House when the bill was moved, (and passing over the avowed aim of the petitioners to do away with the Church of England, and not merely to obtain relief for their own consciences, all of which is natural enough,) I charge them with heresy. Still I would not give offence even to heretics. I would not injure a heathen, or compel a human being of any kind to do violence to himself in body or mind. But I cannot in silence submit to see the revilers of the great doctrines of our redemption thus ceremoniously complimented with a name in which, (ungrateful as it is to the ears of a Churchman,) so long as they speak the blasphemy contained in their petition, they can have neither part nor lot. Historical associations of the most odious nature are connected with the charge of heresy, and I would have nothing done but what should tend to subdue their bitterness; but religious interests, the most weighty and awful, depend upon that deadly abomination which really is heresy, and I would that in the eyes of our brethren it should never lose one whit of its ghastliness and deformity.

7. As I am not aware that any reasons have been assigned why the deniers of the Trinity should not be married after the manner of the Quakers, which Lord Eldon thinks a legal manner, I shall briefly state what that manner is, and leave it for others to decide how far its adoption *mutatis mutandis* would answer the purposes desired by the introduction of the present bill.

Parties intending to join in marriage are to make a public declaration of their intention at the monthly meetings whereof they are members; the parents or guardians if present must declare their assent to the intended marriage, and if absent, a certificate to that effect, under their hands, must be produced. If there appear no sufficient objection, the said meetings are to appoint two men and two women friends, to inquire into the clearness of the parties from other marriage engagements, which friends so appointed are, besides other inquiry, to ask particularly the parties themselves; and, if there be issue by a former marriage or marriages, to see that the children's rights be legally secured; likewise to take care that public notice of the said intended marriage be given at the close of a First-day meeting to which the parties respectively belong, before the next monthly meeting, in the following manner: *Friends, there is an inten-*

tion of marriage between A. B. of C. and D. E. of F. *If any person have any thing to object, let timely notice be given.* And the friends appointed are to make report at a subsequent monthly meeting; when, if no objection arise, liberty is to be granted to the parties to solemnize the marriage.

Marriages are to be solemnized at the usual week-day meeting, or at a meeting appointed at some seasonable hour in the forenoon on some other convenient week-day (previous notice in the latter case having been given); and at the meeting-house to which the woman belongs, unless previous leave be obtained of the woman's monthly meeting to solemnize the marriage in some other meeting-house, with the consent of the friends of such other meeting.

Towards the conclusion of the said meeting, after being held a seasonable time, the parties are to stand up, and, taking each other by the hand, to declare in an audible and solemn manner, to the following effect: the man first, viz. *Friends, I take this my friend D. E. to be my wife, promising, through divine assistance, to be unto her a loving and faithful husband, until it shall please the Lord by death to separate us;* and then the woman in like manner, *Friends, I take this my friend A. B. to be my husband, promising, through divine assistance, to be unto him a loving and faithful wife, until it shall please the Lord by death to separate us.*

A certificate (with a five shilling stamp affixed) in the following form of words, is then to be audibly read by some proper person, the express names and description of the parties being first inserted: they are then to sign the same; the man first; the woman with her maiden or widow name; the relations next; and such others present at the solemnity as think proper.

THE FORM OF THE CERTIFICATE.

A. B. of _____, son of D. B. of _____ in
the _____ of _____, yeoman, and E. his wife, of
and D. E. daughter of M. E. of _____ in the _____ of
_____, draper, and M. his wife, having declared their
intention of taking each other in marriage before the monthly meeting of Friends,
commonly called Quakers, of _____, in the _____ of
_____, the proceedings of the said A. B. and D. E. after due
inquiry and deliberate consideration thereof were allowed by the said meeting, they
appearing clear of all others, and having consent of parents [or guardians, as the case
may be]. Now these are to certify, that for the accomplishing of their said marriage,
this _____ day of the _____ month in the year one thousand eight
hundred and _____, they the said A. B. and D. E. appeared at a public assembly
of the aforesaid people, in their meeting house in [or at, as the case may be] _____;
and he the said A. B. taking the said D. E. by the hand, declared as followeth:

And the said D. E. did then and there, in the said assembly, declare as followeth:

And the said A. B. and D. E. as a further confirmation thereof, and in testimony thereunto, did then and there to these presents set their hands.

A. B.
D. E.

We, being present at the abovesaid marriage,
have also subscribed our names as witnesses
thereunto, the day and year above written.

The monthly meeting provides that the registers of the marriage are duly signed and witnessed. Two registers according to the subjoined form must be signed by the parties; one of which is kept by the monthly meeting, and the other is sent to the quarterly meeting to be preserved.

FORM OF MARRIAGE-REGISTERS.

On the _____ day of the _____ month, one thousand eight hundred
and _____, A. B. of _____, son of D. B. of _____
in the _____ of _____, yeoman, and E. his wife, and

* Here, as also in the marriage-certificate, the occupation or other usual addition, as well as the residence, of the man, should be set forth.

D. E. daughter of M. E. of	in the	of	, draper,
and M. his wife, took each other in marriage, in a public assembly of the people called			
Quakers, in [or at]	in the presence of us,		
C. F. of	, farmer	This marriage was solemnized between us,	
G. H. of	, grocer		A. B.
J. L. of,	, mason		D. E.*

PETITION,

PRESENTED MAY 12, 1827, BY JOSEPH HUME, ESQ.

*To the Honourable the Commons of Great Britain and Ireland,
in Parliament assembled.*

The humble Petition of the Elder, Deacons, and Members of the Church of God, meeting in London, and known as Freethinking Christians.

SHEWETH,—That your petitioners are an united and organized religious body, which, under the appellation of “Freethinking Christians,” has existed for nearly thirty years, separate and distinct from all other religious communities.

That, whilst the Toleration Act hath secured complete liberty of opinion, your petitioners complain that, by an act of the legislature, which passed in the 26th year of the reign of George II., they are prevented entering into the marriage state without submitting to a rite of the Established Church of England, and joining in an act of religious worship with one of its ordained ministers—which act of worship is a clear and public admission of the doctrines, the authority and claims of such Church.

That, to avoid all misconceptions as to their motives, to prove the extent of the grievance of which your petitioners complain, and to establish the practicability of the relief for which they pray—they humbly submit to your Honourable House a declaration of their faith and principles of union.

That, convinced of the insufficiency of what is called natural religion, and confirmed by evidence in their belief in Revelation, your petitioners receive the Scriptures of the Old and New Testament as containing the revealed will of God.

That, desirous in obeying in all things the will of God, as made known by Revelation, they reject all human authority in matters of religion, making the laws of God, as contained in the Scriptures, the sole rule of their faith, discipline, and practice.

That from a serious, unremitting, and free inquiry into the Scriptures, they have concluded and believe—

That “there is none other God but one.”

That “the God of Abraham, of Isaac, of Jacob,” “the God and Father of our Lord Jesus, the Christ,” is “THE ONLY TRUE GOD.”

That “Jesus of Nazareth” was “a man approved of God by miracles, and wonders, and signs, which God did by him.”

That he died, and, by the power of God, was “raised again according to the Scriptures.”

That God “hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained.”

That God hath separated to himself a people on earth, “which is the Church of the living God—the pillar and ground of truth.”

That this Church, “as the household of God,” is governed by God alone, being “built upon the foundation of the Apostles and Prophets, Jesus, the Christ, himself being the chief corner stone.”

That the constitution, laws, and government of this Church are, in the Scriptures of the New Testament, so expressly set forth as not to need, but absolutely to preclude, all human legislation therein.

* The above particulars and forms are taken from a work published by the Society of Friends, entitled “Extracts from the Minutes and Advices of the Yearly Meeting of Friends.” London, 1802.

That this constitution, these laws, and this government, being of Divine appointment, cannot be violated—cannot be dispensed with—cannot be altered, abridged, or added to, without rebellion against God, and treason against his authority.

That your petitioners, as the Church of God, acknowledge the constitution, maintain the laws, and submit to the government, thus given by God to his Church.

They acknowledge Jesus as the sole and exclusive HEAD of the Church, for God "hath put all things under his feet, and given him to be head over all things to the Church."

They are one united and indivisible Body—"for as the body is one and has many members, and all the members of that one body being many are one," so also is the Church of God.

Their members possess an equality of rights, no one being permitted to arrogate to himself religious titles and distinctions, or to call any man master on earth—"for one is your Master, even the Christ, and all ye are brethren."

They reject all hired or exclusive teachers, and in their assemblies "admonish one another" and "edify one another" according to the Scriptures—"for ye may all teach, one by one, that all may learn and all may be comforted."

They "choose out of themselves" certain officers for the regulation of their affairs, that all things may "be done decently and in order."

These officers of the Church are Bishops (i. e. overseers) or Elders and Deacons (i. e. servants) who are to serve and to take "the oversight thereof—not by constraint, but willingly—not by filthy lucre, but of a ready mind—neither as being lords over God's heritage, but being examples to the flock."

Your petitioners further submit to your Honourable House, that where God hath fully revealed his will to man, all rites, ceremonies, and acts of worship, in order to be acceptable to God, must be appointed by him; and believing that, since the abolition of the Mosaic ritual and temple worship, no rites, ceremonies, or public social prayer and worship, have ever been appointed by Divine authority, they, as the disciples of Jesus, and in obedience to his commands, "pray in secret to the Father," and, as the true worshippers, "worship the Father in spirit and in truth."

That rejecting, like the Jewish people of old, the pretensions of every Church whose doctrines, discipline, and worship, are not founded on the laws of God without any admixture of human authority, and required as they are, by law, to conform to the Established Church in the instance of marriage, your petitioners DECLARE AND AVOW that the Church of England, whose religious worship they are thus called upon to sanction, they know only as a Church, teaching for doctrines the commandments of men—as a Church professing a religion which has no other claim than that of being "by law established"—as a Church whose laws have no earlier date than Popery, no higher authority than Acts of Parliament; as a Church whose only head is an earthly potentate, fallible in all cases; corrupt and wicked in the instance of its founder, Henry VIII. yet nevertheless, by law "vested with all power to exercise all manner of ecclesiastical jurisdiction"—as a Church whose ministers and pastors are the servants of the State only, possessing "no manner of jurisdiction ecclesiastical, but by and under the King or Queen's Majesty;"—as a Church whose rites and ceremonies, whether of baptism, the Lord's Supper, or for the solemnization of marriage, are maintained only by a self-asserted authority "to decree Rites and Ceremonies;" as a Church whose lordly Prelates and aspiring Priesthood retain their office, titles, and privileges in opposition to the clear and express commands of Jesus:—as a Church whose tithes and revenues constitute a violation at once of the rights of property, and of the laws of God:—as a Church whose unrighteous claims are supported by an appeal to the hopes and fears of men, profanely asserting "that every priest of this Church hath power and authority from Almighty God, in the name of the Holy Trinity, to forgive or to retain the sins of men;" as a Church whose unscriptural faith is fulminated by means of a creed which is at the same time intolerant in its spirit, and contradictory in its asser-

tions; "which faith," it is *impiously avowed*, "except every one doth keep whole and undefiled, he shall, without doubt perish everlastingly;"—as a Church whose canons denounce curses and excommunication upon all who, following the dictates of conscience, shall, like your petitioners, "affirm that the form of God's worship, contained in the Common Prayer," is unscriptural; "that any of its Thirty-nine Articles are in any part superstitious," or "that the government of the Church of England, under His or Her Majesty, by Archbishops, Bishops, Deans, &c. is repugnant to the word of God;"—as a Church whose alliance with the State hath produced *that cruel and oppressive "Act of Uniformity,"* yet unrepealed, by which any one who shall speak any thing to the derogation of the Book of Common Prayer, or any thing therein contained, "shall for the first offence, forfeit a hundred marks; for the second, four hundred marks; and for the third, *all his goods and chattels, and SHALL SUFFER IMPRISONMENT DURING LIFE!!*"

That this Church having its foundation in Rome—*being a superstructure of ignorance and mystery, of heathenism and Popery*—maintained by worldly riches and power, and guarded by the sword of persecution—is, by your petitioners, regarded as part and parcel of that city shadowed forth in prophecy—that great city which hath made merchandize of men's souls, by whose "*sorceries all nations were deceived*"—in which was "found the blood of the Prophets and the Saints," but which God, by his judgments, hath threatened to destroy. That in this spiritual Babylon your petitioners can, as the true worshippers of God, have no lot nor inheritance. Yea, rather than partake of its *abominations*, they are prepared to suffer on the altar of its idolatry, mingling their lives with "the souls of them that were slain for the word of God, and for the testimony which they held."

Viewing the Church of England as part of such a system, of *Political Religion and Corrupt Spiritual Power*—regarding the form of marriage as contained in the Book of Common Prayer, as one of the rites of such a Church, how can your petitioners conform thereunto? "*How,*" (in the language of Scripture) "can they do this thing, *and sin against God?*" And if, haply on the grounds of *false doctrines and corrupt practices*, no objections existed against the Established Church, yet will it be evident to your Honourable House that, denying as they do, the authority of *any* established religion—rejecting the claims of *any* priesthood—refusing assent to *all* public social worship—your petitioners stand too widely separated from the Established Church, and indeed from all other religious bodies, to join in *any* religious act with *any* party—*other than their own—the true Church of God.*

Your petitioners, in addition to these their broad and general grounds of objection against the religion established by law, of which the marriage ceremony forms a part, further and especially object against that particular ceremony.

That it makes a religious rite where God has made none; marriage being a *natural and civil right*, which is nowhere appointed in the Scriptures to be entered upon by means of a religious solemnization.

That it is a Popish rite, first rendered compulsory in the Church by a corrupt pontiff, as a means of increasing the revenue of the clergy, and, that though nominally not regarded by the Established Church as a Sacrament—or *Mystery*—it is in substance, and even in terms, made such in the present Church Liturgy.

That—by reason of its origin from the Popish Mass Book, together with the obsolescence of certain of its terms—*its forms are superstitious*, its meaning has in some instances become obscure, *its assertions false*; and *its allusions indelicate, offensive; and revolting.*

That the worship connected with this ceremony is *Idolatrous*—the language of prayer being therein addressed to "Christ," who, as the Christ, that is, the Anointed or Messiah, is in Scripture expressly called "*the Man Jesus,*" "*the Son of Man,*" and who hath himself proclaimed—"thou shalt worship the Lord thy God, and him only shalt thou serve."

That it is open and avowed *Polytheism*—a plurality of gods being expressly

worshipped and separately invoked therein—"as God the Father"—"God the Son"—and "God the Holy Ghost"—such Polytheism being contrary both to the laws of God and of our country :—to the laws of God by the declaration of the Apostle, that "to us there is but one God, even the Father of whom are all things :"—to the laws of our country by the 9th and 10th of William III. cap. 32, as amended by the 53d George III. cap. 160, which alteration of the law still leaves exposed to civil disabilities and imprisonment all persons who shall "maintain that there are *more Gods than one*."

That your petitioners with these views of the Church marriage ceremony, and of the established religion of which it is a part, have ever held it impossible for their members to submit and to subscribe thereunto on occasion of their marriages, without publicly, and in the face of the Established Church, protesting against the same.

That the delivery of such protests by your petitioners, together with their refusal to kneel at "the Altar," and repeat certain parts of the Marriage Service deemed by them to be idolatrous, have exposed your petitioners to great and serious pain and inconvenience—that the marriages of members of their body have been, in consequence, sometimes refused—sometimes delayed—sometimes broken off, when partly celebrated—and on one occasion adjourned till a future day. That the members of their body have, in some instances, been kept in the church several hours waiting the completion of the marriage; that in others they have been threatened to be expelled therefrom by civil force, or be handed over to the terrors of the ecclesiastical courts—those hateful remnants of spiritual tyranny and popish oppression—whilst upon some occasions indeed, the liberality of the officiating minister hath rendered the situation of your petitioners even the more painful and embarrassing.

That your petitioners implore your Honourable House to put an end to a state of things painful to *all* the parties concerned therein—necessary to no existing interest of the country—compelled by no avowed object or policy of the laws—and affording neither support nor the appearance of support, to the religion established by law.

That whereas the right to contract marriages before their own congregations being by law allowed to Jews and Quakers, your petitioners trust it will appear to your Honourable House, from the above statement of their doctrines and principles, that their scruples against conformity with the established religion, are as serious and as valid as those entertained by Jews or Quakers; whilst, from the statement of their discipline and church government, it will appear that they are as closely united and as distinct a body as Jews or Quakers, thus offering to the legislature equal securities against the performance of clandestine or unlawful marriages. That further evidence can, if required, be offered at the bar of your Honourable House, as to the unity and identity of your petitioners as a body, so as fully to justify and superinduce the conclusion, that, with reference to all the objects of civil society touching the marriage contract—such contracts may be entered into before the people known as "Freethinking Christians," with the same security as those contracted among the people called Quakers, or the members of the Jewish persuasion.

That whilst your petitioners will not venture to dictate to your Honourable House the mode of relief now prayed for, they take leave to state, that, as far as their own Body is concerned, the extending to their members the same exemption from the operation of the Marriage Act as that which is enjoyed by Jews and Quakers, and upon the same principle, or the permitting them to contract marriages before the Justices of the Peace, as in the days of the Commonwealth, would be a simple process of legislation, and that the same would be satisfactory to your petitioners.

That regarding marriage as a civil rite, your petitioners seek only to obtain a legal sanction thereto, without a violation of their consciences—they ask this as the free citizens of a free State—as Protestants resisting all spiritual domination, and appealing to the Bible as the great charter of their liberties—as dissenters denying the right of the civil magistrate to interfere in religion or

usurp authority over the consciences of men; as the Church of God, bound, like its master and head, to "bear witness of the truth," and appealing, in the language of the Apostles, to the rulers of this world—"whether it be right in the sight of God to hearken unto you more than unto God, judge ye."

That regarding the connexion of religion with the State as the primary cause of the grievance of which your petitioners complain, and deploring the same as having mainly contributed to the corruption of revealed religion, as giving occasion to the infidel and scoffer to speak evil of religion, and above all, as being denounced by the judgments and threatenings of God, as made known in the Scriptures, your petitioners, besides the relief now sought to be obtained, pray your Honourable House to put an end to the connexion between Church and State—that so the power and simplicity of Divine Truth may appear—that so the Word of God may no longer be blasphemed—that so the judgments of God may peradventure be averted from our country—when "Babylon the Great" shall be had in remembrance, and her sins shall have "reached unto Heaven."

That all and several the allegations contained in this Petition, whether as regards the grievance sustained by your Petitioners—their claims as a true Church, or all the matters and things urged against the Established Religion, and the Marriage Ceremony, to which they are by law required to conform—your petitioners are prepared to support and prove at the bar of your Honourable House, or before a Convocation of the Clergy for that purpose assembled, and they pray for such alteration in the law as in the premises shall seem meet to your Honourable House. And your petitioners will ever pray.

ON THE POOR LAWS.

MR. EDITOR.—Agreeing in substance with the view which Vigil has taken, in your last number, of the manner in which the Poor Laws now operate against the moral and religious improvement of our population, I wish to ask him, through the medium of your publication, the following questions:

Whether the evil is to be attributed to the laws themselves or to their faulty administration? *

Whether the influence of the Clergy ought not to be exerted with much more vigour than hitherto it has been towards amending in their parishes and neighbourhoods the method in which these laws are applied, before they can with propriety petition parliament for an alteration in the laws themselves?

For my own part, without professing to think the system of Poor Laws exactly what it should be, I am anxious that the intelligence and zeal now at work on the subject should be exerted in the right application of what laws we have. It is far easier to alter laws than to execute them properly; and the indolent part of mankind are ever ready to have recourse to legislative experiments for the remedy of evils which are to be prevented only by diligence and attention in the active departments of life. I am inclined to think that Vigil will agree with me in this position; and would be one of the first to adopt the measure he proposes, if he will satisfy me that the case before us does not fall within the limits of the remark. I am, &c.

PRACTICUS.

* For an illustration of what may be done under the present system of laws, see 'Eight Letters on the Management of the Poor. By an Overseer.'—Baldwin and Co.

ON RELIGIOUS PERSECUTION.

THE spirit of persecution unites itself so readily with religious zeal, that it has not unfrequently been mistaken for the genuine offspring of religion. It is, however, the direct result of that innate pride and bitterness, which true religion must ever tend to eradicate. Christianity itself has not escaped this grievous accusation. The enemies, as they are called, of revealed religion, those unhappy persons whose faculties have been exercised through ignorance or wilfulness in contending against the truth, have indeed not unfrequently met with harsh treatment in the world, and thus been led to accuse the Gospel of that hateful spirit, which belongs only to its mistaken or insincere professors. But Christianity demands to be judged by the expressions and tendency of its own records, which abound with passages in which persecution for unbelief is most explicitly condemned. When the Apostles, in their eager indignation, would have called down fire from heaven on the Samaritans who refused to receive their Lord, he thus rebuked them,—*I know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them.*—Luke ix. 55, 56.

Notwithstanding this obvious truth, it is but too certain, from the testimony of history, that Christians had no sooner attained a share of political power, than they were ready to exercise it in the persecution of those who denied the evidences of their faith. From that period to the present this evil disposition has never ceased to exist. The warning, therefore, of our Saviour may naturally lead us to inquire how far our own civil institutions are or are not liable to this accusation; how far our own feelings on this subject are or are not conformable to the will of Him who came not to destroy men's lives, but to save them.

We speak now of professed infidelity; of those who avowedly reject the religion of Jesus Christ, and openly endeavour to subvert the faith of his disciples. Can such a one justly lay cruelty and oppression to the charge of our established laws?—can such a one, in reference to these, fairly object to us that we know not what manner of spirit we are of? We defend not the ages that are passed, we are concerned with the present only, and we contend that our laws on this subject, as now administered, are not liable to this objection, are guiltless of this oppression, but have rather attained that highest point of legislative excellence, that they require no greater sacrifice of individual liberty than is necessary for the welfare of the whole community. For the proof of this point, it will be sufficient to shew that they put no restraint on that kind of inquiry which will tend to elucidate truth, and that, whilst they prohibit those methods of discussion which are calculated to mislead the ignorant, their prohibitions are of a nature not so much to oppress the offender, as to prevent the recurrence of the offence.

Now a very slight degree of consideration on the subject is sufficient to convince us that the evidences of Christianity cannot be fairly and fully investigated without the application of considerable learning and laborious research. It is true there are many things in our own apprehension, sufficient to convince an illiterate person of its divine authority. But though the unlearned may be capable, if it be true, of

perceiving that it is so, it is the learned only who could be competent judges of its falsehood, if it could be supposed to be false. For as the arguments and evidences of its truth are various and independent, some familiar to the most ordinary understandings, and some depending on long chains of difficult though not uncertain reasoning, each separately cogent, and, as we believe, conclusive, but requiring to be viewed in their connexion and aggregate amount ere we attain a fair conception of their force, it follows that whoever can acknowledge the application of any one of them, may justly be thereby induced to believe; whereas no man can reasonably withhold his assent who is not satisfied, either by his own investigation, or by the inquiries of others on whom he can very certainly rely; not only that each separately is inconclusive, but that all taken together do not amount to proof.

If this be correctly stated, and if the knowledge and profession of Christianity be not only the chief safeguard of our civil institutions, but the greatest practical blessing which these in any wise tend to secure for society, it is clearly the duty of a well ordered government, though not to check the most free inquiry into the evidences of Christianity, yet to prevent its being conducted in such a manner as must necessarily mislead the ignorant, entrap the unwary, and violate the dictates of that truth which it pretends to illustrate.

Christianity shuns not investigation, it demands inquiry; it bids every one, according to his ability, be ready to give a reason for the hope that is in him. If, in the pursuit of such investigation, the mind of the inquirer be staggered by objections, be overpowered by difficulties, nay, be induced to renounce what it ought to believe, the laws of this Christian country interfere not with his convictions. He may entertain them, he may express them, he may publish the grounds of his infidelity, every step in the process of reasoning by which he has been led to reject that religion which the state proposes to maintain. The arguments of the Deist and the Atheist may go forth, the arm of the law will not arrest their progress; nor can they complain of any other persecution than that their fallacies are exposed and their works neglected.

But the case is far otherwise when ridicule and invective against the established religion is made the subject of a public exhibition to a promiscuous assembly. Liberality and mercifulness would ill deserve their high esteem if they permitted the mistaken infidel to mislead an unwary multitude by the bold assertion of falsehood oftentimes sufficiently refuted, or by the offensive application of ridicule and blasphemy, which without enlightening the reason, infallibly undermine the principles of the audience. In vain would the author of their delusion protest that the interference of power is altogether inadmissible in matters of speculative opinion. There have been who have held the very distinction of property unreasonable; in whose code of legislation no restraint could have been imposed on theft—no penalty on the commission of injustice. Such persons might safely be allowed to publish their notions and their reasons, but the honest part of mankind may reasonably expect that they should not be permitted to propagate them, inflaming the passions of an audience too ignorant to judge of their arguments, or to perceive that they tend to the destruc-

tion of society. In like manner has a Christian community an undeniable right to protect itself by law from any outrage on the foundations of Christian faith.

Christians indeed cannot, consistently with their profession, or with the credit of their faith, be insured against the painful publication of the most free suppositions of its falsehood, because their religion not only courts inquiry, but has uniformly been confirmed by its result. But on the other hand they are bound to restrain by law any blasphemous attacks on its tenets, because these are no inquiry at all, and tend to bring it into contempt, not by a refutation of its evidence, but by an imposition on the understandings, and violation of the feelings of its believers. This salutary restraint, to be effected by law, must be effected by some enactment of penalty or punishment. Not as though we thought by chastisement inflicted to correct the opinions of the offender, but in order that its sure expectation might deter him, or its example in him may hinder others from offending against the peace of society, by this method of enforcing his opinions.

A truly liberal mind, a mind enlightened with that extensive view of human good, and warmed with that enlarged desire for its promotion which Christianity most earnestly inculcates, must abhor persecution properly so called in every shape, and in every degree. But it is most important that a mind so disposed, especially in the outset of life, should beware of being misled by the sound of words to vent on the due exercise of wholesome restraint that vehement indignation which should be reserved for the wanton cruelty of blind intolerance. In the case before us the offence against society is clearly made out; its mischief falls principally on those who are least able to protect themselves, and are therefore objects of legislative care. The labourer, the artisan, the youth, the female, the class of mankind who are least competent to judge fully of the evidences of religion, who, in proportion as they have less of this world's wisdom and of this world's goods, are most enlightened by its teaching, and most exalted by its promises, are told by the learned advocate of infidelity, that the doctrines and precepts of the Gospel are the invention of man, that the heaven and hell of which it discourses are no more than fables, and that the whole is a contrivance to keep them in a state of abject degradation. This information is seconded by the most daring mockery of every thing Christians hold most sacred; and the infatuated audience is dismissed with the flattering persuasion that in rejecting the faith of their forefathers, they have given evidence of their superior sagacity and illumination. Can any one who is but slightly acquainted with the nature of the evidences of Christianity, suppose it possible that they can be proved to an assembly so constituted to be insufficient and absurd? Can any one who wishes well to his fellow-creatures doubt that it is desirable to rescue them from this imposition upon their understandings, this ruin of their present and eternal peace? Can any one who comprehends the objects of civil government, maintain that it ought not to interfere in repressing an offence which thus misleads the most helpless, and robs them of the greatest blessing they enjoy?

It is in the very nature of law that each member of the community is liable to surrender some degree of his own liberty for the convenience

of the rest. He who believes in his conscience that Christianity is false, and that he may assail it by any means he thinks fit, may be apt to think himself aggrieved if he is prevented by the laws of his country. But if the penalty imposed on him be no more than necessary to restrain his offence, if his offence be one which the society of which he is a member deem highly mischievous, then, however he may complain, the law which condemns him stands justified in the estimation of the most liberal and compassionate of his fellow-citizens.

But however justifiable, however expedient be our laws, it is none the less possible that we may deeply err in our sentiments and feelings on the occasion of their execution. Here too we may do well to inquire *what manner of spirit we are of*; and here we shall find reason to suspect that very many still cherish in private that persecuting temper which no longer disgraces our public institutions. The more correct are our views as to the grounds and limits of penalties imposed by human laws, the more strongly shall we feel that they are designed for the prevention of the offence rather than for the punishment of the offender. The power of imprisonment and death is delegated to the magistrate for the terror of evil doers, to deter them from evil rather than to inflict revenge; if he "execute wrath," it is as "the minister of God,"—of Him who has forbidden us to judge each other, who has proclaimed, "Vengeance is mine, I will repay." If then we see a fellow-creature expose himself to the visitation of justice, let us indulge in no unholy triumph, in no bitterness of evil speaking, in no selfish exultation of our superior righteousness.

When the offence is such as we have been here considering, indignation for God's honour may seem natural; yet concern and sympathy for human frailty may be more reasonable, more just, more christian. To err in our judgment, to be misled in our inquiries by self-conceit, to be urged on by the flattery of others or inward presumption, are frailties to which we are every one of us liable; to be visited with the judicial blindness of unbelief, is a punishment which He, who knoweth all hearts, may think fit, for aught we know, to inflict on our continuance in sin.

Obvious as is this reflection, it is certainly no uncommon case for those who live the most unchristian life to feel most warmly, and to express most freely their execration of the man who questions or denies the evidences of the Christian faith. Their own sentiments, their own habits, their own conversation, is constructed on principles most opposite to those which the gospel inculcates. To forgive injuries, to deny themselves, to renounce the world, to resist the devil, are duties which never occur to their minds as being in any sense or degree the proper occupation of their lives. The thoughts of death and of the ensuing judgment are so far from being familiar to their minds, that months and years pass on without their ever once meditating on the subject. Their conversation is studiously confined to the affairs of the world, and in discussing these ordinary topics they evince the most firm persuasion that the things which are seen, rather than those which are not seen, are eternal. And as to looking for Christ, trusting in his atonement, or endeavouring to work with that Holy Spirit which he promises to send them, they never think, when they make good resolutions, of any strength but

their own; never contemplate any merits but their own works when reminded of a future judgment, and never once in their lives actually prayed from their hearts to be saved through Jesus Christ. Yet these very persons, by a singular infatuation, feel very lively emotions of anger and hatred against the blasphemous impugner of the religion whose essential character themselves thus grossly violate.

Their conduct, and it is a conduct we frequently meet with, will serve to remind us that the spirit of persecution is not the spirit of a Christian. The root of bitterness is in them unsubdued, and pride urges them to take vengeance on the infidel; not because his words are a dishonour to God, but because he presumes to call in question that mode of religious profession to which they have been accustomed to belong. Their jealousy cannot be for the honour of Christ, since it is shewn in disobeying his commands; their indignation flows not from the love of Him, or it would not take effect in hatreds and cruelty towards those for whom he died. He, whose heart is truly actuated by Christian principles; he, in whom the Gospel has wrought that kind of character which it is designed to promote, looks with tenderness and compassion on the most gross offenders, and is strict in punishing their crimes, not in order to *destroy men's lives, but to save them*. It is the insincere professor, the nominal Christian but practical infidel, who is eager to inflict pain and persecution for the satisfaction of an unhallowed revenge.

And further, we may learn with what jealous care we had need watch those feelings in ourselves, which make most show of being sanctified by zeal in God's service. The Apostles, in proposing to call down fire from heaven on the Samaritans who refused to receive their Lord, no doubt thought for the moment, to be manifesting zeal for their Master. His rebuke convinced them of a grievous mistake. Occasions continually occur, in which like them we are prompted to interfere for the glory of God, to censure, condemn, or punish those who openly dishonour his name. It becomes us at such times, to examine well what manner of spirit we are of; ere we throw the first stone at the accused, to inquire, are we ourselves without sin? There is no absurdity to which in ourselves we are more blind, or which in the eyes of Him who seeth all things can be more offensive, than vehement indignation for his honour in a heart unconformed to the spirit of his religion. To be very jealous for the Lord God of Hosts, is an offering which many are ambitious to present, but it is a privilege becoming those only whose hearts are right with Him, and their ways pure in His sight. Let us beware, lest we make it to ourselves a plea for indulging an uncharitable temper, an argument for our encouragement in presumptuous security.

A time is approaching to all, when our zeal in God's service will be tried, not simply by the expression of correct opinions, not by our execration of offensive infidelity, but by the fruits of a lively faith, by temperance and chastity, by gentleness and soberness of mind, by activity in doing good, by watchfulness in prayer, by a pure and edifying conversation, by an active discharge of the duties of our respective professions. When we are shocked by the daring outrages

of the scorner, we shall do well to look within upon ourselves, to examine what manner of spirit we are of, and whether our own dispositions and conduct, compared with our excellent opportunities of knowledge, tend not on our part also to bring disgrace on the faith we maintain. A sense of our own failings, of our deep need of mercy, will thus most effectually enlarge our charitable construction of others' misconduct, and our eagerness to restrain infidelity and vice will be tempered with the distinguishing mark of every Christian effort, that it is designed *not to destroy, but to save.* C. G.

ON THE REFORMATION IN IRELAND.

MR. EDITOR.—The remarks of your correspondent C. G. in the last number of your periodical, relative to the conversion of Roman Catholics, deserve a serious and attentive consideration. It seems to me that the strong predisposition manifested by Roman Catholics to respect ecclesiastical discipline and unity, is materially in favour of their conversion to the Established Church; and if this circumstance be duly taken advantage of, it may give the Establishment such an ascendancy in Ireland as is justly due to it, both on divine and human grounds. The promptest measures however seem absolutely necessary to secure this object, as the numbers of the Protestant Dissenters and of Churchmen in that country are already much the same. If, therefore, we suffer the present opportunity to slip through our fingers, we shall have reason for much self-reproach and unavailing regret.

Why should not some of the leading men in our Church come forward to establish a society for the circulation of the Scriptures and the Common Prayer Book and anti-popery tracts, both in the English and Irish languages? Or, if it should not be thought advisable to divide our exertions so much by forming different societies, surely the Society for Promoting Christian Knowledge should be called upon to form a committee to consider the means of forwarding this desirable object. In their list of books, I can find no Bibles, Common Prayers, or tracts in the Irish tongue; and their tracts on the errors of Popery are not generally in a sufficiently popular form, nor at all numerous. By supplying these deficiencies, and by calling upon their members to contribute farther funds for this purpose, in the same manner as was done some few years ago in their spirited exertions to counteract the dissemination of infidel principles, much might be accomplished towards combining the diffusion of sound Protestant doctrines, with the promotion of peace and unity among Christians.

I send the above remarks to be inserted or not in your valuable miscellany as you may deem best; trusting that some measures will be adopted to stimulate the exertions of Churchmen towards the conversion of their Roman Catholic brethren, to the Protestant faith as maintained by our Established Church.

Your obedient servant,

Nov. 10th.

R. O.

We have great pleasure in directing the attention of our correspondent R. O. and of all our readers, to the most interesting report

just published by the Society for Promoting Christian Knowledge. They will there see (pp. 16, 17, 18,) that 'the spiritual exigencies of the Irish poor' have long been a subject of especial care to the Society. It hopes soon to be able to distribute Bibles and Common Prayer books in the Irish language; in the prosecution of this work, it has experienced obstacles which could scarcely have been anticipated, and which it was expedient should be satisfactorily removed. The limited number of biblical scholars critically acquainted with the Irish language, renders it difficult to procure a translator in whom implicit confidence can be placed.

GERSDORFF ON THE STYLE OF THE NEW TESTAMENT.

THE writer of an article on Schleiermacher's work on St. Luke, in the last number of the British Critic, is desirous to mention to any person who may have been interested in the argument for the *unity* of the writer drawn from the language, a very excellent German work which he regrets he only received after the article in question was published. It is called 'Beitrage zur Sprach charakteristik der Schriftsteller des Neuen Test.' and is the work of a country clergyman named Gersdorff. It is written with the express view of pointing out the *peculiarities* of the style of the writers of the New Testament, and does the highest credit to the author's patient observation, and to his perseverance under those discouragements which attend the literary undertakings of the country clergy of all nations,—poverty, want of books, want of friends, want of encouragement. The *bonhomie* with which he alludes to these difficulties in his Preface, is, if the writer may be pardoned the affectation of a second French phrase, quite *impayable*. He received Griesbach's New Testament as a premium at college from the well-known Fischer; he bought a Concordance for a few Groschen; and with these books he set to work. Griesbach was struck with him; but he had no money to publish. The French came, and he was in imminent danger of being sent off from his Concordance to join the army. When that peril was over, the old evil of poverty remained; and the poor and learned minister was driven from post to pillar till the well-known Keil most liberally and kindly took him up, and acted the part of Lucina to poor Gersdorff's literary offspring. And no human being was ever prouder or happier than was the excellent pastor of Trautmandorff at seeing himself in print. His pride, indeed, need not be wondered at, for his work would do credit to any man under any circumstances however favourable. He examines part of St. Matthew's and St. Luke's Gospels at length, and then presents his observations on *construction*, *position*, &c. &c. in a systematic shape. It may not be uninteresting to state his conviction of the genuineness of the commencement of St. Matthew's Gospel, from considerations of style. His work altogether may be confidently recommended to the attention of every biblical student.

CHRISTMAS DAY.

"Watchman, Watchman, what of the night?"
 Say, doth it speed its weary flight?
 "Watchman, Watchman, what of the night?"
 The night of ages it breaks away,
 The clouds are stained with the orient ray,
 "And 't' groweth apace to the perfect day."
 I see from my watch-tower in the skies
 The Star of Bethlehem arise:
 Scarce is its upward course begun,
 Yet its beams are brighter than the sun.
 He comes, he comes, the world to bless;
 It is "the Sun of Righteousness!"
 He comes "with healing on his wings,"
 "Glad tidings of great joy" he brings;
 Joy to the sinner and the slave,
 And triumph o'er the greedy grave.
 Let the wide world and vaulted sky
 Echo the voices heard on high,
 "Peace upon earth and harmony!"
 Prepare we now the natal feast
 To hail the long-expected guest.
 Oh! how shall I meet my God aright?
 In what doth the Lord of Heaven delight?
 Seeks he the conscience clear as glass,
 Reflecting with unsullied face
 The lineaments of love and grace?—
 Alas, for man! he ne'er may find
 Such purity in mortal mind.
 But from the wounded, bleeding, heart
 He draws the sin-envenomed dart:
 For him all hopeless and forlorn,
 This day the Child of God is born:
 To him the living pledge is given
 Of peace on earth, and bliss in Heaven.

D.

 MONTHLY REGISTER.

BRITISH SOCIETY FOR PROMOTING THE RELIGIOUS PRINCIPLES OF THE REFORMATION.

A NOTE has been addressed, by one of the advocates of this Society, to the incumbent of a parish in which Roman Catholics abound, enclosing one of their tracts, newly printed, and politely offering him as many copies as he might desire to have for the use of his neighbourhood. The following answer was returned, the parties being strangers to each other.

Mr. G. presents his compliments to Mr. R. and would sooner have acknow-

ledged the receipt of his letter, had he not during the last fortnight been absent from home. Mr. G. declines receiving for the use of his parishioners any copies of the pamphlet, which Mr. R. was so good as to enclose, being himself extremely interested in attempting the conversion of the Roman Catholics by a method the very reverse of that which is contemplated by the Reformation Society. Judging from experience in his own

parish, he is of opinion that the prevailing objection in their minds against becoming Protestants is an impression, which the constitution of this Society tends greatly to encourage, viz. that Protestants are indifferent to the sinfulness of schism, to the authority of an ordained ministry, to the efficacy of sacramental ordinances, and to the integrity of the faith once delivered to the saints. His own anxiety therefore for their conversion leads him to regret the very formation of this Society, and to deprecate the introduction of its principles in a parish which his ecclesiastical superior has solemnly committed to his charge. He dares not, according to his views of Christian duty, countenance an association which agrees to disturb, if possible, the religious impressions of others, without making any distinct definitive provision for substituting new ones in their stead; which unites in converting them from the errors of the Romish Church, but is from its very constitution indifferent as to whether its converts, after renouncing the inventions of the Court of Rome, are confirmed in the unity of the true Catholic Church, or become Baptists or Quakers, Presbyterians or Inde-

pendants, Socinians or Unitarians. He confesses that he cannot understand how a conscientious Roman Catholic would be nearer to the way of salvation by adopting any of these errors than by retaining his own.

On these and many other considerations, which he is unwilling to obtrude on Mr. R., Mr. G. declines his offer of a supply of tracts from the Reformation Society. He purposely refrains from stating his objections to the particular tract inclosed in Mr. R.'s letter. Nor would he have written thus much, but that he feels this explicit statement of his views to accord best, if not with this world's courtesy, yet with christian candour and christian charity. Nor can he conclude without assuring Mr. R. that to the best of his belief he is open to conviction, and that as he has not formed his opinions without some practical experience and considerable reflection, so would he willingly give his utmost attention to any further communication from Mr. R. of facts or reasonings connected with this subject which have led his mind to so different a conclusion.

Nov. 19, 1827.

PROTESTANTS IN FRANCE.

A NEW Protestant Church was consecrated at Nanteuil-les-Meaux (near Meaux) on the 4th of November last, by the Rt. Rev. Bishop LUSCOMBE, at the request of the Protestants of that district, made to him through their pastor, Mons. Sabonadiere. Dr. L. was attended on this interesting occasion by the Rev. Drs. Jarvis and Pénéveyre, two Clergymen of the Protestant Episcopal Church in North America, who were at that time in Paris; by the Rev. Messrs Brereton and Foyster, two English Clergymen, and by M. Oeguer, who has been first vicar of the Cathedral of Notre Dame, but who has resigned that office from conscientious motives. On arriving at the Church door, the Bishop was received by the consistory and principal male members of the congregation, who

ranged themselves in two lines, with their psalm-books in their hands, and as the procession advanced into the Church, they were joined by the whole congregation in singing the 24th Psalm. The consecration service was performed by Bishop Luscombe. Dr. Jarvis read the Epistle, and Mr. Brereton the Gospel; Dr. Pénéveyre read the Lessons and Commandments in the desk, according to the order of the French Protestant worship; and Mons. Sabonadiere, the minister of the congregation, read prayers in the pulpit, and preached a very eloquent sermon, from Genesis xxviii. 17.

What renders this event the more interesting is, that Meaux (in the vicinity of which Nanteuil is situated) was the first place in France where the doctrines of the Reformation were

preached, and the first where Protestant blood was shed, and the see of the most subtle opponent of the reformed religion (Bossuet), who doubtless thought he had extirpated it for ever from his diocese. Our readers, we are sure, will rejoice with us at this triumph of the reformed religion.

SARDINIA.

POPISH INTOLERANCE.—The King of Sardinia has issued an ordonnance, by which it is decreed that *Protestants*, dying in his dominions, shall be interred without any public ceremony; and that the funeral shall not be attended by more than twelve Pro-

testants.—(*Archives du Christianisme, Octobre, 1827.*)

WESTPHALIA.

LIBERALITY OF A ROMISH BISHOP. The following anecdote forms a delightful and Christian contrast to the preceding instance of bigotry.

The Roman-Catholic Bishop of Paderborn, in Westphalia,—the Baron von Ledebur, has granted to the Protestant inhabitants of Buren the use of the church which formerly belonged to the Jesuits; as the distance of Buren from Paderborn prevents the aged and infirm from repairing to that city, to attend the ordinances of the Protestant religion.—(*Ibid.*)

THE REV. W. M. HARTE AND THE PARISH OF ST. LUCY, BARBADOS.

COPY OF PUBLIC ADVERTISEMENT FROM THE BARBADOS MERCURY.

Parish of St. Lucy. April 17, 1827.

A FULL meeting of the inhabitants of the Parish of St. Lucy, as also of all attorneys, and others interested in the protection of slaves and other property in the parish, is most earnestly requested at the parish School-room on Saturday next the 21st instant, at 10 o'clock in the morning, to take into consideration a subject of vast importance to the tranquillity and well-being of the Parish; and to adopt such measures as will tend to secure the proper exercise of authority, and repel the insults to which the white inhabitants, who attend the parish church, are now subjected.

JOHN FOYER GRIFFITH,
Churchwarden.

RESOLUTIONS PASSED AT THE ABOVE-MENTIONED MEETING.

Resolved, 1st.—That the inhabitants of this parish are fully impressed with the importance of imparting religious knowledge to their slaves, and are ready to afford them all safe facilities of obtaining this kind of instruction.

2d.—That in all communities, distinctions of rank are necessary to the safety and well-being of society, and more especially in such a one as ours, where the hand of nature has drawn a mark of distinction between the proprietor of the soil and his dependants.

3d.—That any attempts proceeding from the ministers of religion to destroy these

distinctions, to amalgamate and level the two classes of our country, must tend to endanger the safety and property of the white inhabitants, and cannot be otherwise than injurious to the civil condition and religious improvement of the black population, by exciting in their minds discontent and views inconsistent with their situation; and in the proprietors a just jealousy against the design and motives of those who are appointed to the office of the religious instruction of their slaves.

4th.—That it is with deep concern that the inhabitants of this parish have observed the frequent attempts made by the rector of the parish to destroy the distinctions which they deem so necessary to their safety; more especially evinced by his offensive sermon on Easter Sunday, and his disgraceful conduct whilst administering the most holy sacrament of the Lord's Supper, thereby endeavouring to alienate their slaves from a sense of their duty, by inculcating doctrines of equality inconsistent with their obedience to their masters and the policy of this island.

5th.—That the inhabitants are therefore under the painful necessity of declaring thus unequivocally their determination to refuse the Rev. W. M. Harte admission into their estates, and to prevent, as much as possible, all intercourse between him and their slaves.

6th.—That copies of these resolutions be sent to His Excellency the Governor and the Lord Bishop of the Diocese; and that the inhabitants of this parish venture to hope that his Lordship will restore the

peace and tranquillity of the parish, by adopting such measures as may in his wisdom seem expedient to relieve them from those insults and injuries of which they so justly complain—a termination of which can only be effected by the removal of Mr. Harte, the present incumbent, who has deservedly lost the confidence, respect, and regard of every white inhabitant in this parish.

THE BISHOP'S LETTER TO THE CHURCHWARDEN OF ST. LUCY'S.

Gibraltar House, 24th April, 1827.

Mr. Churchwarden,—I had yesterday the honour of receiving from the hands of Sir Reynold Alleyne and Colonel O'Neal, a copy of Resolutions passed at a meeting of the inhabitants of the parish of St. Lucy, and containing important charges, but of a general nature, against the rector of the parish.

On one of these charges, which is more specific, I have already proceeded to act, by requiring the Rev. Mr. Harte to lay before me a copy of the sermon preached by him on Easter Sunday; and with regard to the other grounds of complaint contained in the fourth resolution, I shall be ready to institute an inquiry into them as soon as I shall be furnished with specific charges founded on that resolution, on which I may judiciously proceed.

It may be proper to inform you, that I am obliged to leave Barbados this evening for a few weeks on official business.

W. H. BARBADOS.

CHURCHWARDEN'S ANSWER TO THE BISHOP'S LETTER OF 24TH APRIL.

July 4, 1827.

My Lord,—With reference to your Lordship's letter, addressed to me as churchwarden of the parish of St. Lucy, on the subject of certain resolutions passed at a meeting of the inhabitants of the parish, and presented to your Lordship by Sir Reynold A. Alleyne and Colonel O'Neal, touching the conduct of the Rev. Mr. Harte; and in consequence of which your Lordship was pleased to express to me your readiness to institute an inquiry into them, as soon as you should be furnished with specific charges on which you might judiciously proceed; I have the honour to inform your Lordship that I submitted your letter to the vestry of the parish, who, after a full and mature consideration of the several matters which can be proved against Mr. Harte, have desired me respectfully to state to your Lordship, that they forbear appealing to the Ecclesiastical

Court, on the charges which they have to prefer against Mr. Harte, until he may be condemned or acquitted of certain charges which are intended to be exhibited against him at the next Court of Grand Sessions, and for which purpose the necessary proceedings will be immediately instituted against him.

I have the honour to be, my Lord, your Lordship's obedient humble servant,
JOHN POYER GRIFFITH,
Churchwarden.

COPY OF WARRANT.

July 5, 1827.

John Poyer Griffith (Churchwarden), the Vestry of the parish of St. Lucy, against the Rev. William Marshall Harte, rector of said parish:

For uttering certain words, and using such language to and in the presence and hearing of certain slaves of the parish of St. Lucy, in this island, on certain days and times between the 1st day of January, 1826, and the 1st day of July, 1827, as tended directly or indirectly, in their nature and import, to excite a spirit of insubordination and tumult amongst the said slaves.

The above is a true copy of the record in the office-books of Justice Moore and myself.

W. H. GRANT.

REV. MR. HARTE'S LETTER TO THE BISHOP.

July 6, 1827.

My Lord,—As the parish of St. Lucy have declined for the present bringing forward any specific charges against me before your Lordship, notwithstanding the anxiety which I professed to meet any inquiry which your Lordship might be pleased to institute, and your Lordship's readiness to institute such inquiry on the exhibition of such charges, I consider it an act of respect to your Lordship, and of justice to myself and the other clergy, not to permit the matter to rest without an endeavour to exculpate myself from the general accusations, which appeared in the resolutions adopted in the parish, on the 21st of April last, and published by order of the meeting in the three several newspapers of the island. I trust therefore that your Lordship will have the goodness to receive my defence, either by a personal communication, or in writing, as your Lordship may deem expedient.

I have the honour to be, my Lord, your Lordship's faithful and obedient servant,
W. M. HARTE,
Rector of St. Lucy's.
To the Rt. Rev. the Lord Bishop, &c. &c.

THE BISHOP'S REPLY TO THE PRECEDING.

Gibraltar House, July 6, 1827.

Rev. Sir,—I have to acknowledge the receipt of your letter of this day's date, and shall be ready to receive your defence in writing, whenever you may be prepared to lay it before me.

I am, Rev. Sir, your's faithfully,
W. H. BARBADOS.
To the Rev. W. M. Harte, &c.

DEFENCE.

TO THE RIGHT REV. THE LORD BISHOP OF BARBADOS AND THE LEeward ISLANDS.

Rectory House, St. Lucy's, July 16, 1827.

MY LORD,—I beg that your Lordship will accept my best thanks for your goodness and condescension in permitting me to lay before your Lordship my defence against the general accusations of my conduct as a minister of the gospel, which were contained in the resolutions of a public meeting in this parish on the 21st of April last. Your Lordship is aware, that immediately as the resolutions were published, I solicited an investigation into my conduct; and I feel confident that if the charges had been specified, and an opportunity been afforded to me of replying to them in detail, I should have been able fully to have satisfied your Lordship, and the public at large, that I had not deserved the accusations.

The charges more immediately affecting my character as Rector of this parish are introduced into the fourth resolution, and, as far as they can be brought into any specific form, they may be considered as falling under the three following heads, namely:—

First.—The frequent attempts made by me to destroy the distinctions, which the white inhabitants deem so necessary to their safety.

Secondly.—My having preached an offensive sermon on Easter Sunday; and

Thirdly.—My disgraceful conduct while administering the holy sacrament of the Lord's Supper.

1st.—With respect to the first of these charges, as it specifies no particular act, time, or place, I am obliged in my defence to give a detailed account of my public conduct from the commencement of my duties as Rector of this parish. This event took place in the latter end of the year 1815. I was received by my parishioners with the greatest kindness and respect, nor did any thing occur to interrupt the good understanding between us until the year 1819. In July that year I commenced the religious instruction of

the slaves, by opening my church on Wednesday evenings for that express purpose, after having previously announced my intention in a sermon preached about a month before I began. I had also secured the cooperation of a few respectable planters in the parish. On the second evening of lecturing to a very crowded congregation of negroes, I was grossly insulted by a white man, whose misbehaviour in the church I had observed; and on whom, when I came from the pulpit, I had respectfully impressed the necessity of decorum and propriety of conduct on account of the effect of example on the negroes. I felt myself at that time compelled to claim the protection of an acting magistrate who was in the church. He seemed to think it proper that one or more constables should attend in future, but this suggestion was, as I believe from unavoidable causes, not acted upon. On the following Monday, on which was a vestry meeting, the friends of the person alluded to attended, and I received a verbal message from the vestry, that "they would be obliged to me to hold my lectures elsewhere." In consequence of my fears of personal violence, I was induced without loss of time to go to His Excellency Lord Combermere, and claim his Lordship's protection, which he readily granted. From this period, I experienced but little opposition, though it was plain from various circumstances that the objection to my proceeding was very general. I would here observe, that my immediate predecessor had received from the vestry annually £100 as a present, and that it was continued to me until the 25th of March, 1819, after which time it ceased. It may be right to state to your Lordship, that at the first commencement of the lectures, the clerk and sexton begged to decline attending the church on the Wednesday evenings, as they conceived that such attendance formed no part of their duty. However I proceeded in the undertaking which I had commenced; until, in the year 1820, my wife's health, which had been much impaired in the preceding year, and had suffered greatly from her constant fears concerning my personal safety, induced me to determine on taking her to England for the advantage of a cold climate. His Excellency the Governor was satisfied with this reason for my absence from the parish, and with the arrangements which I had made for the performance of my parochial duties. Having obtained His Excellency's official leave of absence for a year, I left this island with my family on the 17th of June, 1820. On the 25th of May, 1821, I returned, having not been absent for a

full year: and on the 16th of September following, I recommenced my course of lectures to the slaves, having previously preached on the subject of their religious instruction a sermon, which has been since published by order of the "*Society for the Conversion and religious Instruction and Education of the Negro Slaves in the British West India Islands.*" I met with no opposition, but at the same time with no encouragement, except from Samuel Leacock, Esq. the proprietor of a neighbouring plantation, and Major Leacock, who have invariably continued down to the present moment to encourage the religious instruction of their slaves. The lectures were delivered on Sunday afternoons, service commencing at five o'clock. The congregation of negroes was small, rarely amounting to fifty, but most commonly not more than twenty, and sometimes far below that number. However I persevered, though the service has been performed to two only. With respect to my conduct during the intermediate time between my return to the country and your Lordship's arrival in the West Indies, I beg to refer your Lordship to the testimony afforded to it in certain letters from Sir R. A. Alleyne, written in 1823 and 1824.

This testimony may be the more satisfactory to your Lordship, as it proceeds from a gentleman who, from the prominent part which he has lately taken against me, cannot be supposed to have spoken so favourably of me but from a full conviction that I deserved it.

In June 1823, conceiving that the public mind was better disposed towards the religious instruction of the slaves, I commenced a second time a course of Wednesday evening lectures, which were at first very well attended by the negroes, but in a short time I was compelled, in consequence of certain irregularities (not attributable to the slaves) which occurred during the evening services, to have the lectures at an earlier hour; namely, five o'clock. But as this hour interfered with the required labour of the slaves, very few were able to attend; and I was soon compelled to discontinue the service altogether.

Your Lordship's arrival gave a fresh impulse to the public mind on the subject. The system of catechetical instruction was now adopted on many plantations in my parish, which were occasionally visited by me. However I did not discover any great increase in the congregations at church. In May, 1825, I commenced a weekly afternoon lecture again with your Lordship's concurrence; but in a few months I gave it up, in consequence of the negroes ceasing to attend, which I have

good reason to believe arose from the planters not feeling themselves able to afford so much time from the labour of their plantations. I think it right to observe to your Lordship, that on this occasion, as well as on every other, I have never pressed the attendance of the slaves on public worship in opposition to their masters' wishes, nor in any way interfered with the authority which the master has by law over his slave.

After the confirmation, which your Lordship held in this parish, and at which about 130 slaves were confirmed, a considerable incitement was given to the negro mind on the subject of religion. Being authorized at this time by a resolution of a committee of the *Branch Association*, I was enabled to employ as a Sunday schoolmaster for the slaves a competent young person, who was receiving his education at the parochial school for whites, which, with the Divine blessing, I had happily succeeded in establishing in May, 1825, and which was flourishing very much under the care and superintendence of Mr. H. Leacock, Master and Catechist. The anxiety to obtain the *National Society's* cards was very great, both in the young and adult negroes, and many were purchased by them. Every thing now began to wear a most promising appearance. The attendance of the negroes on the Sunday mornings, which they seemed now to prefer to the Sunday afternoons, had very greatly increased, and appeared to be increasing. Soon after my return, in February last, from the Southern Islands of the Diocese, with your Lordship, I found the attendance of the younger negroes more especially greatly decreased; and on inquiring of the elder ones into the cause, I was told that it proceeded from the Sunday dances, which, as it was now the height of crop time, were constantly taking place, and beginning at about four o'clock in the afternoon. On a Sunday or two afterwards, we were disturbed in the church by the drumming and noise of a dance at a short distance from it. I then resolved to enforce an old law of the Island, fining all persons who permitted such dances in their plantations. Though my intention was fully known, and (as I thought) partially approved of in the parish, yet two dances took place on the following Sunday afternoon. I addressed a letter to the proprietor of one of these plantations, Mr. Howard Griffith, and to the manager of the other belonging to the Rev. Mr. Bromc, who is now in England: but on finding that the negroes would be obliged to pay the penalty, I felt myself placed in a difficult situation. Having ascertained that this would excite great dissatisfaction among

them, I apprised several managers of the circumstance, and stated to them that "rather than excite discontent in their minds, anxious as I was to suppress the Sunday dances, I should give it up;" nor have I prosecuted any person whatsoever in any instance. I think it proper to add that, from the time when a prosecution was expected, the catechist was refused admission into the Rev. Mr. Brome's plantations, and that of Mr. Howard Griffith. I have every reason to suppose that this attempt to suppress the Sunday dances excited a very unfavourable feeling against me, and I cannot but consider it as one of the causes which led to the meeting on the 21st of April last, and produced the spirit which dictated the resolutions against me.

I have now plainly stated to your Lordship the course which I have pursued as a minister of the gospel towards the negro population of the parish. The lectures which I preached to the slaves, and which have been published by two Societies in England, namely, "*The Society for the Conversion and Religious Instruction and Education of the Negro Slaves in the British West India Islands*," and "*The Society for promoting Christian Knowledge*," will convince your Lordship and the public at large, that my endeavour has invariably been to impress on their minds the duty of contentment and obedience to their masters' authority.

2dly.—With respect to the second charge, which relates to my having preached an offensive sermon on Easter Sunday, I can only say that I have had the honour of laying the sermon before your Lordship, and to your Lordship's opinion of that sermon I shall submit with all deference.

3dly.—The third charge states that my conduct was disgraceful in administering the most holy sacrament of the Lord's Supper. The circumstances are briefly these:—At the last table, which was not filled with the whites, I took care that the vacant space should be occupied by the coloured people; but the consecrated elements were administered in no instance to the coloured before the whites. I passed with the bread from the white communicants to the coloured, and the Rev. Mr. Hamilton, who assisted me in the administration, did the same with the cup. Your Lordship will determine whether this conduct is irregular, or deserves censure in any minister of the gospel.

I have thus endeavoured to answer the charges which are implied in the published resolutions of the parish; and I should conclude my defence here, were it not that there is annexed to the resolutions a letter from Sir R. A. Alleyne, reflecting severely on

my conduct as rector of this parish. Your Lordship will allow me to enter somewhat into detail on the subject of this letter, and excuse the repetition of some circumstances which I have mentioned before. In consequence of my wife's impaired state of health, already alluded to, I obtained an official leave of absence from Lord Combermere, the then Ordinary, and proceeded with my family to England. His Lordship expressed himself perfectly satisfied with the arrangements which I had made for the performance of the duties of the parish during my absence. After I had been in England four months, I heard by mere accident that the gentleman, to whose care I left the charge of my parish, had quitted the island; but I heard at the same time that a clergyman was then expected in Barbados, who would most probably undertake the curacy. The same probability was also held out to me in letters received from my relations after that time; and in consequence of various assurances in these letters, I entertained no doubt that a curate had been procured. At length in March, 1821, I received an official communication from Mr. Hinds, that it was impossible to obtain a curate in the island. Upon this, I determined to return, and wrote to him to inform him that I should do so. I received soon after Sir Reynold A. Alleyne's letter. I embarked on the 15th of April by one of the earliest conveyances, and arrived in this country on the 25th of May, 1821—fourteen days before the expiration of my leave of absence. The letter addressed to me by Sir R. Alleyne remained on the minutes of the vestry, while no notice was taken of my reply to it. I regret that I have kept no copy of this reply; but I presume Sir R. Alleyne is in possession of the original letter, which will speak for itself. After an interval of some years, when I hoped that the feelings which led to the writing of the letter in question had entirely subsided, I was induced, in justification of my own character, and with a view to render my defence as permanent as my accusation, to write under the letter, and in a blank part of the paper, the two observations which appear there. I admit that the measure was imprudent, and that I was led by my feelings at the moment to act in a way which my cooler judgment must condemn; but I hope that the circumstances of the case are such, as, in your Lordship's judgment and the opinion of the parishioners, will remove all suspicion of intended insult to the vestry.

On the 21st of April, being six days after Easter Sunday, the public meeting took place, at which the resolutions were passed; and on the 27th, my clerk resigned his

place. From that time no one has been appointed to succeed him. Your Lordship will observe with regret, that the fifth resolution prohibits me as a minister of the gospel from visiting, or in any way communicating with the negro population of my parish. In one instance, where a Christian slave died on the Rev. Mr. Brome's estate, I was not permitted even to perform the rites of interment, and my application was treated with contempt by the manager. I am obliged also to add, that since the passing of the resolutions, not only has the Sunday School for slaves been discontinued, but the negroes have, with very few exceptions, never been seen at church, and four of the slaves, who before were constant communicants, are now always absent from the Lord's Table; so that from a congregation of slaves, sometimes about 200 in number, I have now never more than from seven to twenty.

I have now submitted to your Lordship some of the more important parts of my conduct as a minister of the gospel. I have mentioned to the best of my knowledge and belief, every circumstance which has either occasioned, or is in any way connected with, the present unhappy differences between myself and my parishioners. I have, my Lord, pursued uniformly but one course, I have considered it my duty to preach the Gospel to every human being within the extent of my parochial charge. I am under the most solemn obligation to make known the saving truths of our most holy religion to persons of every complexion and condition; and from this obligation, no regard to the favour or displeasure of my neighbours can ever release me. Fearlessly have I denounced the judgments of God against sin; but never in a way which ought to be regarded as personal, or which can be construed into a desire to attack the offender rather than the offence. I have been charged with endeavouring to lessen the authority of the masters over the slaves. I felt it a duty to court an investigation. My accusers shrink from the inquiry in that quarter where the accusations were first laid. They now shift their ground and threaten me with a prosecution in a criminal court. I have received official information from two magistrates in Bridgetown, that the churchwarden and vestry of this parish have preferred before them a complaint against me on the following charge, namely, "for uttering certain words and using such language to and in the presence and hearing of certain slaves of the parish of St. Lucy, in this island, on certain days and times between the first day of January 1826, and the first day of

July 1827, as tended directly or indirectly in their nature and import to excite a spirit of insubordination and tumult amongst the said slaves,"—a charge so vague and general, that I do not hesitate to say it may be brought against any man in the West Indies. I again challenge my accusers to substantiate their accusations against me; and I express my entire readiness to submit my cause to any competent and impartial tribunal. I use the language of confidence, but I hope not of arrogance nor of contention. My wish and my earnest prayers are to live in christian charity with all men, but more especially with those committed to my spiritual charge.

If in the indiscretion of the moment, or from irritation and undue excitement (for we have all of us our failings,) I have at any time spoken in language calculated to give offence to my brethren, I feel and am ready to acknowledge sorrow for it. And if also any one under the influence of mistaken views or excited feelings, has expressed himself with apparent harshness or unkindness towards me, from the bottom of my heart I forgive him. I cannot but regard those who are at present unhappily opposed to me as persons still under my spiritual care, and for whose souls I must watch as one that must give account. I regard them as my brethren; and most anxious am I, that the time may soon arrive, when I may also consider them as friends, and when the christian precept—*love one another*—may be sincerely and practically observed by us all.

I have the honour to be, with the highest respect, my Lord, your Lordship's faithful and obedient servant,

W. M. HARTE,
Rector of St. Lucy's.

THE BISHOP'S REPLY.

Gibraltar House, July 19, 1827.

REV. SIR,—I have to acknowledge the receipt on Tuesday last, of your defence, together with the several documents contained in the Appendix; and in the absence of any specific charges, I have no hesitation in saying, that I can perceive nothing in your conduct which either deserves my censure, or justifies the very strong language used against you by certain of the inhabitants of your parish.

The sermon preached by you on Easter-day, I have read; it is a plain and powerful denunciation against sin, but contains nothing in my opinion, in matter or in language, that can be called offensive, save to an offending conscience.

And with respect to the mode of administering the Holy Communion, as detailed

by yourself and confirmed by the testimony of your curate, I feel myself called upon to state that the same mode has been pursued under my own eye at the cathedral, as most suitable to the nature and dignity of the sacrament, and to the spirit of that gospel, which knows no distinction in matters of grace.

I am Rev. Sir, your's faithfully,
W. H. BARBADOS.

Rev. W. M. Harte.

THE BISHOP TO THE REV. W. M. HARTE.

Gibraltar House, 2d Aug. 1827.

REVEREND SIR,—I have to request as early an answer as possible to the enclosed Charges which I have received from the Churchwarden of your parish, and which have subsequently appeared in the *Barbados Mercury* of July 31st; and I have further to call your attention to the following passage in a letter signed by the Churchwarden, and published in the same paper:—

"I have it also on the best authority, that a certain highly offensive passage in that Sermon, and which is clearly remembered by many of the audience, does not appear in the copy which he has laid before the Lord Bishop. Now, if he has suppressed one offensive part of it, he has, of course, every other; and it is no wonder, therefore, that it should have received the approbation of his Lordship."

I am, Rev. Sir, your's faithfully,
W. H. BARBADOS.

Rev. W. M. Harte.

MR. HARTE'S REPLY TO THE PRECEDING.

Bridgetown, Aug. 2, 1827.

MY LORD,—I have had the honour of receiving your Lordship's letter of this date, inclosing certain Charges which have been preferred against me by the Churchwarden of the parish of Saint Lucy; and I beg to inform your Lordship, that I will reply to them with as little delay as possible.

I can solemnly assure your Lordship, that the copy of the Sermon which I have had the honour of laying before your Lordship, does not vary in a single word from that preached by me on Easter-day.

I have the honour to be, my Lord, your Lordship's faithful servant,

W. M. HARTE.

The Rt. Rev. the Lord Bishop, &c. &c.

Bridgetown, Aug. 3, 1827.

MY LORD,—I beg leave, in compliance with your Lordship's request, to submit to your consideration the inclosed Answers to the specific Charges preferred against

me by the Churchwarden of the parish of Saint Lucy. I am unwilling to trouble your Lordship unnecessarily with details when a short explanation may answer the required purpose; but should your Lordship wish for fuller information on any particular point, I am perfectly ready to give it.

I have the honour to be, my Lord, your Lordship's faithful servant,

W. M. HARTE,

Rector of Saint Lucy's.

The Rt. Rev. the Lord Bishop, &c. &c.

CHARGES.

Preferred by the Churchwarden and Vestry of the parish of St. Lucy, in the island of Barbados, against the Rev. Wm. Marshall Harte, the Rector of the said parish.

First.—That the said William M. Harte hath not discharged his duty properly, and did, in a certain discourse delivered by him from the pulpit, in the parish church of the said parish of St. Lucy, during the time of divine service, with a malicious intent, some time in the year 1821, in the presence and hearing of his congregation, make use of highly improper personal reflections and remarks on the character and conduct of Sir Reynold Abel Alleyne, Bart., one of the parishioners of the said parish of St. Lucy, in consequence of the said Sir R. A. Alleyne having presided as Chairman of a Meeting of the Vestry and other parishioners of the said parish, held on the 1st day of February, 1821, to take into consideration the total suspension of the clerical duties of the parish, by reason of the said William M. Harte having left the island for England without having made any proper arrangements for the spiritual care of the said parish, during his absence; the said Wm. M. Harte thus making use of the house of God as a place to give vent to malevolent feelings, and to gratify his private revenge, contrary to the principles of Church government and the precepts of Christianity.

Answer.—In reply to the first charge, in which nothing specific is mentioned, I beg leave to place in your Lordship's hands an exact copy of the Sermon alluded to, and I readily submit to your Lordship's decision on it. Your Lordship will perhaps allow, that it is somewhat strange, that in the year 1827, I should be called for the first time, to account for a Sermon preached in the year 1821.

Second.—He, the said Wm. M. Harte, although appointed by the ordinary of this island to the cure of the said parish of St.

Lucy, and although in the receipt of the salary and other emoluments attached to the same, has ever evinced the most perfect indifference in the discharge of his pastoral duties, as he, the said Wm. M. Harte, is in the frequent practice of quitting the said parish of St. Lucy on Monday, and not returning to it until the Saturday evening or Sunday morning following, thereby subjecting his parishioners to the greatest inconvenience, and depriving them of that spiritual aid which they at all times have a right to require of him as their rector. That in consequence of such (the indifference and neglect of the said Wm. M. Harte to his clerical duties), the bodies of the following persons, to wit:—William Gilkes, Ruth Cavin, James Noble Carter, Keturah G. Agard, Mamaduke Cozier, and Geo. Greaves, have been buried in the churchyard of the said parish of St. Lucy, since the 1st day of February, 1825, without the performance of any funeral service; and whilst the said Wm. M. Harte was in England, in the year 1821, a great number of persons were buried in the said churchyard of the said parish of St. Lucy, without the funeral service having been performed over them. And he, the said Wm. M. Harte, has not only, by his conduct, evinced a total disregard of the spiritual wants of his flock, but he has, in words, declared his indifference to the evils and inconveniences to which they might be subjected, by such his neglect of them; for, when about leaving the said parish to go to England in the said year 1821, he, the said Wm. M. Harte, told one of the parishioners that he had engaged the Rev. Mr. Austin to officiate for him for six weeks only, but that he did not care for the parish so he could get away from the island.

Answer.—This complaint is now made against me for the first time. Of the six cases of neglected funerals, there is only one which I ever heard mentioned before. This I can easily, and I hope, satisfactorily explain. I joined the rest of the clergy in waiting on your Lordship on the 2d of February, 1825, for the purpose of presenting an Address to your Lordship on your first arrival in the West Indies. I left my parish in the morning without receiving notice of the funeral, nor did I hear any thing of it until my return the following day, when I found that the interment had taken place. On every subsequent occasion, whenever I have left my parish, I have had the promise of assistance in any occasional duty that might occur from the Rev. Mr. Sealy, who resided two miles and a half from my house. A servant was always left at the parsonage to communicate immediately to Mr. Sealy any case

in which his services might be required. I must beg to observe, that if any thing had taken place which called for censure, I ought to have been apprized of it at the time, and not after so long an interval, when it is almost impossible to ascertain the details of each case. I can conscientiously add, that I have never left my parish for two successive days on mere pleasure—whenever I have been absent, it has been from some unavoidable cause. I have no recollection of having made the remark referred to at the end of this charge.

Third.—He, the said Wm. M. Harte, is not only regardless of the consequences of such his neglect of his parishioners, but he is equally regardless of the preservation of the buildings belonging to his rectory; as the said Wm. M. Harte has, from time to time, since his appointment as rector of the said parish of St. Lucy, suffered his servants and others to destroy and injure the said buildings, by which the said parish has incurred very heavy expenses, in having the same repaired and rebuilt. And, although proper representations have, from time to time, been made to the said Wm. M. Harte on the occasion, yet the said Wm. M. Harte still continues to be indifferent to the proper care and preservation of the said buildings; and, up to the present time, the destruction of the said buildings is still going on.

Answer.—I have never been accused of this before. I think I have a right to ask, when and how this took place? It is not true that any representation has ever been made to me on the subject, nor is it likely that my parishioners would quietly have allowed this destruction of their property, when they might so easily have prevented it.

Fourth.—He the said Wm. M. Harte, is also regardless of the preservation of the records belonging to the said parish of St. Lucy; for he has lately attempted to efface from the minute book of the said parish of St. Lucy, a letter which was addressed to him, the said Wm. M. Harte, in the year 1821, and recorded in the said minute book; and the said Wm. M. Harte, of his own act, has presumed to make a very improper remark in the said minute book, in his own hand writing, reflecting on the conduct of the Vestry of the said parish of St. Lucy.

Answer.—Of the former part of this charge no proof is offered. The latter part is answered in my defence published on the 24th of last month.

Fifth.—He the said Wm. M. Harte has, regardless of the sacred trust reposed in him, given certificates for confirmation to many coloured and black persons of the

said parish of St. Lucy, who were wholly unworthy and unqualified for confirmation—their unduly endeavouring to establish a character for greater zeal than his brother clergymen.

Answer.—The most ignorant negroes that were confirmed, knew the Lord's Prayer, the Belief, and the Ten Commandments, and had been baptized two days previous to the confirmation.

Sixth.—He the said Wm. M. Harte, contrary to his duty as a clergyman, has, for some time past, improperly interfered with the management and discipline of the slaves in the said parish of St. Lucy, to the subversion of that proper feeling of respect which should ever be observed by slaves towards their masters; the said William M. Harte, contrary to the laws of this island, holding himself up to the slaves of the said parish, as having power to control the lawful authority of their masters, and as one through whom they must prefer their complaints—for the said William M. Harte informed Mr. Edward Thomas, the attorney of Bromfield plantation, in the said parish of St. Lucy, that the negroes belonging to the said plantation would come to him, the said Edward Thomas, with a complaint against the overseer of the said plantation: and in a few days after, the said negroes left the said plantation and went to the said Edward Thomas with a complaint against the overseer, thereby manifesting, that he the said W. M. Harte was holding an improper and unauthorized communication with the slaves in the said parish of St. Lucy; and infusing into their minds an improper feeling towards the overseers of the plantations in the said parish.

Answer.—I am sorry to be obliged to deny this in the most unqualified manner. I knew nothing of the transaction previously, nor, except by common rumour, subsequently. I challenge Mr. Thomas, the attorney to the Rev. John Browne, to state the particulars of the transaction, and I confidently defy his being able to attribute it to my interference.

Seventh.—He, the said William M. Harte, endeavours in his Sermons and Discourses from the pulpit, as Rector of the said parish of St. Lucy, to hold up to the contempt and derision of the slaves, the white inhabitants of the said parish, he, the said William M. Harte, being in the habit of addressing himself almost exclusively to the slaves; overlooking and treating with contempt his white congregations, which are always respectable, both as to numbers and quality; and, as if neglect and contempt were not sufficiently insulting, he, the said William M. Harte, frequently vilifies and abuses

such his white congregations in the most illiberal manner in his discourses, and more particularly in the discourse which he delivered from the pulpit on Sunday the 15th day of April last, being Easter Sunday; on which occasion, after he, the said William M. Harte, had addressed a numerous assemblage of slaves and some free people of colour, from the commencement to the end of what may be called the discourse of the day, he, the said William M. Harte, then turned to his white auditors and observed, that "it was the misfortune and not the fault of the slaves, that they were so lately admitted to a knowledge of their Saviour, but that with them (the whites) the case was different:" and the said William M. Harte drawing a comparison between the advantages enjoyed by the two classes, observed, that "The whites might be compared to the wicked and slothful servant in Scripture, who hid and made no use of the talent which had been entrusted to his care;" and after using many other offensive observations, he, the said William M. Harte, concluded with saying, that, "he was afraid the words of Scripture would be fulfilled as to them, (the white-) and that it would be more tolerable in the day of judgment for Sodom and Gomorrah, than for them" (meaning the white inhabitants of the said parish of St. Lucy:) such language and conduct being calculated to lessen the white inhabitants of the said parish of St. Lucy, in the estimation of the slave population of that parish, and to produce contempt and hatred, instead of attachment and obedience, from slaves to their owners.

Answer.—With regard to the first part of this charge, I am ready to lay the Sermons, which I have preached this year, before your Lordship, or any other person whom your Lordship may choose to appoint to examine them. Your Lordship's judgment of the Easter Sunday Sermon, which, as presented to your Lordship, is word for word as I preached it, is before the public. I must beg to add, that to the best of my knowledge and belief, not more than twelve persons of the 135 who signed the resolution condemning my Easter-day Sermon were present to hear it; and two only witnessed the administration of the holy Sacrament. I am certain that neither Sir Reynold A. Alleyne, nor Col. O'Neal, the persons who presented the charges to your Lordship, nor even the churchwarden himself, attended the Church on that day.

Eighth.—He, the said William M. Harte, so conducts himself in his deportment towards the white inhabitants of the said parish of St. Lucy, and in the language which he uses to them from the pulpit in

the presence of the slaves who attend divine service at the said parish Church, as not only to encourage disaffection from his slaves, but to create such disgust in the minds of the white population, as to drive them from the House of their God, in order to avoid those insults and taunts which the said William M. Harte is in the habit of indulging in, towards them; and as if the said William M. Harte was conscious and desirous that his conduct should drive his white congregation from Church, he, the said William M. Harte, on Sunday the 15th day of April, in this present year of our Lord 1827, observed, whilst at the said Church—"that he expected soon to see it filled with coloured and black persons AND NO OTHERS," although the said William M. Harte well knew that his white congregations had always been numerous and respectable; and although he the said William M. Harte well knew that if they, *his white congregations*, deserted his Church, that his conduct would be the sole cause of it.

Answer.—The former part of this charge I have answered already.

This latter part of the charge is not true, as I shall convince your Lordship by the written testimony of a person present.

Ninth.—He the said William M. Harte, taking advantage of the influence which his calling in the said parish of St. Lucy has given him over the weak and untutored minds of the slave population of the said parish, is endeavouring to instil into them, not only a contempt of the authority of their masters, but of those laws by which slavery is upheld in this island, by suggesting and maintaining to the said slaves of the said parish of St. Lucy, that they ought to have Saturday in each week to dance and recreate themselves, although he the said William M. Harte well knows, that by the laws of this island, slave owners have a right to the labour of their slaves as well on Saturdays as on the other five preceding days of the week; and although he the said William M. Harte well knows that the instilling of such a notion into the minds of the slaves, is calculated to produce the worst consequences; yet, he the said W. M. Harte, on the 25th day of March, in this present year of our Lord 1827, publicly said that he, the said William M. Harte, "had had conversations with a great many negroes, and that he could only say, that if they were not allowed some other time to dance, except, Sundays, and they were given in to the magistrate and made to incur the penalty of the law, he the said William M. Harte could not answer for the consequences, as he was very much afraid they would be fatal," thereby meaning that

he, the said William M. Harte, well knew that the slaves would rebel against their masters and the lawful government of this His Majesty's island of Barbados, unless what he the said William M. Harte had suggested and maintained, should be yielded to them by their owners or the laws of this island; namely, the giving them Saturday in each week, to dance and recreate themselves. And the said William M. Harte being told, by one of his parishioners, that if insurrection happened, or the negroes behaved improperly, they (their owners) would have to thank him the said William M. Harte for it; he the said William M. Harte replied, "no, that they would have to thank themselves and the Almighty,"—thus profaning the sacred name of God, by insinuating, that rebellion and insurrection of the slaves of this Island, against their lawful masters, would be pleasing in his sight. And the said William M. Harte, regardless of the consequences which his conduct may occasion, in producing dissatisfaction and incitement on the minds of the slaves of the said parish of St. Lucy, against their masters and the laws, which regulate their conduct as slaves, in support of what he suggests and maintains, namely, that the slaves ought to have Saturday in each week for dancing and recreating themselves, has publicly declared, that he, the said William M. Harte, "was resolved at every risk, to put down Sunday dances," and thereby illegally endeavouring to intimidate slave owners to a surrender of part of their lawful rights, from the apprehension that the arm of insurrection might deprive them of the whole, the said William M. Harte insinuating, that the most fatal consequences would ensue, if dances on Sunday were put down and no other day allowed the slaves for that purpose, such conduct and language having a direct tendency to encourage the slaves to acts of violence, and to rescue from their owners a portion, if not the whole of their labour, as secured to them by law. And he, the said William M. Harte, by his own words and conduct, evinces a knowledge, that the slaves of the said parish of St. Lucy, either lately meditated or now meditate a revolt against their owners and the government of this Island; for, on the 15th day of April, in this present year of our Lord 1827, being Easter Sunday, he the said William M. Harte, after having been in close conversation for some time in the vestry-room of the said parish of St. Lucy, with a slave man belonging to *Bromesfield* plantation, in the aforesaid parish, addressed himself to one of the parishioners of the said parish of St. Lucy, and said, "well, if any thing happens, blame your-

selves, you have all brought it upon yourselves," thereby meaning that the slaves would revolt against their masters, and the government of this Island; ye he, the said William M. Harte, has not taken steps to prevent so lamentable an event occurring, by giving information thereof to the proper authorities of this Island, but, on the contrary, he, the said William M. Harte, by his conduct, seems to encourage it, by insinuating that owners of slaves must blame themselves for it in not coming into his views, "and meeting him half-way," as he expresses himself, "in allowing the slaves Saturdays to dance and recreate themselves." And during a certain period in the last year, when there was much excitement throughout the Island, in consequence of an apprehended insurrection amongst the slaves, the said William M. Harte, on or about the 22d day of March in that year, went on *Lambert's* plantation, in the said parish of St. Lucy, and addressing himself to the slaves belonging to the said plantation, on the subject of the apprehended rebellion, told them, "that if any thing happened, he should throw himself amongst them for protection, as they knew that he was their friend," and insinuating to the said slaves that he was doing good for them—thereby meaning and giving the slaves to understand, that in the event of insurrection, he would be their friend, and that they must be his, "in protecting him;" such conduct having a direct tendency to impress on the minds of the slaves, that insurrection against their masters, and the government of this Island, was so far unexceptionable to him, the said William M. Harte, that he intended, in the event of its happening, to quit the lawful defence of His Majesty's government, and enlist himself under the manners of insurrection and rebellion.

Answer.—In answer to one part of this charge, I beg to give the following statement, for the truth of which I refer your Lordship to the testimony of persons who were present at the time.—I was anxious that the managers should suppress the Sunday dances, and allow occasionally the Saturday *afternoon* for this amusement. In a conversation which I had with them, and a few others, on the subject, one of the party rudely asked me, whom they were to thank for all this disturbance? I replied, not me. Who then? said he. I answered with the utmost seriousness and reverence for the sacred name I was using—God Almighty, whose commandment is, Remember the Sabbath-day to keep it holy.

The construction put on my words, that I would put down the Sunday dances at

every risk is most erroneous. I meant only *risk to myself*, as I had reason to apprehend danger, as I can prove.

I can appeal to the Rev. Mr. Hamilton in proof of what passed between the negro man and myself in the vestry-room on Easter-day. I made no remark to any one in my way into the Church, and I am certain that no one can prove that I did so.

With respect to what is said to have passed at *Lambert's*, which plantation I visited at the time that I did *thirteen* others, I deny the fact of having used such words as have been imputed to me; and even if I had used them, the inference is such as no unprejudiced person could draw from them. The offence with which I am here charged is said to have been committed on the 22d of March, 1826. It must be obvious to every one with what motive it is now *for the first time* brought forward against me. How is it that the persons who depose to this fact did not immediately give information of it to a magistrate, or to the proprietor or the attorney of the plantation?

I am satisfied that the person who drew up those charges against me, could not have weighed properly and seriously all the circumstances of the case. It must occur to every one how very strangely the premises and the conclusions hang together, and how easy it would be by pursuing a similar train of reasoning to draw inferences unfavourable to the character of any individual. A construction is put on the most casual and innocent expressions, which the words themselves, even if they had been used in the manner represented, by no means authorize. The phrase, *TRIBALY MEANING*, so often introduced as conclusive of my guilt, cannot but excite surprise in every unbiassed reader.

I have thus endeavoured, my Lord, to answer the specific charges brought forward against me by the churchwarden and vestry of my parish; and your Lordship will determine how far the charges will support their general accusations against me, as a Clergyman attempting to destroy the distinctions deemed by them so necessary to their safety, "amalgamating and levelling" the two classes of our country, and behaving myself disgracefully in the administration of the holy Sacrament of the Lord's Supper.

I have the honour to be, with the highest respect, my Lord, your Lordship's faithful and obedient Servant,

W. M. HARTE,
Rector of St. Lucy's.

P. S.—As a letter from Mr. Thomas, the attorney to the Rev. Mr. Brome, appeared in *The Barbadian* newspaper of the 31st of July, I must beg to be allowed, in justice to myself, to subjoin the letter, together with such remarks as may be considered a reply to those parts of it which I conceive to be an attack on my character.

TO THE REV. W. M. HARTÉ.

REVEREND SIR,—I have read in the *Barbadian* of the 24th instant what you call your DEFENCE, into which you have introduced my name, and I consider myself compelled to say something in reply to that part which concerns me. You have published, in your Appendix, a letter which I wrote you in reply to a very irritating one you sent Mr. Gilks, who is one of my managers. If your publication had been conceived in a spirit of candour, I think you would have published your letter to Mr. Gilks along with my reply; but as you have not done so, I feel myself called upon to insert it in this paper, together with my reply, and a letter to Mr. Gilks of the same date. With respect to your attempting to revive an old law, which was originally intended as a measure of police, and not a word said in it about dancing, I must say, that if you enforce this old law, it would be very oppressive to the slaves, and very unjust to the master. If your object is to put down Sunday dancing (in which I heartily concur) I beg to inquire what mode will be more efficacious than by making the negroes pay the penalty. That one man should pay for the crime or offence of another, is a new principle in legislation. According to your doctrine, my slave commits a breach of the Sabbath, (against which I advise him), but I must pay the penalty; by the same rule, if he steal, or commit murder, I must be hanged.

With the quarrel which exists between your parishioners and yourself, I have nothing to do—my difference with you rests upon other grounds. You know that your visits to the estates under my care in St. Lucy's parish were discontinued some weeks before the parish meeting; nor did I even attend that meeting. I was reluctantly compelled to debar your coming to the estates, upon the conviction that you were doing much injury to a cause which is going on well, and which I, in common with all planters, have much at heart, viz. the religious instruction of the slaves. I had positive testimony, such as I can produce in court, that your conversations with the slaves were not confined to religious subjects, but that you also touched upon civil affairs, and upon the possible result of

the West-India question. As your conduct is to undergo a judicial investigation, I shall say nothing more on this point. Any one who reads your publication would imagine that I gave no encouragement to the religious instruction of the slaves. Now, be it known, that, upon every estate for which I am attorney, religious instruction is daily afforded the young negroes, and the said estates are all open to the catechists, excepting those in your parish. The conversion of the slaves is a measure on which all planters are now actively engaged; for although you would wish to make it appear we are knaves, we are not altogether fools, and we well know, that a Christian slave is more docile, tractable, and valuable than a licentious heathen slave. In the last conversation I had with you, you complimented me highly upon the support you said I had given this GREAT CAUSE. You even said you had mentioned me with approbation to the Lord Bishop. Now, I will beg to ask any rational man, if, when I can prove that you conversed with the slaves under my care upon civil subjects and possible result of the West-India question—if I can shew, that I had every probable reason to think that you had caused insubordination, and lessened the authority of my managers, whether, situated as I am, with upwards of half a million of other people's property in my hands, I could allow you to pursue such an imprudent course? I will also inquire, whether, if I can prove what I have stated, I am not warranted in saying that in your parish you have impeded the GREAT CAUSE, in which we are engaged?

Your statement respecting the funeral of a slave at *Bromfield* is not correct. The fact is this:—During your zeal for bestowing the benefit of baptism upon the slaves (just before the happy arrival of the Lord Bishop), when you baptized indiscriminately the adult who had been instructed, as well as those who clung to the African superstitions, many persons shrewdly suspected you had an eye to the funeral fees. Mark, I did not; but I admire a man more who minds the main chance. However, to guard against this contingent expense, I gave directions to all my managers, that, whenever the friends of a deceased slave wished it to be carried to church, first to enquire who was to pay the parson's fee, for that the estate could not. When the slave at *Bromfield* died, her family asked Mr. Gilks to permit her remains to be carried to church; he told them, that they were welcome to do so, and he would afford them the means of conveying the corpse to church, but added that they must find the money to pay the church-fees. They said they

could not do that.—Mr. Gilks said no more. He did not prevent the corpse from being carried to church, nor did he even know that they had applied to you. You have published in your Appendix a letter signed "Rose Martin," which you would have the public to think was written by a slave at Bromefield. *This you intend to have a particular effect.* Now after you have deliberately sent forth this letter, as having been written by "Rose Martin," who is a common field negro, what will the public think when I state, that "Rose Martin" did not write you this letter? for how could she, when she does not know a letter in the alphabet. Perhaps you will say that somebody wrote it for her; aye, that is very true, and in time the public will know who that somebody is. I will not apply any epithet to your conduct upon this point, as I shall leave it to a jury to determine what damages I shall have for the injury you have endeavoured to do me in my profession.

In conclusion, I beg to say, that this is the only letter you will ever have from me. Whenever you libel me, my lawyer must settle the matter with you. I have not the time to carry on such warfare; neither am I one of that description of persons who fancy that they swell into importance by being in a perpetual broil and quarrel. Such a state is repugnant to my natural disposition, and incompatible with the pursuits in which I am engaged.

I am, your obedient servant,

July 30.

EDWARD THOMAS.

Answer.—In publishing Mr. Thomas's letter, my object was merely to shew that the penalty would be made to fall on the negroes, and not on the manager. My letter to Mr. Gilks would not have proved this, and therefore there was no necessity for its publication.

Mr. Thomas seems to consider it very strange that the master should be made responsible for the conduct of his slave. I wish to observe, that I am not the person who has made him so. The law referred to (No. 82, Hall's Laws), expressly states, that the master or overseer shall pay the penalty, and this for an obvious reason, since, according to an old author, "the blame doth lie wholly upon such, who pretending themselves Christians, do suffer and even compel their slaves to those actions, part whereof are against their wills, and when even a check or a frown would restrain them from the rest."

What Mr. Thomas means by my conversing with the slaves "on the possible result of the West India question," must be explained by himself. I confess myself

ignorant of the circumstances to which he alludes.

The proof is what I call for. I cannot allow my character to be injured by mere assertion, or unfounded insinuation!

I would only observe, with regard to Mr. Thomas's insinuation, that in urging the baptism of the slaves I "had an eye to the funeral fees," that it is well and universally known in my parish, that I have never demanded, nor expected, a fee for the funeral of a slave, or for any of the services of the Church performed for the benefit of the slave population of my parish.

With respect to the letter from "Rose Martin," I am fortunately able to prove, if required to do so, when and how I received it. I can also, if this is not satisfactory, produce further evidence on the subject. The testimony of the catechist fully corroborates the fact of the refusal of the manager to allow the corpse a Christian burial.

THE BISHOP'S REPLY.

Gibraltar House, August 4th, 1827.

REVEREND SIR,—I have received your letter of the 3d of August, together with the inclosed documents, in answer to the specific charges preferred by the churchwarden and vestry of your parish; and after a careful perusal of the several papers, and in the absence of any evidence in support of the charges preferred, I have to express myself satisfied with your reply, and with the proofs, by which in every case, when proof could either be expected or demanded of you, it is confirmed.

I enclose a letter which I have received from the Archdeacon of Barbados, containing his opinion of several sermons preached by you in your parish Church during the present year.

The discourse stated to have been delivered by you "with a malicious intent" sometime in 1821, I have read; but have in no part met with those "highly improper personal reflections and remarks on the conduct and character of Sir Reynold Abel Alleyne, Bart." with which you are charged. Sir Reynold Alleyne's name is nowhere mentioned in the sermon, neither can I find any sufficient ground for the further allegation deduced from this sermon, of your having made "use of the House of God as a place to give vent to malevolent feelings and to gratify" your "private revenge, contrary to the principles of Church government, and the precepts of Christianity."

I am, Reverend Sir, yours faithfully,

W. H. BARBADOS.

Rev. W. M. Harte, Rectory House,
St. Lucy's.

Belmont, August 4th, 1827.

MY LORD,—At your Lordship's request, I have read with attention nine of the Rev. Mr. Harte's sermons which have been preached in St. Lucy's Church during the present year, and it is with pleasure I can state that they contain nothing which, in my opinion, can be regarded as "insulting or taunting" to any of his parishioners, or which warrants the assertion that the preacher "vilifies and abuses his white congregation." I can further affirm, that these sermons are not addressed exclusively, nor even particularly, to the slaves.

I would also add, that I consider the sermons above referred to, to be useful and scriptural compositions, and such as ought to have been heard with satisfaction and improvement by any unprejudiced congregation.

I have the honour to be, my Lord, your Lordship's faithful and obedient servant,

EDWARD ELIOT.

The Rt. Rev. the Lord Bishop of Barbados,
&c. &c. &c.

THE BISHOP'S LETTER TO THE CHURCHWARDEN OF THE PARISH OF ST. LUCY.

Gibraltar House, Aug. 2, 1827.

MR. CHURCHWARDEN,—On my return yesterday from St. John's, my attention was called to the following passage in your letter of the 30th July, addressed to the Editor of the *Barbados Mercury*:

"I have it also on the best authority, that a certain highly offensive passage in that sermon, and which is clearly remembered by many of the audience, does not appear in the copy which he has laid before the Lord Bishop. Now if he has suppressed one offensive part of it, he has, of course, every other; and it is no wonder, therefore, that it should have received the approval of his Lordship."

Immediately on receiving from Sir Reynold Alleyne and Col. O'Neale the Resolutions of the Public Meeting in the parish of St. Lucy, I required the Rev. Mr. Harte to lay before me a copy of the sermon preached by him on Easter-day. This he did, accompanied with the assurance that it contained the whole of what was then delivered by him; yet you state in your letter that you have it "on the best authority," that a certain highly offensive passage, which is clearly remembered by many of the audience, does not appear in the copy so laid before me, and on which I have publicly given my opinion.

As the copy has never been out of my possession from the time of my first receiving it, I feel myself called upon to request

that you will have the goodness to furnish me with the passage thus stated to have been omitted, that by a reference to the sermon, I may be able to satisfy myself of the truth of a charge so seriously affecting the character of one of my clergy.

I am, &c.

W. H. BARBADOS.

To the Churchwarden of the
Parish of St. Lucy.

THE CHURCHWARDEN'S REPLY TO THE BISHOP.

Parish of St. Lucy, Aug. 7, 1827.

MY LORD,—Agreeably to your Lordship's request to be furnished with the passage in Mr. Harte's sermon alluded to in my letter of the 30th July, to the Editor of the *Barbados Mercury*, I beg to inform your Lordship, that Mr. Harte, when directing his discourse to the white inhabitants of the parish on Easter Sunday, used, according to the best of the recollection of several of the audience, the following words,—"I am afraid, but I hope it will not be so, that the words of Scripture will be fulfilled in you, and that it will be more tolerable in the day of judgment for Sodom and Gomorrah than for you."

I have the honour to be, &c.

JOHN POYER GRIFFITH,
Churchwarden.

The Rt. Rev. the Lord Bishop, &c. &c.

THE BISHOP'S LETTER TO THE CHURCHWARDEN.

Gibraltar House, Aug. 7, 1827.

MR. CHURCHWARDEN,—I have referred to the sermon, and find that the words to which you have alluded, are, in substance, in the copy which has been laid before me. I subjoin the whole passage:

"If He finds you ignorant of his doctrine, yea, and ignorant even of his commandments, disobedient to these commandments, and living lives of practical infidelity and irreligion, can you wonder if the awful denunciation of Scripture should be realized in your case, and it be more tolerable for Sodom and Gomorrah in the day of judgment than for you."

After the public statement made in your letter of the 30th July, you will, I am assured, feel the propriety, in justice to the Rev. Mr. Harte's character, of giving immediate publicity to the correspondence which has passed between us on the subject. I am, &c.

W. H. BARBADOS.

The charge preferred by the parish of St. Lucy, against the Rev. W. M. Harte, the Rector, has been heard be-

fore two Magistrates, Messrs. W. H. Grant and G. J. Evelyn. We will now lay before our readers the evidence of one of the principal witnesses on the part of the prosecution.

JOHN MATTHEWS, being duly sworn, deposeth, that he is an overseer of Bourbon Plantation, in the parish of St. Lucy. That on the 23d day of March, 1826, Mr. Harte, accompanied by Mr. Hamble J. Leacock, came to the estate, and Mr. Harte requested deponent to call up the negroes, as he wished to give them some advice respecting the report that there was to be an insurrection in that part of the island. Deponent said he would call the gang home, and have the mill taken out of the wind, but that he would not stop the furnace; that he could take the gang to the boiling-house door, where the boilers also could hear his address to them. Mr. Harte asked deponent if the boilers could hear, and deponent having stated that they were near enough, and could hear if they chose it, the negroes were assembled at the boiling-house door. Mr. Leacock being present, Mr. Harte advised the negroes not to go from their houses on Friday or Sunday evening (meaning Good Friday and Sunday following), as in that case, if any thing happened they would not be brought in; that there were persons at home doing good for them, and that if they conducted themselves improperly it would undo what they were doing. If any thing should happen, he should look to them. "You know that I am your friend, and must be aware by this time, that I am your best friend." Mr. Harte then went away.

Q. Did Mr. Harte say, what good those persons at home were doing for them?

A. I don't recollect.

Q. Did Mr. Harte touch at all on the subject of freedom to the slaves?

A. I don't recollect.

Q. Were the negroes at any times lectured by Mr. Harte?

A. About twice. Mr. Leacock chiefly lectured.

Q. Were you present when Mr. Harte lectured the negroes?

A. I have been present.

Q. Do you recollect the subject of Mr. Harte's lectures?

A. The lectures were on religion.

Q. What was the general conduct of the negroes on the estate during the time Mr. Harte and his Catechist lectured?

A. Very good.

Cross-examined for Defendant.

Q. Did not Mr. Harte tell the negroes that it was in vain for them to want free-

dom from their masters, and that they were the property of their masters?

A. I don't recollect.

Q. Did Mr. Harte and his Catechist regularly attend the estate after the period before stated?

A. They did, until they were forbidden, Mr. Leacock some time ago; Mr. Harte three or four months ago.

Q. Did you make any remark to Mr. Harte, or Mrs. Graham, the owner of the estate, on Mr. Harte's address to the negroes?

A. I did not.

Q. Has any fact come to your knowledge as to the cause of Mr. Harte and his Catechist having been forbidden to attend the estate?

A. Not any.

Q. Did not you forbid the slaves from attending the sacrament?

A. I did forbid the whole of them on the estate from going to the Church at all: I acted under the orders of Mr. Hinds, who has the direction of the estate.

It appeared from other questions which were asked, that there is not any domestic instruction now on the estate!—No instruction at all.

After perusing the above, our readers will not be surprised that the Magistrates concurred in dismissing the charge against Mr. Harte: but we have learned with regret that the parish threaten to bring the question before two other Magistrates. We cannot, however, but persuade ourselves that whatever occasion may have been given for such a rumour by some hasty expression dropped in a moment of angry excitement, no serious intention of further prosecuting the suit can have been for one moment entertained; for if a charge may be heard a second time, why not a third time, and so on, till the selected victim is hunted down and destroyed.

The whole proceeding, indeed, is of so ill-omened a complexion, that we exceedingly deplore its occurrence, and have been pained more than we can express in performing the unwelcome duty of laying its details before our readers. Mr. Harte's zeal in the discharge of his sacred trust to both classes of his parishioners—who, whatever be their worldly distinction, he could not but contemplate as the heirs of a "common salvation," may have carried him, in

some trifling particulars, beyond the limits of a sound discretion, under the very delicate circumstances in which he was placed; but these circumstances, if they could not bespeak forbearance, ought to have at least secured him from the vindictive process which has been resorted to—a process out of all proportion to the offence, and most woefully demonstrative of Solomon's accurate acquaintance with the irascible proclivities of the human heart, when he compared the beginning of strife to the letting out of water, which gathers for every step which it advances, and more and more bids defiance to all reasonable controul.

But the real question involved in the case before us is a much more comprehensive one than the difference between Mr. Harte and his parishioners, and of far greater moment than all the hard measure which he has had to endure. It is, whether a clergyman may henceforward go on in the conscientious discharge of his duty, as laid down in the rubrics and liturgy of his Church, looking only to the Bishop as the legitimate judge of his conduct, and uninterrupted by any unjustifiable prejudice or caprice on the part of his parishioners.

This is the grave question pending in this apparently parochial altercation; and if what we are now writing should meet the eye of the parties concerned, we earnestly conjure them

to calm their irritated feelings, and to tread back their steps while they are retrievable, before the portentous mischiefs which follow necessarily in the train of their present course shall ensue. Happily for Barbados and the other islands associated with it, the supreme spiritual oversight of these dependencies of the empire is in the hands of a Prelate, who is emphatically a peacemaker, and who, whilst he will (as in duty bound) sustain his Clergy in their rights, and in the conscientious discharge of their awful responsibilities, against all attempts either to trample upon the one, or to paralyse the other, will even with more solicitude seek the adjustment of all differences between them and their people, and watch the favourable moment when a conciliating spirit can be manifested with effect, and when concession will win the hearts of those who are in hostility against him.

Here our hope rests for the happy termination of a dispute, at which all those who have evil will towards the West Indies are secretly rejoicing, because of the substance which it *appears* to give to the insidious reproaches which they have endeavoured to fix upon its white population; and we pray God that the Vestry of St. Lucy's, on whom alone the issue depends, may see sufficiently their own interest, temporal as well as eternal, not to disappoint it.

NATIONAL SCHOOL SOCIETY.

At a meeting of the General Committee of this Society, held in the Vestry-room, St. Martin's-in-the-Fields, on Wednesday, the 7th of November, 1827, the following grants were made for the erection, extension, or fitting up of School-rooms, viz. to Stand, Manchester, 200*l.*; Aldridge, Somerset, 30*l.*; Kidlington, Oxford, 60*l.*; Great Bookham, Surry, 40*l.*; Burnley, Lancashire, (additional) 150*l.*; Carmarthen, 100*l.*; Honiton, Devon, 150*l.* Several conditional grants previously made, were confirmed, and many other applications considered and referred to

a meeting to be held on the first Wednesday in December. The following Schools were received into union with the Society, viz. Withersfield, Suffolk; Keighley, York; Betchworth Castle, near Dorking; Peckham, Girls' School; Aldridge, Somerset, Girls' School; St. Matthew's District, Manchester; Kidlington, Oxford; Huddersfield, York; Stand, in Manchester; Great Bookham, Surry; Ringley, Cheshire; Lampeter pontstephen, Cardigan; Horsley, Derby; Culmstock, Devon; Lanvrecuva, Monmouth; Honiton, Devon.

LAW CASE.

Is the Property of a Rector subject to Church Rates for a New Church?

A correspondent, "Clericus," has submitted the following to us:—

"It is allowed that in consideration of the Rector maintaining and repairing the fabric of the chancel, the rectorial tithes are exempt from all assessment to the church rates; but suppose that any parish and it necessary to erect an additional place of worship; that the inhabitants, legally assembled in vestry for the purpose, agree to raise a certain sum of money for such building, by a certain number of extra and additional rates; and that on the faith of such agreement, his Majesty's Commissioners for building New Churches assist with a grant;—under these circumstances are the rectorial tithes still exempt from being assessed to these particular rates or not?"

If a church need repair, it is the duty of a churchwarden to cause such reparation to be effected at once; but if he neglect so to do, (as is too often the case,) then his ecclesiastical superior, the Ordinary or Archdeacon, should direct him to proceed in the performance of his duty. If it be necessary that the church should be rebuilt, the spiritual court (*i.e.* the court of the Ordinary or Archdeacon) may direct this to be done, and even, should an increasing population require it, may direct that the church should be enlarged. So also the spiritual court may enjoin the churchwarden to provide necessary and decent ornaments for a church. This part of the jurisdiction of the spiritual court has been acknowledged and acted upon since the celebrated statute *de circumspcctis agatis*, 13 Edw. I.; which, among other provisions, declares, that the Bishop may punish 'pro cimiterio non clauso, ecclesia discooperata, vel non decenter ornata;' and concludes, 'in omnibus prædictis casibus habet iudex ecclesiasticus cognoscere, regia prohibitionem non obstantem.'

To raise the necessary funds in any of the cases aforesaid, the churchwardens must call a meeting of the parishioners in the usual way, and the majority of those assembled at the appointed place and time may make a sufficient rate.

The foregoing principles were put to the proof in the reign of Charles II. in the case of Bermondsey church, Southwark, which, through the pertinacity of twenty-four quakers, was carried successively before the three courts, the King's Bench, Common Pleas, and Exchequer; and the decision was, that upon a proper notice being given, the major part of the parishioners meeting according to such notice, may make a rate for the pulling down of

a church to the ground, and the rebuilding of it, and for making of vaults where they are necessary, as they were in this church, by reason of the springing water.* So in the case of Rogers v. Davenant, parson of Whitechapel,† in the same year, the court held, though it was contended to the contrary at the bar, that if a church be down, and the parish increased, the church may not only be rebuilt but enlarged also. And in Forte v. Buviere,‡ the Court of King's Bench decided that the major part of the parishioners, duly assembled, might make a rate for building a gallery. It appears that the rate in this case was assessed on the model of an old one, therefore it is probable the property of the Rector was not included.

But neither the spiritual nor any other jurisdiction can determine the amount of a rate;§ it must be assessed by the parishioners, for Englishmen can only be taxed by themselves or their representatives in Parliament; and in this case the majority of the parishioners present are allowed to bind the others, because *quoad hoc*, they are a corporation.

If a rate be made for repairing not only the nave but the chancel, then a temporal court will grant a prohibition as to the whole; for it is said, the parson, de communi jure, ought to repair the chancel.|| If a libel express the rate to be pro reparatione ecclesiæ generally, though in strictness ecclesiæ contains both the body and chancel of the church, yet it has been decided, that it shall be intended, until the contrary be shewn, that the rate is only for the body of the church.¶ And it appears, from many authorities, that a Rector is not subject, in respect of his property, to a rate made by the parishioners, because he repairs the chancel.

The preceding observations have been introduced, that we may perceive what constitutes a church-rate. A church-rate, then, may be defined to be, a rate assessed by the major part of the parishioners, assembled pursuant to a proper notice, for rebuilding, repairing, or ornamenting the body of a church; to which the Rector is not subject, and which cannot be applied in repairing the chancel.

* 2 Mod. Reports, 222.

† 1 Mod. 194, 236.

‡ 10 Mod. 13.

§ 12 Mod. 327. Blank v. Newcomb, 11 Will. III.

|| 12 Mod. 83, Price v. Rouse, 7 Will. III.

¶ 2 Mod. 222.

But before we can consider the query of *Clericus*, we must turn to the Church Building Act. The first (the 58 Geo. III. c. 45.) leaves the matter in the most glorious uncertainty; the Churchwardens are simply empowered, in certain cases and with the consent of certain persons, "to make rates." The next (the 59 Geo. III. c. 134.) by the 25th section empowers the major part of the inhabitants, assembled in vestry, to make any rate, not exceeding a certain sum per annum, and in the pound, upon the annual value of the property in the parish. This is still not satisfactory; for the Act does not say, that all such property shall be subject to the rate, but that the rate shall be assessed according to its annual value, which indeed was the case before the Act. The tithes and glebe of a Rector are, of course, part of the property of the parish; and, if not specially exempted by common law or statute, are subject alike to the same rates, taxes, and duties, as the general mass of property in a parish.* By the 3 Geo. IV. c. 72, the only remaining Act which affects the question, the Churchwardens have power to charge "the church-rates now raised, or hereafter to be raised." We have seen what before the passing of these recent Acts was understood by a church-rate, and that it did not affect the property of a Rector. It would then be a question for the consideration of a court, whether, from any thing that appears on the face of the Acts, or from the reason of the case, the legislature must be understood to have used *church-rate* in a new or different sense. A Rector was exempted from the church-rate, because his property repaired the chancel; if, then, a church be built, by competent authority, without a chancel, it might be said, he must contribute to the general rate, for the reason of his exemption does not now exist, and cessante ratione, cessat lex. But we are not aware that the question has received a judicial de-

cision, and we will not trouble and perplex our readers with arguments, of which none, perhaps, would be quite satisfactory.

It is, we presume, the object of legislative enactments relating to the church merely to remove existing doubts, and to confer such additional powers as the change of circumstances may render expedient. We venture, then, to urge, that all Bills brought before Parliament for such purposes, should be maturely considered by civilians well acquainted with the existing laws and customs; otherwise, an enactment may confound and stultify every acknowledged principle, and then conclude with some inconsistency, by declaring that "nothing herein contained shall extend to invalidate or avoid any ecclesiastical law or constitution of the Church of England, or to destroy any rights or powers belonging to any Bishop, Archdeacon, Chancellor, or Official." It is, indeed, somewhat the fashion of the present day to consider our ancient ecclesiastical laws as a perfect chaos, as obsolete and useless. Some are indeed obsolete,—and why? Because our rulers have allowed them to become so. But there is no peculiarly operative virtue in a new Act of Parliament; indeed, however accurately its clauses may be framed, it is generally found, that many of them require the decision of a court to give them legal currency. This, too, we may assert, that, in the doctrines and principles of our ecclesiastical laws, there is as much certainty as in any part of our municipal code; but we confess, that the forms by which they are administered are extremely faulty, they are expensive and dilatory; and we hope to live to see them thoroughly reformed. But though we would remove the husk and shell, we would preserve the kernel, rendering it as nutritive as possible by separating therefrom that which is unwholesome. It is wiser to polish the diamond, than to betray our ignorance, or indolence, by throwing away the rough ore.

LITERARY REPORT.

In the University Press, Cambridge:—A Treatise on the Geometrical Representation of the Square Roots of Negative Quantities. By the Rev. JOHN WARREN, A. M. Fellow and Tutor of Jesus College, Cambridge. The object of this work is to shew, that those quantities in Algebra, usually called imaginary quantities, or im-

possible roots, have a real existence in Geometry, and that the impossible sign prefixed, merely signifies, that the direction in which they are drawn is at right angles to that in which positive or negative quantities are drawn. In order to establish this, definitions of addition, proportion, multiplication, &c. are given, so as to comprehend both the length and direction of lines. Addition is performed in the same manner as the composition of forces in mechanics; in proportion, it is not only required that lines should be proportionals in the common acceptation

* See 6 R. and C. 274. Mitchell, Clk. v. Fordham. In this case, it was decided, that a corn-rent given to a Rector in lieu of tithes, is, unless exempted, subject to the same rates and taxes as the tithes were.

of the word, but also, that the first should be inclined to the second in the same angle which the third is to the fourth; and multiplication is made to depend on proportion. From these definitions are deduced the rules for performing the common operations of Algebra; by means of which it is proved that the direction in which impossible quantities are drawn, is at right angles to that in which positive or negative quantities are drawn. After which, the principles established are applied to the binomial theorem, and the expansion of exponentials, and, lastly, to trigonometry and dynamics.

Preparing for publication, a second Volume of Sermons, by the Rev. C. W. Le Bas, A. M.

In the press, the Infantile School System, as generally practised.

LIST OF NEW PUBLICATIONS.

LAW'S (Bp.) Sermon on Education, 4to. —Sacred Music, by F. LEMARE, new edition, 8s. bds. —BLOOMFIELD'S *Recreation*, 5 vols. 8vo. 4l. bds. —SHUTTLEWORTH'S Sermons, 8vo. 12s. bds. —PEEL'S Five Acts, by Espinasse, 8vo. 5s. bds. —DARLEY'S Trigonometry, 12mo. 3s. 6d. bds. —Pomological Magazine, No. I., coloured plates, 5s. —EDWARDS'S Botanical Register, No. IX. of Vol. 13, coloured plates, 4s. —HALL'S New General Atlas, Part I. 10s. 6d. on elephant paper; India proofs, 15s. —GESENIUS'S Lexicon, by Gibbs, 8vo. 1l. 5s. bds. —Parliamentary Abstracts and Papers, 1826-7, royal 8vo. 1l. 15s. bds. —HANSARD'S Debates, Vol. XVI. royal 8vo. 1l. 11s. 6d. bds.; 1l. 15s. half-bd. —BOSTOCK'S Physiology, Vol. III. 8vo. 15s. bds.

POLITICAL RETROSPECT.

MANUFACTURES. — The approach of the winter season is beginning to be felt in some of the various branches of our manufactures. The silk trade has within the last fortnight been becoming gradually less brisk, and a state of languor appears commencing, which it is feared may last some time. Many of the manufacturers in Spitalfields have been constrained to reduce the number of their workmen, and those weavers who are retained in employ, have been obliged to submit to a reduction of their wages. The admission of French manufactures on the payment of a low duty into our market, has been supposed to contribute, in some measure, to the present inactivity; but it does not appear that this opinion has any solid foundation. It is certainly true, that many French goods have been imported since the prohibition upon them was removed, but this very circumstance has given an opportunity for ascertaining how inferior they actually are to our own productions, and the preference for English silks is very general in the markets. The principal persons connected with the trade are sanguine in their belief, that the present depression is merely temporary, and confidently anticipate a renewal of their former activity soon after Christmas. In the manufacturing districts of Yorkshire business is decreased, and from the nature of the goods there manu-

factured, the proprietors cannot so readily prevent their stock from accumulating, as much injury is incurred to the machinery by its being suffered to stand unemployed, as well as expense in again putting it in motion; by reason of which, when the markets once become overstocked, it must require a long period and an unusual demand to take off the progressive supplies furnished by the manufacturing districts, and restore the proper equilibrium of the markets. When the demand therefore lessens instead of increasing the consequence is obvious.

FRANCE. — The Chamber of Deputies has been dissolved, and is summoned to meet again on the 5th of February next. The elections are going rapidly forward, and are, it may be said, almost universally in favour of the anti-ministerial party. The impolitic attack on the liberty of the press, and the great countenance and favour the minister (Villele) has been prevailed upon to show the Jesuits, who are the objects of general detestation among the people, are the immediate causes of his unpopularity, who, were he left to the suggestions of his own good sense and sound judgment, would prove himself to be, what he really is, a useful and able minister. In Paris he has not succeeded in obtaining the return of even a single partisan, a circumstance which

induced the Parisians to illuminate and create some disturbances very much resembling a riot; and the military being called out to quell these tumults, some persons were injured on either side, which has contributed greatly to increase the angry feelings prevalent between both parties. The general condition of the elections, as far as they have taken place, are as six to one against the Government. To meet the opposition, which is thus to be expected from the Tiers Etats, the ministry have endeavoured to strengthen their influence in the Upper House, by adding to the number of the already overgrown peerage, and have prevailed with the King to create seventy-six new peers; their titles, however, not being hereditary, excepting on condition of their instituting a majorat, producing a net revenue of at least 10,000 francs, arising from real property.

PENINSULA.—In neither of these kingdoms have any measures of decisive importance occurred since our last report. In Lisbon the supporters of the Apostolical party, relying on the countenance and protection of Don Miguel, have been exerting themselves with increased confidence and activity; so much so, that it is hardly too much to say, that the Constitution, as established by charter, is virtually dead. We suppose that our troops will be speedily withdrawn, as, though ready at all times to assist our Ally in support of his government, we cannot be expected to force a particular form upon a people unwilling to receive it, and incapable of appreciating its value. General Stubbs, whose acquittal took place as we anticipated in our last, is now to be brought again to trial; whilst Saldanha, in whose support he incurred the charges brought against him, has been raised to the highest rank of nobility. Portugal thus exhibits the singular spectacle of a Sovereign anxious to rule according to the Constitution, yet served by an administration, in action as well as principle, hostile to that Constitution, and in daily expectation of a Regent who has long been expatriated for his aversion to it.

The king of Spain has returned from Catalonia, and joined his queen at

Valencia, from whence they are proceeding to Madrid. His operations against the rebellious Catalonians are most oppositely reported by the different parties concerned in his measures. The Royalists speak highly of the king's success, and assert, that the bands of the insurgents have completely vanished before the Count D'Espagna; which is as freely denied by the Apostolicals, who roundly assert, that their numbers increase, and their influence extends itself rapidly through the north-eastern provinces of the Peninsula. The actual situation of affairs it is next to impossible to ascertain with any certainty, from the warfare being conducted entirely on the Guerilla principle;—bodies of men hastily collected for the purposes anticipated by their leaders, and as speedily dispersed when those purposes are accomplished; the partisans of the Church being their real directors. If any thing were wanting to prove the greatness of Mina's talents, it would be found in the circumstance of his maintaining the cause of the Constitution so long in the very district which present events prove to be the strong-holds of priestcraft and monkery.

GREECE.—A gallant naval action has been fought on behalf of this country, which has well sustained the honour of the British flag, and acquired laurels for the French and Russian navies. The Admirals of the two latter nations, Count de Rigny and Count Heyden, having consented to act under the command of the English Admiral Sir Edward Codrington, and the council of war having come to a determination that strong measures should be resorted to, in order to induce Ibrahim Pacha to discontinue the exterminating war he has been carrying on upon the main land, ever since the failure of his enterprise in the Gulf of Patras, the combined squadrons entered the port of Navarino on the 20th of October, and passing the batteries, took up a position close to the Turkish fleet, which was moored in the form of a crescent. Orders were issued by Sir Edward Codrington that no gun should be fired unless the Turks themselves commenced hostilities. These orders were punctually obeyed,

and the Turks exhibiting no immediate symptoms of aggression, though evidently busy in making preparations for action, the allied fleets were suffered to take their station, and their Commander to make all his arrangements without molestation. At length, a boat from the Dartmouth passing a Turkish fire-ship, the latter fired into it and killed Lieutenant G.W. H. Fitzroy and several of his crew. This produced a defensive fire from the Dartmouth and La Syrene, bearing the flag of Rear Admiral De Rigny, which was stationed close by her. One of the Egyptian ships immediately commenced a furious cannonade upon the French Rear Admiral, which of course brought on a return, and soon afterwards the battle became general. The Commander of the Egyptian fleet, Moharem Bey, for some time took no part in the affair, and even sent a message to the English Admiral that he had no intention of firing at all, and as his ships had taken no notice of the Asia, though she was moored close to his own vessel, no hostilities had taken place between the two ships; but at this time Sir E. Codrington sent a pilot with a flag of truce to Moharem Bey, and a message expressing his wish that all unnecessary effusion of blood should be avoided; in answer to which his messenger was killed alongside the Turks' vessels, who shortly after began firing into the Asia, and was consequently very soon effectually destroyed by the fire of the latter vessel, sharing the same fate as his brother admiral, the Capitana Pacha, and falling off to the leeward a complete wreck. The Turks fought most desperately; two of their admirals going down with their colour, flying, and many of their vessels on becoming disabled, being set on fire by such of their crew as were enabled to escape from them. This bloody and destructive battle continued for four hours with unabated fury, the continual explosions of the enemy's ships adding not a little to the danger and confusion of the scene. The loss on the part of the Turks is stated to be tremendous, and of the 70 ships they possessed at the commencement of the action, eight only are left afloat. Our loss amounts to 75 men killed, and 197 wounded, our three line of battle

ships being likewise so severely battered, that Sir E. Codrington has been obliged to dismiss them to Malta, there to undergo such temporary repairs as may enable them to reach home in safety. The French have lost 43 men killed and 177 wounded. No returns are made of the loss the Russians have sustained, though they are stated to have fought very bravely, and completely silenced the batteries at the entrance of the port. His Majesty has been pleased to reward the exertions of the three Admirals, by bestowing on them the Order of the Grand Cross of the Bath.

The rage of Ibrahim Pacha, on receiving this, to him, disastrous information, exceeded all bounds. He immediately retreated to Coron, and caused the whole of his Greek prisoners, without distinction of age or sex, to be put to the sword.

Intelligence from Constantinople states, that news of the action at Navarino has thrown that city into the utmost confusion. Troops and shipping under orders have been countermanded; the Reis Effendi has been disgraced, and thrown into confinement; whilst communication with the foreign ambassadors has suddenly become extremely frequent, messengers innumerable passing and repassing long after the usual hours of diplomatic business. It is the general opinion of the Europeans there, that all must and will be settled to the entire satisfaction of the allied powers, and immediately.

RUSSIA AND PERSIA.—Accounts from Petersburg, of the 22d of Oct. report the surrender of the fortress of Erivan to the forces of the former; and that Hassan Khan and the garrison, consisting of three thousand men, remain prisoners of war. The date of this transaction is not given.

FLORIDAS.—These provinces are beginning to feel the effects of the spirit of activity and enterprise which so powerfully characterises the subjects of the United States. The culture of various articles of West India produce has been attempted, and with success; both the soil and climate are favourable to these, and the quality of the sugar raised there proves much superior to that of Louisiana.

TABLES OF CANDLE-LIGHT.

787

We commenced inserting these Tables in April last; as we think it proper that the series for a year should be comprised in the same Volume, we now give the remainder.

DECEMBER.

SCHEDULE.																				
End Morning.		Begin Evening.		End Morning.		Begin Evening.		End Morning.		Begin Evening.										
Day.				Day.				Day.				Day.								
	h.	m.		h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.					
1	7	—	8	4	—	30	11	7	—	20	4	—	26	22	7	—	26	4	—	30
2	7	—	10	4	—	30	12	7	—	21	4	—	26	23	7	—	28	4	—	30
3	7	—	11	4	—	29	13	7	—	22	4	—	26	24	7	—	29	4	—	31
4	7	—	12	4	—	28	14	7	—	23	4	—	27	25	7	—	29	4	—	31
5	7	—	13	4	—	28	15	7	—	24	4	—	27	26	7	—	30	4	—	32
6	7	—	14	4	—	28	16	7	—	24	4	—	28	27	7	—	30	4	—	32
7	7	—	15	4	—	28	17	7	—	24	4	—	28	28	7	—	31	4	—	33
8	7	—	16	4	—	27	18	7	—	24	4	—	29	29	7	—	31	4	—	34
9	7	—	17	4	—	27	19	7	—	25	4	—	29	30	7	—	31	4	—	35
10	7	—	19	4	—	27	20	7	—	25	4	—	29	31	7	—	31	4	—	36
							21	7	—	25	4	—	29							

JANUARY.

End Morning.		Begin Evening.		End Morning.		Begin Evening.		End Morning.		Begin Evening.											
Day				Day				Day													
	h.	m.			h.	m.			h.	m.											
1	7	—	31	4	—	38		11	7	—	28	4	—	48	22	7	—	19	5	—	5
2	7	—	30	4	—	38		12	7	—	28	4	—	50	23	7	—	18	5	—	6
3	7	—	30	4	—	40		13	7	—	27	4	—	51	24	7	—	16	5	—	8
4	7	—	30	4	—	41		14	7	—	26	4	—	52	25	7	—	15	5	—	10
5	7	—	30	4	—	42		15	7	—	26	4	—	54	26	7	—	15	5	—	11
6	7	—	30	4	—	43		16	7	—	25	4	—	55	27	7	—	14	5	—	12
7	7	—	30	4	—	43		17	7	—	24	4	—	56	28	7	—	12	5	—	14
8	7	—	30	4	—	44		18	7	—	23	4	—	58	29	7	—	10	5	—	16
9	7	—	29	4	—	45		19	7	—	22	5	—	0	30	7	—	9	5	—	18
10	7	—	29	4	—	47		20	7	—	21	5	—	1	31	7	—	8	5	—	20
								21	7	—	20	5	—	3							

FEBRUARY.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.	
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.
1	7	—	7	5 — 21	10	6	—	54	5 — 36	20	6	—	35	5 — 53
2	7	—	5	5 — 23	11	6	—	52	5 — 38	21	6	—	33	5 — 55
3	7	—	4	5 — 24	12	6	—	50	5 — 40	22	6	—	31	5 — 57
4	7	—	3	5 — 26	13	6	—	48	5 — 42	23	6	—	29	5 — 59
5	7	—	1	5 — 28	14	6	—	47	5 — 44	24	6	—	27	6 — 1
6	6	—	59	5 — 29	15	6	—	45	5 — 45	25	6	—	24	6 — 2
7	6	—	58	5 — 32	16	6	—	43	5 — 46	26	6	—	22	6 — 4
8	6	—	56	5 — 34	17	6	—	41	5 — 47	27	6	—	20	6 — 6
9	6	—	55	5 — 35	18	6	—	39	5 — 49	28	6	—	19	6 — 7
					19	6	—	37	5 — 51					

MARCH.

Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.		Day.	End Morning.		Begin Evening.	
	h.	m.	h.	m.		h.	m.	h.	m.		h.	m.	h.	m.
1	6	— 9	6	— 9	11	5	— 55	6	— 25	22	5	— 29	6	— 45
2	6	— 11	6	— 11	12	5	— 53	6	— 23	23	5	— 27	6	— 47
3	6	— 12	6	— 12	13	5	— 51	6	— 29	24	5	— 25	6	— 49
4	6	— 14	6	— 14	14	5	— 49	6	— 31	25	5	— 22	6	— 50
5	6	— 16	6	— 16	15	5	— 46	6	— 33	26	5	— 20	6	— 52
6	6	— 7	6	— 17	16	5	— 43	6	— 35	27	5	— 18	6	— 54
7	6	— 4	6	— 18	17	5	— 41	6	— 37	28	5	— 15	6	— 55
8	6	— 2	6	— 20	18	5	— 38	6	— 38	29	5	— 13	6	— 57
9	6	— 1	6	— 22	19	5	— 36	6	— 40	30	5	— 11	6	— 59
10	5	— 58	6	— 24	20	5	— 34	6	— 42	31	5	— 8	7	— 0
					21	5	— 31	6	— 43					

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

ALLINGTON.—The new Church at Allington, in Dorsetshire, has been consecrated by the Lord Bishop of Bristol.

RAMSGATE.—The new Church of St. George, which has been recently erected at Ramsgate, has been consecrated by his Grace the Archbishop of Canterbury.

RIPON.—The new Church at Ripon, completed within the short period of twelve months, and erected at the sole expense of the Rev. Edward Kilvington, has been consecrated by his Grace the Archbishop of York, and opened for Divine Service.

CHELTHENHAM.—Three new Churches are erecting at Cheltenham; one of them is in a state of great forwardness. The Trustees appointed under Act of Parliament have signified their intention of nominating, for the approval of the Lord Bishop of the Diocese, the Rev. G. Bonner, B. D. of Emmanuel College, Cambridge, and the Rev. W. S. Phillips, M. A. Fellow of Trinity College, Oxford, as Ministers of two of them.

STAMFORD HILL CHAPEL.—The Chapel of Ease at Stamford Hill, in the parish of Hackney, which has recently been enlarged by the present Trustees, was consecrated on Thursday, the 22d of November, by the Lord Bishop of London. The Bishop was received at the doors by the Clergy of Hackney and the Trustees of the Chapel. After the service of Consecration and the Morning Prayers were concluded, the Sermon was preached by the Lord Bishop. The building will now contain upwards of a thousand persons, and in the new arrangement of the interior an ample provision has been made of free sittings for the poor. This is the second Consecration which has taken place in the parish of Hackney within a period of little more than three years; and it affords another instance of the unwearied zeal which is ever watching to promote the spiritual welfare of the parish.

PETERBOROUGH CATHEDRAL.—We have the satisfaction to inform our readers that the proposed plan for renewing the interior of this Cathedral, which we noticed in our number for August last, will be carried into effect, as the subscriptions nearly amount to the sum required. A list of the Subscribers is now before us; the contributions of the Nobility and of the Clergy of the diocese generally, besides those connected with the Cathedral, are very liberal; but we are peculiarly gratified in observing the generosity and excellent spirit manifested by the inhabitants of the city of Peterborough;—a spirit which is indeed highly honourable to the individuals, and which will rejoice every one who sees, in the affection of its members, the praise and prosperity of the Church he loves.

NOVA SCOTIA.—A very interesting account has been received in this country, of the Primary Visitation of the Bishop of Nova Scotia to a distant part of his Diocese during the months of June and July last. We regret that our limits will not admit of a more detailed account of his Lordship's reception and exertions than that which is subjoined.

On the 28th of May the Bishop arrived at Newfoundland, and on the morning of the 31st, he received a congratulatory Address from the Clergy of the Archdeaconry, to which his Lordship returned the following answer:

"REV. BRETHREN,—My warmest thanks are due for your kind congratulations upon my arrival at St. John's, and for the affectionate manner in which you regard the first Episcopal visit to this populous and important part of my charge.

"It was impossible that the Church should not have shared in the general inconvenience that has hitherto been felt from the unsettled condition of this extensive island; while the wide separation of the Clergy from their brethren, and from large portions of their own flocks—the great difficulty of intercourse—the remote distance to which they were obliged to look for advice and assistance—and the want of those particular ordinances whose administration is essential to the full benefit which the Church desires to confer upon all her members—pressed upon you with peculiar disadvantage.

"But you will now partake with gratitude of the many general advantages that are opening upon this colony, from the permanent character that has recently been given to its government, by the paternal regard of our beloved Sovereign, and among these, I trust, with the blessing of God, we shall soon be enabled to number the extended influence of the Gospel, by an increase of the Clergy, and an enlargement of the Church.

"The feelings you have expressed in your Address of this day afford me the best

pledge you can offer, for that zealous and cordial co-operation on your part, without which, the benefit of an Episcopal visit would have been necessarily diminished.

"I thank you for the exertions you have made in preparing your people for the solemn offices in which they are to be engaged; and join in your prayers that the richest blessings from above may attend our united labours for their welfare.

"Be assured of my anxious interest in everything that affects your own usefulness and the well-doing of your several flocks. I humbly, but most earnestly and affectionately, commend yourselves and them to the gracious guidance, protection, and blessing of the Great Shepherd of the Christian fold.

"JOHN NOVA SCOTIA.

"To the Venerable the Archdeacon, and the Rev. the Clergy of Newfoundland.

"*St. John's, Newfoundland, May 31st, 1827.*"

On Sunday the 3d of June, the Bishop consecrated the Church at St. John's, and on the following morning preached a Sermon, preparatory to the formation of a District Committee of the Society for Promoting Christian Knowledge. The collection at the Church amounted to £36 10s., besides an additional sum of nearly £60 which was subscribed by the Clergy and Inhabitants who were present at the Meeting.

The following List of Churches consecrated and persons confirmed will give our readers an idea of the laborious nature of the Bishop's visitation:

1827.	Visited.	Consecrated.	Confirmed.
June 3	St. John's, Newfoundland	St. John's Church	316
10	Carbonear	St. James's Church and Burial Ground	70
—	Harbor Grace	St. Paul's Church and Burial Ground	332
12	Island Cove	St. John's Church and Burial Ground	79
—	Bay Roberts	(Church unfinished)	56
—	Bearneed	St. Mark's Church and Burial Ground	
13	Ship Cove	St. Luke's Church and Burial Ground	75
16	Bonaventure	St. John's Church and Burial Ground	
17	Trinity	St. Paul's Church and Burial Ground	367
19	New Perlican	(Church unfinished)	54
20	Heart's Content	St. Mary's Church and Burial Ground	64
21	New Harbor	St. George's Church and Burial Ground	24
24	Bonavista	Christ's Church and Burial Ground	210
25	King's Cove	St. James's Church and Burial Ground	27
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4	Exploits Burnt Island	(Church unfinished)	49
5	Fogo	St. Andrew's Church and Burial Ground	40
6	Newfoundland	St. John's Burial Ground	64
10	Torbay	St. Nicholas' Church and Burial Ground	52
12	Petty Harbor	St. David's Church and Burial Ground	78
15	Ferryland	{ Two Burial Grounds (Church unfit for Consecration) }	{ 36 }

Before the return of the Bishop to Halifax, upwards of 5000 miles had been traversed, and in addition to the preceding Consecrations and Confirmations, thirty Sermons, Charges, or Exhortations were delivered. The impression left upon the minds of the people is reported, by those who witnessed it, to have been very pleasing. His Lordship expressed himself delighted with the state of the Church in general; and he considers that much good has been effected by those to whom the momentous charge of souls has been entrusted.

LIST OF PREFERMENTS.

THE KING has been pleased to recommend to the Dean and Chapter of ROCHESTER, to elect the Right Reverend Father in God, GEORGE, now Bishop of SODOR and MAN, to the See of ROCHESTER, the same being void by the translation of the late Bishop thereof to the See of CARLISLE.

The KING has been pleased to recommend to the Dean and Chapter of WINCHESTER, to elect the Right Rev. Father in God, CHARLES RICHARD, now Bishop of LLANDAFF, to the See of WINCHESTER, the same being void by the death of the late Bishop thereof.

Name.	Preferment.	County.	Diocese.	Patron.
Atlay, H. <i>to hold by disp.</i>	{ Great Ponton, R. with Casterton, R. and Pickworth, R. }	{ Lincoln Rutland }	{ Lincoln Peterb. }	{ Preb. of N. Grantham Marquis of Exeter }
Bowen, W.	Ewyas Harold, V.	Hereford	St. Davids	Rev. Dr. Trenchard
Bray, Bidlake	Lidford, R.	Devon.	Exeter	The King
Brooks, G. W.	{ Great Hampden, R. with Great Kimble, V. }	{ Bucks Devon }	{ Lincoln Exeter }	{ Earl of Buckinghamshire Prov. and Fell. of King's Coll. Camb. }
Byam, R. B.	Sampford Courtenay, R.	Devon	Exeter	{ King's Coll. Camb. }
Ellis, W.	Ceidio, P. C.	Carnarv.	Bangor	T. P. J. Parry, Esq.
Gilly, W. S.	St. Margaret, Durham, P. C.	Durham	Durham	Dn. & Ch. of Durham
Griffith, E.	Prebend in Cath. Church of		St. Davids	Bishop of St. Davids
Griffiths, John	Preb. in Cath. Church of		Rochester	Lord Chancellor
Hames, W.	Chagford, R.	Devon	Exeter	Mrs. Grace Hames
Homfray, E.	Longdon, P. C.	Salop	Hereford	R. of Pontesbury
Hughes, J.	{ Llandrygarne, P. C. with Bodwrog, P. C. }	{ Anglesea Notts }	{ Bangor York }	{ Princ. and Fell. of Jesus Coll. Oxford Presid. and Fell. of Magdalen Coll. Oxf. }
Hutchins, R. W. ..	East Bridgeford, R.	Notts	York	{ Magdalen Coll. Oxf. }
Jones, David	Aberyscir, V.	Brecon	St. Davids	Viscount Ashbrook
Jones, E.	Llandegai, P. C.	Carnarv.	Bangor	Lady Penrhyn
Jones, J.	{ Crickieth, R. with Llanfihangel y Pennant, R. }	{ Merion. Carnar. }	{ Bangor Bangor }	{ Bishop of Bangor }
Kerr, H. F. C.	Dittisham, R.	Devon	Exeter	E. of Mt. Edgcumbe
Landon, J.	Bishop's Taunton, V.	Devon	Exeter	Dean of Exeter
Lewis, P. J.	Cwnyoy, V.	Monmou.	St. Davids	Earl of Oxford
Lonsdale, J.	Preb. in Cath. Church of		{ Lich. & Covent. }	{ Archbishop of Can- terbury (<i>option.</i>) Earl of Guilford }
Molesworth, J. E. N.	Domestic Chaplain to the			
Parker, J.	Llanmercwig, R.	Montgom.	St. Asaph	Bishop of St. Asaph
Parry, J. P. J.	Llangelynuin, R.	Merion.	Bangor	T. P. J. Parry, Esq.
Payne, H. D. C. L.	Northmoor, P. C.	Oxford	Oxford	{ Presid. and Fell. of St. John's Coll. Oxf. }
Price, H.	Mast. of Gram. School		Bangor	The Governors
Robinson, Hastings	Great Warley, R.	Essex	London	St. John's Coll. Cam.
Rusby, S. S.	Coton, R.	Camb.	Ely	Cath. Hall, Camb.
Sandford, John	Chillingham, V.	Northum.	Durham	Bishop of Durham
Sanford, W.	Newport, P. C.	Salop	Lichfield	The Ld. Chancellor
Squire, J. F.	Beachampton, R.	Bucks	Lincoln	Caius Coll. Camb.
Sutton, Evelyn	Prebend of Westminster	Middles.	London	The King

UNIVERSITY INTELLIGENCE.

OXFORD.

On Wednesday, October 31st, the following Degrees were conferred:

BACHELOR IN DIVINITY.

Rev. H. Hey Knight, Fell. of Queen's Coll.

MASTERS OF ARTS.

Rev. Ralph Maude, Brasenose Coll.

Thomas Gerard Leigh, Brasenose Coll.

Rev. J. Temple Mansel, Stud. of Ch. Ch.

Rev. Thomas Hope, University Coll.

Algernon Grenfell, Schol. of Univers. Coll.

Rev. F. Chambré Steel, Schol. of Jesus Coll.

Rev. John Philip Sydenham, Exeter Coll.

BACHELORS OF ARTS.

John Thomas Bridges, Wadham College,
Grand Compounder.

Richard Jervis Statham, Exhibitioner of
Corpus Christi Coll.

Charles Scott, Brasenose Coll.

William Bannerman, Brasenose Coll.

The Hon. A. W. Ashley Cooper, B. A. of Christ Church; the Hon. A. C. Talbot, B. A. of Christ Church; the Hon. C. A. Murray, B. A. of Oriel, have been admitted Fellows of All Souls' College, (being of kin to the Founder); and A. G. Lethbridge, B. A. of Christ Church, has been admitted Probationary Fellow of All Souls'.

Francis Hague (Stowell), B. A. Exhibitioner of Brasenose College, has been elected a Fellow of that Society on the old foundation.

It has been unanimously agreed in Convocation, to accept a bequest made to the University by the late Lieut.-Col. Boden, of the Hon. East India Company's service. The following is an extract from the Will, dated August 15, 1811:

"I do hereby give and bequeath all and singular my said residuary estate and effects, with the accumulations thereof, if any, and the stocks, funds, and securities whereon the same shall have been laid out and invested, unto the University of Oxford, to be by that body appropriated in and towards the erection and endowment of a Professorship in the Shanskreet language, at or in any or either of the colleges of the said University; being of opinion that a more general and critical knowledge of that language will be a means of enabling my countrymen to proceed in the conversion of the natives of India to the Christian religion, by disseminating a knowledge of the sacred Scriptures amongst them more effectually than all other means whatsoever."

The Rev. Arthur Johnson, M. A. Fellow of Wadham College, has been elected Professor of Anglo-Saxon, on the foundation of Dr. Rawlinson, in the room of the Rev. C. J. Ridley, M. A. Fellow of University College, who had held it for five years, the time limited by the Will of the Founder.

DEGREES CONFERRED.

BACHELORS IN DIVINITY.

Rev. W. Wilson, Wadham Coll. Grand Comp.

BACHELOR IN CIVIL LAW.

Rev. Charles Pilkington, Fell. of New Coll.

MASTERS OF ARTS.

Henry Somers Cocks, Ch. Ch. Grand Comp.
Sir G. Prevost, Bart. Oriel Coll. Grand Comp.

Rev. Charles Hopkinson, Queen's Coll.
Rev. Richard Antram, Queen's Coll.
Thomas Morris, Magdalen Hall.
Rev. Edward Kitson, Fell. of Balliol Coll.
Rev. Frederick Oakeley, Fell. of Balliol Coll.

BACHELORS OF ARTS.

Robert Eden, Ch. Ch. Grand Comp.
Spencer Smith, Balliol Coll. Grand Comp.
William Thomas Wyld, Christ Church.
John Malcolm, Christ Church.
Sidney Bazalgette, Balliol Coll.
Wm. Ward Jackson, Schol. of Lincoln Coll.
Francis Fulford, Fellow of Exeter Coll.
James Aldridge, Exeter Coll.

Philip Henry Lee, B. A. of Brasenose College, has been elected a Fellow of that Society.

The following Degrees have been conferred:

BACHELORS IN DIVINITY.

T. Gunston Calhoun, Fell. of Magd. Coll.
George Masters, Magdalen Hall.

MASTERS OF ARTS.

Patrick Boyle, Oriel Coll. Grand Comp.
John Evans, Scholar of Worcester Coll.
William Sincox Bricknell, Worcester Coll.
George Horatio Hadfield, Pembroke Coll.
George Du Heune, Fell. of Pemb. Coll.
Thomas Ogier Ward, Queen's Coll.
William Brock, Queen's Coll.
John Shepherd Birley, Brasenose Coll.
Francis Lillyman D'Ewes Coke, Ch. Ch.
Dacres Adams, Christ Church.
Charles Bannatyne, Balliol Coll.
George Stephens Dickson, University Coll.
John Clarke, Exeter Coll.
H. Bentley Metcalfe, Schol. of Lincoln Coll.
John Griffiths, Scholar of Wadham Coll.
James Corry Connellan, Oriel Coll.

MARRIED,

Rev. R. W. Hutchins, M. A. Fellow of Magdalen College, to Eliza, youngest daughter of S. Marriott, Esq. of Brompton.

CAMBRIDGE.

The Seatonian Prize for the present year has been adjudged to the Rev. Edward Smedley, M. A. of Sidney Coll. Subject, *The Marriage at Cana in Galilee.*

The Rev. Thomas Turton, B. D. late Professor of Mathematics, and Fellow and Tutor of Catharine Hall, has been elected Regius Professor of Divinity, on the resignation of the Lord Bishop of Lincoln.

The Rev. Martin Davy, D. D. Master of C. J. College, has been elected Vice-Chancellor of the University for the ensuing year.

Alfred Power, B. A. Scholar of Clare Hall, and a Scholar of the University on Dr. Battie's foundation, has been unanimously elected Lay Fellow of Downing College, after a contest with five competitors.

The subject of the Norrisian Prize Essay for the ensuing year is—*The nature and use of Parables as employed by Christ.*

Graces to the following effect have passed the Senate:

1. To confirm the report of the Syndicate appointed "to inquire whether any and what alterations may be made with advantage in the examination for the degree of B. A."

2. To appoint Dr. French, Professor Airy, Mr. Catton of St. John's College, Mr. Sheepshanks of Trinity College, Mr. King of Queen's College, a Syndicate for taking care of the public rooms and instruments in the Observatory till the end of Lent term, 1828, if the Plumian Professor

should not previously recover from indisposition.

3. To appoint Mr. Thirlwall, of Trinity College, one of the Examiners for the Classical Tripos.

The following Degrees have also been conferred:

DOCTOR IN DIVINITY.

Rev. Thomas Shephard, Magdalene Coll.
Rector of Cruzeaton, Hants.

BACHELORS IN DIVINITY.

Thomas Mackreth, St. Peter's Coll.
Augustus Davies Ions, St. John's Coll.

MASTER OF ARTS.

Robert Prieleau Roupell, Trinity Coll.

BACHELORS OF ARTS.

John Wilder, Fellow of King's Coll.

John Corser, Trinity Coll.

John William Daltry, Trinity Coll.

Mark Cooper, St. John's Coll.

Charles Fryer, St. John's Coll.

Boulton Brander, Queen's Coll.

Algernon Langton, Downing Coll.

The Degree of Doctor in Divinity has been conferred, by royal mandate, on the Rev. Thomas Turton, of Catharine Hall, Regius Professor of Divinity.

MARRIED,

Rev. Sidney Gedge, M. A. Fellow of Catharine Hall, to Clara, eldest daughter of Mr. Deck, of Bury.

Rev. Charles Porter, M. A. Fellow and Tutor of Caius College, to Penelope, eldest daughter of the late R. Fleetwood, Esq.

CLERGYMEN DECEASED.

On Thursday, the 15th of November, at Kingston Hall, Dorsetshire, in the 77th year of his age, the Right Reverend GEORGE PRETYMAN TOMLINE, D.D. Lord Bishop of WINCHESTER, and Prelate of the Order of the Garter.

Name.	Preferment.	County.	Patron.
Clinton, C. Fynes..	St. Marg. Westminster, R.	Middlesex	D. & C. Westminster
	Preb. of Westminster,	Middlesex	The King
	Cromwell, R.	Notts	Duke of Newcastle
Davies, L.....	Llanmerewig, R.	Montgomery	Bishop of St. Asaph
Everett, W.	Romford, V.	Essex	{ Warden and Fell. of New Coll. Oxford
Hildyard, J.....	Bondy, V. with	{ Lincoln	Lord Yarborough
	Horkstow, V. and		
	Grimoldby, R.		Dudley North, Esq.
Kirk, J.	Scarborough, V. and	{ York	E. Thompson, Esq.
	Thwing, R.		Lord Chancellor
Knott, W. S.	Pawdrip, R.	Somerset	Rev. S. Simmons
Maddison, G.	North Reston, V. and	{ Lincoln	W. Hornby, Esq.
	Little Grimsby, V.		J. Nelthorpe, Esq.
Mitchell, W. F.	Lidford, R.	Devon	The King
Morgan, W.	Cwmymoy, V.	Wormouth	Earl of Oxford
Pullan, T.	Farnley, P. C.	York	V. of Leeds
Roberts, E. F.	Chaplain to H. M. S.	Gloucester	
Swayne, G.	Dirham, R. and	{ Gloucester	Dean and Chapter
	Pucklechurch, V.		of Wells
Thomas, A., LL.D..	Chillingham, V.	Northumb.	Bishop of Durham
Willis, T., D.C.L...	St. George, Bloomsbury	Middlesex	{ Lord Chancellor
	Preb. in Cath. Church of	Rocheater	
	Preb. Asgarby	Lincoln	Bishop of Lincoln
	Wateringbury, V.	Kent	{ Dean and Chapter of Rochester

NOTICES TO CORRESPONDENTS.

We are compelled to postpone our notice of the AMULET, Memoir of Archdeacon Haubeney, and some other Articles.

We shall endeavour to procure the information requested by a Correspondent respecting the constitution of the Episcopal Church in the United States of America.

We have received A. φ., Report of Cardiff School, φ., Clericus, and an excellent Report by the Chaplain of Norwich Goal.

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